

MAHIDHARA'S
MANTRA
MAHODADHIH

Vol. I

Ramkumar Rai

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Prachya Prakashan

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Mantra mahodadhi

[illegible]

TANTRAGRANTHAMALA No. 3

MAHIDHARA'S
MANTRA

MAHODADHIH

Text in Sanskrit and Roman along
with English Translation
and Comprehensive Commentary
by

Ramkumar Rai



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INTRODUCTION

It goes without saying that "Mantravidyā" constitutes an integral part of our multi-dimensional cultural heritage. We are already aware of the tradition of the uninterrupted oral transmission of Vedic mantras beginning 5000 B. C. or 2000 B. C. or even earlier, down to the present times. As recorded by Yāska (900 B. C.), there was a school of thought (Kautsa's name is specifically mentioned by Yāska) which regarded the mantras just as a collection of utterances of divine sounds with their irreversible sequence, devoid of any semantic relevance (mantra anarthakāḥ). Even the Saundaryalaharī ascribed to Śaṅkara (? 800 A. D.) concludes with dedication of utterances of prayers consisting of words generated by Mother Goddess Herself to Herself (tvadīyābhir vāgbhis tava janani vācām stutir iyam).

It seems to be the generally accepted principle, both in Vedic and Paurāṇic/tāntric schools, that each and every sound has an esoteric/mystic significance. The sounds being the inherent audible attributes of the invisible Space (Ākāśa), perhaps represent the most significant connecting links between the visible mortals and the invisible immortal divine powers. So the Śabdabrahman (sphota) is also considered to be the primary causative factor of the Universe.

The mīmāṃsakas have raised and solved a very pertinent question in relation to the "Worshipper-worshipped" communication. The question raised is that the worshipped

invisible divine power being one single individual entity and the worshippers being many, worshipping the same divine power simultaneously, how could there be any direct communication between single divine power on the one hand and numerous worshippers on the other at the same time ? The answer given is that it is the utterances of the mantras that transform themselves into the relevant divine powers with unlimited generous benevolent or malignant potentialities. Thus a sort of advaita is accepted between the mantras and the gods; the gods are mantras and the mantras, the gods.

It is also pointed out that the mantras represent a double-edged razor. If recited properly, the mantras or the latent potentialities of the utterances of sequential sounds can manifest themselves in the form of peace, prosperity, victory, health, etc. to the worshipper and the world. On the other hand, even a single mistake even in respect of accentuation in the mantras recited, can lead to disastrous results (*mantrohīnaḥ svarato varṇato vā mithyāprayukto na tam arthaṁ āha/sa vāgvajro gajamānaṁ hīnasti yathe'ndraśatruḥ svarato'parādhāt*).

It is also pointed out that "there are no letters or sounds that do not have a māntric significance; there are no plants that do not have any therapeutic efficacy; there are no human beings who are devoid of talents whatsoever. A knowledgeable person who is well-versed in the art of utilising these entities properly can enable all of them to manifest their latent potentialities in the interest of peace and prosperity in the world" (*amantraṁ akṣaraṁ nāsti nāsti mūlaṁ anauṣadhaṁ / ayogyaḥ puruṣo nāsti yojakas tatra durlabhaḥ* //).

Introduction]

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Thus there is quite a lot to know about the Indian māntric tradition that has maintained its distinctive character and continuity despite some peripheral evolutionary transformations from time to time. Apart from its utilitarian value among devout worshippers there are quite a few items available here which are of immense historical, anthropological, sociological and even botanical interest.

It is in this context that the Mantramahodadhi (a vast ocean of mantras) enjoys special significance. This Sixteenth Century work, according to Pt. Shukadeva Chaturvedi, is ascribed to Mahīdhara who himself also contributed a commentary (Naukā) thereon. The very titles "Mantramahodadhi" and "Naukā" of the text and commentary respectively are suggestive of the unfathomability of the intricacies of mantra-vidyā outlined in the text.

The text with the above commentary was perhaps originally edited by Pt. Jibananda Vidyasagar. Even its second edition (Siddheshwari Press, Calcutta) is dated 1892. Thanks to Pt. Shukadeva Chaturvedi of Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapitha (Head of the department of Jyautish) that the entire text, with Hindi translation and a critical and exhaustive Hindi commentary 'Mohinī', was brought out (Prachya Prakashan, Varanasi, 1981). The "Mahodadhi", that was too vast even for the author's own "Naukā", could now be crossed a little more easily through Dr. Chaturvedi's "Mohinī".

But the fact remains that the work is still not accessible to the vast majority of non-Hindi speaking readers, specially to scholars and students all the world over deeply interested in our cultural heritage. It is with this end in view that I

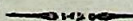
undertook the arduous task of English translation of the text with an exhaustive commentary. But due to my decaying health and vision it would have been rather impossible for me to complete this voluminous work single-handed without the whole-hearted cooperation and assistance of my two younger brothers Krishna Kumar Rai and Vinaya Kumar Rai, who devoted lot of time and took great pains in giving the work its final shape.

With the blessings of Mother Goddess this work has now been completed. It is divided into XXV Chapters which speak for themselves. It will be seen that the minutest details about the relevant mantras vis-a-vis the relevant divine powers are given in the text. The daily regime of the worshipper, the initiation of the worshipper (*Dīkṣā*), the process of inner and outer cleanliness, the various *mudrās*, oblations, including the specific material for oblations for specific purposes, offering of different types of *Bali*, suitability of relevant mantras for different individuals, the *yantras* (*talismans*), etc. are all enumerated here, with instructions for maintaining secrecy in relation to certain *māntric* rituals.

Without going into further details, I would leave it to my esteemed readers to enjoy reading the original through this humble translation and commentary and favour me with their invaluable suggestions, if any, about the organisational and/or other improvements to be brought about in future editions.

Deepavali : 1989.

Ram Kumar Rai





The Author
(29 Nov. 1921 — 3 Jan. 1990)



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PRONUNCIATION GUIDE

List of Sanskrit Letters with Roman equivalents in
order of Sanskrit Alphabet followed in this work.

VOWELS

अ A as in rural.	लृ Ḍ as in Fl(i)p
आ Ā as in father.	लृ Ḍ is prolonged Ḍ
इ I as in lily.	ए E as in prey.
ई Ī as in feed.	ऐ AI as cat.
उ U as in full.	ओ O as in go.
ऊ Ū as in fool.	औ AU as in cow.
ऋ R̥ as in Chr(i)stmas	अं Ṃ as in punctual.
ॠ Ṛ is the prolonged R̥	अः Ḥ as in exclamation Ah

CONSONANTS

क Ka as in seek.	न Na as in nut.
ख KHa as in khaki.	प Pa as in punish.
ग Ga as in go.	फ PHa as in phone (pronounced softly).
घ GHa as in aghast.	ब Ba as in but.
ङ Ṇ as in monkey.	भ BHa as in abhor.
च Ca as in chum.	म Ma as in mud.
छ CHa as in Churchhill.	य Ya as in loyal.
ज Ja as in jump.	र Ra as in rub.
झ JHa pronounced <i>jjha</i> with a forceful expiration.	ल La as in luck.
ञ Ñ as in punch.	व Va as in vulgar.
ट Ṭa as in Tomb.	श Śa as in sharp.
ठ ṬHa as in thug.	ष Ṣa as in shut.
ड Ḍa as in drum.	स Sa as in see.
ढ ḌHa as in adhere.	ह Ha as in hear.
ण Ṇ as in hunting.	क्ष Kṣ is a compound of K and Śa.
त Ta as in path.	ज्ञ JÑa as Zulu word <i>nyanga</i> when the <i>y</i> is pronounced.
थ THa as in through.	
द Da as in mother.	
ध DHa <i>dhha</i> pronounced with deep expiration.	

THE HISTORY OF THE

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CHAPTER I

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CHAPTER II

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**MAHIDHARA'S
MANTRA
MAHODADHIH**

MAHABHARATA
ASTHANA

MAHABHARATA



Mantramahodadhih

(Text in Sanskrit and Roman along with English Translation and comprehensive Commentary)

Taraṅga One

अथ मन्त्रमहोदधिः

श्री गणेशाय नमः ॥ ॐ नमः शिवाय ॥ ॐ नमो भगवत्यै ॥

प्रणम्य लक्ष्मी नृहरिं महागणपतिं गुरुम् ।

तन्त्राण्यनेकान्यलोक्य वक्ष्ये मन्त्रमहोदधिम् ॥ १ ॥

Atha Mantramahodadhiḥ

śrī gaṇeśāya namaḥ. Auṁ namaḥ śivāya.

Auṁ namo bhagavatyai.

praṇamya lakṣmī nṛharim mahāgaṇapatiṁ gurum,

tantrāṇyanekānyalokya vaksye mantramahodadhim ॥ 1 ॥

Salutation to Śrī Gaṇeśa. Auṁ namaḥ Śivāya. Auṁ namo Bhagavatyai.

After paying obeisance to God Mahāgaṇapati and Guru Śrī Narasimhāśrama and after having gone through numerous Tantras, I now describe the work Mantra Mahodadhi.

प्रातरुत्थाय शिरसि ध्यात्वा गुरुपदांबुजम् ।

आवश्यकं विनित्यर्थं स्नातुं यायात्सरित्ते ॥ २ ॥

prātarutthāya śirasi dhyātvā gurupadāmbujam,

avaśyakaṁ vinivartya snātum yāyātsarittate ॥ 2 ॥

Daily routine of a Sādhaka – Getting up early in the Brāhmanuhūrta (between 48 minutes to 96 minutes

before sunrise), the Sādhaka should meditate upon the lotus-feet of his Guru in his own head. Thereafter, finishing his necessary duties (like nature's call etc.), he should proceed to the river bank for bathing.

Commentary (C) : Mediation of Guru – In the pericarp of the thousand petalled lotus situated in his own head, the Sādhaka should meditate upon his Guru as white complexioned, holding his two hands in Mudrās known as Vara (granting boon) and Abhaya (Assurance of fearlessness), wearing a white garland, illuminated by his own light and Śakti seated on his left side (Sahasradala kamala karṇikā madhyasthitam Śvetavarṇam dvibhujam varābhayakaram śvetamālyānulepanam svaprakāśarūpam svayāmāsthit surakta Śaktyām svaprakāśarūpayā sahitaṁ Śrī Gurum dhyāyet). Then, worshipping the Guru with Mānasopacāras salute him.

श्रौतेन विधिना स्नात्वा मन्त्रस्नानं समाचरेत् ।

स्मार्तसन्ध्यां मन्त्रसन्ध्यां कृत्वा देवं विचिन्त्येत ॥ ३ ॥

śrautena vidhinā snātvā mantrasnānam samācaret,

smārtasandhyām mantrasandhyām kṛtvā devam vicintayet ॥3॥

After taking his bath according to tradition, a Sādhaka should undergo Mantra-bathing. Thereafter, performing Smārta-sandhyā and Mantra-sandhyā, he should meditate upon the Guru.

C. Vedic method of Bathing – It is said in the Gautamīya Tantra (VII. 46ff.) that, in order to clean the impurities of the body, one should bathe according to the Vedic method, viz. he should make Saṁkalpa (expression of his resolve to perform the ritual) in the following words : “Adyetyādi śrauta-smārta-karmānuṣṭhāna siddhyartham prātaḥ snānamahaṁ kariṣye”. Then, reciting the Mantra “Imam me gaṅge yamune sarasvatī.....”, should take his bath.

Method of Mantra Bath – Making the Saṁkalpa as “Auṁ adyetyādi..... amuka devatā prīṭaye snānamahaṁ kariṣye”, the Sādhaka should perform Ṣaḍaṅga-nyāsa and Prāṇāyāma and then, with Aṁkuśa mudrā and the following mantra, invoke the pure waters from the Sun's orb :

“Auṁ gaṅge ca yamune caiva godāvari sarasvatī.

Narmade sindhu kāveri jale'smin-sannidhiṁ kuru.”

Then, performing Amṛtīkaraṇa with Dhenu-Mudrā and Vāṁ bīja, Avagunṭhana with Kavaca mudrā and Hūṁ bīja, Saṁrakṣaṇa with Phaṭ, should consecrate the water with eleven repetitions of the Mūla mantra. After this, facing the Sun and pouring water upon his body twelve times, he should feel that the water is falling on him from the lotus feet of the Devatā Himself. Then, taking three dips in that water, he should perform the Japa of the Mūla-mantra according to his capacity and, at the end, consecrate his forehead three times with that water.

(The method of Mantra Sandhyā has been described in Tāraṅga 21 of this work).

गृहद्वारमथागत्य द्वारपूजां समाचरेत् ।

द्वारमस्त्रांबुना प्रोक्ष्य गणेशं चोर्ध्वतोयजेत् ॥ ४ ॥

महालक्ष्मीं दक्षभागे वामभागे सरस्वतोऽम् ।

पुनर्दक्षे यजेद्विघ्नं गङ्गां च यमुनामपि ॥ ५ ॥

पुनर्वामेचेत्रपालं स्वः सिन्धुयमुने अपि ।

पुनर्दक्षे तु धातारं विधातारं तु वामतः ॥ ६ ॥

तद्वन्निधी शङ्खपद्मौ ततोऽर्च्येद्वारपालकान् ।

gṛhadvāramathāgatya dvārapūjāṁ samācaret,

dvāramastrāmbunā prokṣya gaṇeśaṁ cordhvatoyajet ॥ 4 ॥

mahālakṣmīṁ dakṣabhāge vāmabhāge sarasvatīm,

punardakṣe yajedviḡhnaṁ gaṅgāṁ ca yamunāmapi ॥ 5 ॥

punarvāmekṣetrapālāṁ svaḥ sindhuyamune api,

Mantramahodadhī]

punardakṣetudhātāraṁ vidhātāraṁ tu vāmataḥ ॥ 6 ॥
tadvannidhī śaṁkhaṣpadmau tato'rcceddvārapālakaṁ,

Worship of the Door – Then, returning to the house, the Sādhaka should worship the doorway. Sprinkling on the door the water consecrated with “Astrāya phaṭ” mantra, he should worship Mahāgaṇapati at the top of the door. Mahalakṣmī and Sarasvatī should be worshipped respectively on the right and left sides of the door. On the right side of the door, also the Vighna (Obstacles), Gaṅgā and Yamunā, and on the left side, Kṣetrapāla, Sindhu and Yamunā should be worshipped. Then, on the southern side of the door, Dhātā and on the left side, Vidhātā should be worshipped. Similarly, on the right and left sides of the door, after worshipping the Śaṁkhanidhi and Padmanidhi respectively, the Sādhaka should worship the Dvārapālas.

C. Auṁ Gaṇeśāya namaḥ; Auṁ mahālakṣmyai namaḥ; Auṁ Sarasvatyai namaḥ—with these name mantras the Sādhaka, in the aforesaid order, should worship these Deities with water and flowers respectively on the top, right and left sides of the door.

द्वारपूजां विधायेत्थं प्रविश्यार्चनमन्दिरम् ॥ ७ ॥

उपविश्यासने नत्वा गणेशगुरुदेवताम् ॥

प्राणानायम्य तारेण पूरककुम्भकरेचकैः ॥ ८ ॥

द्वात्रिंशता चतुष्टया क्रमात्पोडशसंख्यया ।

देवार्चायोग्यताप्राप्त्यै भूतशुद्धिं समाचरेत् ॥ ९ ॥

dvārapūjāṁ vidhāyetthaṁ praviśyārcanamandiram ॥ 7 ॥

upaviśyāsane natvā gaṇeśagurudevataḥ,

prāṇānāyamyā tāreṇa pūrakakumbhakarecakaiḥ ॥ 8 ॥

dvātriṁśatā catuṣṣaṣṭyā kramātṣoḍaśasankhyayā,

devārcāyogayatāprāptyai bhūtasuddhiṁ samācaret ॥ 9 ॥

Performing the Dvārapūjā (worship of the door), the

Sādhaka should enter his chamber of worship, take his proper seat, and salute Gaṇapati Gurudeva, and the Deity whom he worships daily.

Reciting Praṇava (Auṁ) 32 times, he should keep on inhaling; reciting Praṇava (Auṁ) 64 times, retain the breath, and reciting Praṇava 16 times, exhale the breath—this is one complete unit of Prāṇāyāma, i.e. inhalation upto 32 units of time measured with 32 repetitions of Auṁ, retention upto 64 units of time and exhalation upto 16 units of time. If this is not within the power of the Sādhaka then he should reduce the duration of Inhalation, Retention and Exhalation but he should be careful in maintaining their aforesaid proportion as 2, 4, 1 units of times respectively. After Prāṇāyāma, in order to become eligible for the worship of the Deity, he should perform Bhūta śuddhi (Purification of the five elements of the body).

C. The Gaṇapati, Guru and the Iṣṭadeva (the Deity desired to be worshipped) should be worshipped with these mantras : Auṁ Gaṇeśāya namaḥ; Auṁ Gurubhyo namaḥ; Auṁ Parama Gurubhyo namaḥ; Auṁ Parāpara Gurubhyo namaḥ; Auṁ amuka (substitute the word amuka with the name of the Devatā who is being worshipped) Devatāyai namaḥ.

Bhūta-śuddhi — According to Tantras, Bhūtaśuddhi is that ritual through which Earth, etc. five physical elements of the body become purified and merge in the eternal Brahma.

मूलाधारस्थितां देवीं कुण्डलीं परदेवताम् ।

बिसतन्तुनिभां विद्युत्प्रभां ध्यायेत्समाहितः ॥ १० ॥

मूलाधारात्समुत्थाप्य सङ्गतां हृदयांबुजे ।

सुषुम्नामार्गमाश्रित्यादाय जीवं हृदम्बुजात् ॥ ११ ॥

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प्रदीपकलिकाकारं ब्रह्मरन्ध्रगतं स्मरेत् ।

जीवं ब्रह्मणि संयोज्य हंसमन्त्रेण साधकः ॥ १२ ॥

*mūlādhāraśhitāṁ devīm kuṇḍalīm paradevatām,
bisatantunibhām vidyutprabhām dhyāyetsamahitah ॥ 10 ॥*

*mūlādhārātsantatthāpya saṅgatām hṛdayāmbuje,
suṣumnāmārgamāśrityādāya jivāṁ hṛdambujāt ॥ 11 ॥*

*pradīpakalikākāraṁ brahmarandhragatāṁ smaret,
jivāṁ brahmaṇi saṁyojya haṁsamantreṇa sādhakah ॥ 12 ॥*

Method of Bhūta-śuddhi – The Sādhaka should meditate upon the Kuṇḍalinī Śakti as situated in the Mūlādhāra Cakra, thin like a lotus-fibre and shining like lightning. This Kuṇḍalinī should be awakened from the Mūlādhāra and brought through Suṣumnā (passing on way through the Svādhiṣṭhāna and Maṇipūraka cakras) to the Anāhata cakra situated in the Heart. The Jīva or the Individual Soul in the form of a wick of a lamp situated here should be meditated as taken into the mouth and, piercing the Viśuddha and Ājñā cakras, has been led to the Sahasrāra cakra, situated in the Brahmarandhra, which is the abode of Supreme soul. The Sādhaka should, with the Haṁsa mantra, merge that Kuṇḍalinī along with the Individual soul into the Supreme soul.

पादादिब्रह्मरन्ध्रात् स्थितं भूतगणं स्मरेत् ।

स्ववर्गबीजाकृतिभिर्युक्तं तद्विधिरुच्यते ॥ १३ ॥

पानादिजानुपर्यन्तं चतुष्कोणं सप्तज्जक्रम ।

भूबीजादयं स्वर्णवर्णं स्मरेदवनिमण्डलम् ॥ १४ ॥

जान्वाद्यानाभिचन्द्रार्द्धनिभं पञ्चद्वयान्कितम् ।

वबीजयुक्तं श्वेताभममसो मण्डलं स्मरेत् ॥ १५ ॥

नाभेर्हृदयपर्यन्तं त्रिकोणं स्वस्तिकान्वितं ।

रबीजेन युतं रक्तं स्मरेत्पावकमण्डलम् ॥ १६ ॥

हृदोन्मथमध्यपर्यन्तं वृत्तं षड्विन्दुलाङ्कितम् ।

यंबीजयुक्तं धूम्राभं नभस्वनमण्डलं स्मरेत् ॥ १७ ॥

आब्रह्मरन्ध्रं भूमध्याद् वृत्तं स्वच्छं मनोहरम् ।

हर्षाजयन्तामाकाशमण्डलं प्रविचिन्तयेत् ॥ १८ ॥

pādādibrahmarandhrātaṁ sthitaṁ bhūtagaṇaṁ smaret,

svavarṇabījākṛībhīryuktaṁ tadvidhirucyate ॥ 13 ॥

pādādījānuparyantaṁ catuṣkoṇaṁ savajrakam,

bhūbījādhyāṁ svarṇavarṇaṁ smaredavanimaṇḍalam ॥ 14 ॥

jānvādyānābhicandrārdhanibhaṁ padmadvayāṅkitam,

vāmbījayuktaṁ śvetābhamaṁbhaso maṇḍalaṁ smaret ॥ 15 ॥

nābherhṛdayaparyantaṁ trikoṇaṁ svastikāṇvitam,

raṁbījena yutaṁ raktaṁ smaretpāvakamaṇḍalam ॥ 16 ॥

hṛdobhrūmadhyaparyantaṁ vṛttaṁ śaḍbindulāñchitam,

yaṁbījayuktaṁ dhūmrābhaṁ nabhasvanamaṇḍalaṁ smaret ॥ 17 ॥

ābrahmarandhraṁ bhrūmadhyād vṛttaṁ svacchaṁ manoharam,

haṁbījayuktāmākāśamaṇḍalaṁ praviçintayet ॥ 18 ॥

Then, from the sole of the feet to Brahma-randhra, he should meditate the Earth, etc. Five Elements with, their colours, forms and Bīja-mantras. Its method is as follows :

(i) Yellow in colour, square in shape and having the Bhū-bīja (Lam) is the Earth Element which should be meditated from the sole of the feet to the knees.

(ii) White in colour, crescent in shape, marked with two lotuses and with Jala (water) bīja (Vam) is the Water Element, which should be meditated upon from knees to navel.

(iii) Triangular in shape, with Svastika, of red colour and with Agni-bīja (Ram) is the Fire Element, which should be meditated from navel to heart.

(iv) Round in shape, with six Bindus (dots), of smoky colour and with Vāyu (Air) bīja (Vam) is the Air Element, which should be meditated from heart to the middle of eye brows.

(v) Circular in shape, crystal clear, attractive in colour

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and with Ākāśa (Sky) bija (Ham) is the Sky Element, which should be meditated from the middle of the eyebrows to the Brahmarandhra.

पद्धस्तपायूपस्थावक्रमाद्ध्येयाधरादिगाः ।

स्वकीयविषयैर्युक्ता गमनग्रहणादिभिः ॥ १९ ॥

घ्राणं च रसनाचक्षुःस्पर्शनं श्रोत्रमिन्द्रियम् ।

क्रमाद्ध्येयं धरादिस्थं गन्धादिगुणसंयुतम् ॥ २० ॥

ब्रह्माविष्णुशिवेशानाः सदाशिवइतीरिताः ।

धरादिभूतसंघेसा ध्येयास्तन्मण्डलेषु ते ॥ २१ ॥

निवृत्तिश्च प्रतिष्ठा च विद्या शान्तिश्चतुर्थिका ।

शान्त्यतीतेतिपञ्चैव कला ध्येयाधरादिगाः ॥ २२ ॥

समानोदानव्यानाश्चापानप्राणौ च वायवः ।

धरादिमण्डलगताः पञ्चध्येयाः क्रमादिमे ॥ २३ ॥

paddhastapāyūpasthāvākramāddhyeyādharādigāḥ,

svakīyaviṣayairyuktā gamanagrahaṇādibhiḥ ॥ 19 ॥

ghraṇam ca rasanācakṣuḥsparśanam śrotramindriyam,

kramāddhyeyam dharādīstham gandhādiguṇasamyutam ॥ 20 ॥

brahmāviṣṇuśivēśānāḥ sadāśivaitīritāḥ,

dharādibhūtasangheśa dhyeyāstanmaṇḍaleṣu te ॥ 21 ॥

nivṛttiśca pratiṣṭhā ca vidyā śantiścaturthikā,

śantyatītetipañcaiva kalā dhyeyādharādigāḥ ॥ 22 ॥

samānodānavyānāścāpānaprāṇau ca vāyavaḥ,

dharādimāṇḍalagatāḥ pañcadhyeyāḥkramādime ॥ 23 ॥

In the Earth, etc. Physical Elements certain other properties should also be meditated upon, viz.

Organs of activity like feet, anus, genitals and vocal chord with their activities like grasping, motion, etc. should be meditated.

Sense organs like nose, tongue, eye, skin, ears with their qualities like smelling, tasting, etc. should be meditated.

Presiding Deities like Brahmā, Viṣṇu, Śiva, Īśāna and

Sadāśiva of the Earth, etc. Elements should be meditated.

In the same Elements (Earth etc.) the Kalās like Nivṛitti, Pratiṣṭhā, Vidyā, Śānti and Śāntyatīta and the vital airs like Samāna, Udāna, Vyāna, Apāna and Prāṇa should also be meditated respectively.

एव भूतानि सचिन्त्य प्रत्येकंप्रविलापयेत् ।

भुवं जले जलं वह्नौ वह्निं वायौ नभस्यमुम् ॥ २४ ॥

पिलाप्य खमहंकारे महत्तत्त्वेऽहंकरं ।

महान्तं प्रकृतौ मायामात्मनि प्रविलापयेत् ॥ २५ ॥

evam bhūtāni sancintya pratyekampraviḷāpayet,

bhuvam jale jalam vahnau vahnim vāyau nabhasyamum ॥ 24 ॥

vilāpya khamahankāre mahattatvepyahankṛtim,

mahāntam prakṛtau māyāmātmani praviḷāpayet ॥ 25 ॥

After thus meditating the Earth, etc. Elements the Sādhaka should dissolve the Earth into Water, Water into Fire, Fire into Air, Air into Sky, Sky into Ahaṁkāra (I go), Ahaṁkāra into Mahat tattva, the Mahat-tattva into Prakṛti and the Prakṛti into the Soul.

शुद्धसच्चिन्मयो भूत्वा चिन्त्येत्पापपूरुषम् ।

दक्षकुक्षिस्थितं कृष्णमंगुष्ठपरिमाणकम् ॥ २६ ॥

विप्रहत्याशिरोयुक्तं कनकस्तेयबाहुकम् ।

मदिरापानहृदयं गुरुतल्पकटीयुतम् ॥ २७ ॥

पापिसयागिपद्मद्वन्द्वमुपातकरोमकम् ।

गङ्गाचमधरं दृष्टमधोवक्त्रं सुदुःसहम् ॥ २८ ॥

śuddhasaccinmayo bhūtvā cintayetpāpapurūṣam,

daṣṣakukṣisthitam kṛṣṇamaṅguṣṭhapaṛimaṇākam ॥ 26 ॥

viprahatyāśiroyuktam kanakasteyabāhukam,

madirāpānahṛdayam gurutalpakatīyutam ॥ 27 ॥

pāpisanयोगिपद्मद्वन्द्वमुपातकरोमकम्,

khadgacarmadharam duṣṭamadhovaktraṁ suduḥsaham ॥ 28 ॥

Thereafter, feeling himself pure and Saccidānanda, the

Sādhaka should concentrate upon the dark complexioned and thumb-sized personified Sin situated in the left cavity of his abdomen. Brahmanicide is the head of this personified sin, theft of gold its hands, drinking wine its heart, defilement of Guru's bed its waist, contact with the sinners and the like its feet and minor sins its body-hairs. Such a personified wicked sin, wielding sword and shield with its head upside down, should be meditated upon.

वायुबीजं (य) स्मरन्वाः सम्पूर्य्येनं विशोषयेत् ।

स्वगरीरयुतं मन्त्रीवह्नि (रं) बीजेन निर्दहेत् ॥ २९ ॥

कुम्भकेपरिजप्तेन ततःपापनरं ह्रवम् ।

बहिर्भस्मसमस्तार्य्यं वायुबीजेन (य) रेचयेत् ॥ ३० ॥

vāyubījaṁ (yaṁ) smaranvāyuraṁ sampūryyainaṁ viśoṣayet,

svaśarīrayutaṁ mantrīvahni (Raṁ) bījen nirdahet ॥ 29 ॥

kumbhakeparijaptaṇa tataḥpāpanarodbhavam,

bahirbhasmasamutsāryya vāyubījena (Yaṁ) recayet ॥ 30 ॥

Thereafter, remembering the Vāyu-bīja (Yaṁ), the Sādhaka should, according to Pūraka method (Inhalation), dry this Pāpa-puruṣa (sin personified) and, reciting the Agni-bīja (Raṁ), burn it in his body. Then, reciting the Vāyu-bīja (Yaṁ), the Sādhaka should expel this Pāpa-puruṣa out of his body through Recaka (Exhalation).

सुधाबीजेन (८) देहोत्थं भस्मसंलावयेत्सुधीः ।

भूमीबीजेन (लं) घनीकृत्य भस्मतत्कनकाण्डवत् ॥ ३१ ॥

विशुद्धमुकुराकारं जपन्बीजं विहाय स. (ह) ।

मूर्द्धादिपादपर्य्यन्तान्यङ्गानि रचयेत्सुधीः ॥ ३२ ॥

आकाशादीनिभूतानि पुनरुत्पादयेत्चित्तः ।

सोऽहंमन्त्रेण चात्मानमानयेद् हृदयांबुजे ॥ ३३ ॥

कुण्डलीं जीवमादाय परसङ्गात्सुधामयम् ।

संस्थाप्य हृदयांभेजे मूलाधारगतां स्मरेत् ॥ ३४ ॥

sudhabījena (Vaṁ) dehottham bhasmasaṁplāvayetsudhīḥ,

bhūbījena (Laṁ) ghanīkṛtya bhasmatatkanakāṇḍavat || 31 ||

*viśuddhamukurākāraṁ jāpanbījaṁvihāyasaḥ (Haṁ)
mūrdhādīpādaparyyantānyaṅgāni racayetsudhīḥ || 32 ||*

*akāśādīnibhūtāni punarutpādayeccitāḥ,
so'haṁmantreṇa cātmanamānayed hṛdayāmbhoje || 33 ||*

*kuṇḍalinī jīvamādāya parasaṅgātsudhāmayaṁ,
sansthāpya hṛdayāmbhoje mūlādhāragatāṁ smaret || 34 ||*

After this, the intelligent Sādhaka should inundate the ash of its body with the Sudhā-bīja (Vaṁ); condense the inundated ash with Bhū bīja (Laṁ) and then, reciting the clear mirror-like Sky-bīja (Haṁ), recreate from head to feet the various organs of its body. Thereafter, reciting with the Soul the So'haṁ mantra, reproduce all the 24 Tattvas from Prakṛti to the Five Elements. Then, placing the nectar-like Jīva on the heart-lotus, remember the Kuṇḍalinī as having entered the Mūlādhāra.

C. Method of Bhūta śuddhi – Bhūta-śuddhi is a complicated process and involves several steps which are as follows :

(i) First of all, the Sādhaka should make a resolve (Saṁkalpa) that he is going to perform the Bhūta-śuddhi. This expression of resolve has to be made in a definite phraseology, such as : "Auṁ adyetyādi....devapūjādyadhikāra-siddhaye bhūtaśuddhyādyahaṁ kariṣye".

After this, becoming tranquil and steady, the Sādhaka should meditate upon the Kuṇḍalinī with a concentrated mind. The Kuṇḍalinī in brilliance is like thousands of lightnings, subtle like a lotus-fibre, serpentine in form and remains sleeping in the Mūlādhāra. The Sādhaka should think that it (Kuṇḍalinī) has now awakened and after piercing the Svādhiṣṭhāna and Maṇipūra cakras, has now, through the

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pathway of Suṣumnā, ascended to Anāhata cakra situated in the heart. Here resides a Jīva of the size of a wick of a lamp. Taking that Jīva (Individual Soul) in its mouth, the Kuṇḍalinī now, piercing the Viśuddha and Ājñā cakras, has reached further to the Sahasrāra, the highest of the Cakras situated inside the skull where resides the Supreme Soul. Meditating thus, the Sādhaka, with the Haima mantra, merge the Kuṇḍalinī along with the Individual Soul into Paramātmā (Supreme Soul).

Thereafter, it should be meditated that square shaped and yellow coloured Earth Element is situated in the body from the sole to the knee, and in which reside the organ of action, the feet, action of movement and destination, the sense organ, nose and its property of smell, Earth, Brahmā, Nivṛttikalā and Samāna Vāyu. Meditating thus and reciting the Mantra "Auṁ hrām Brahmanē pṛthivyaḥpataye nivṛtti kalātmāne huṁ phaṭ svāhā", the Earth Element should be merged through Kuṇḍalinī into the seat of Water Element.

Thereafter, from knee to the navel, one should meditate upon the Water Element which is white coloured and crescent in shape. In this Element reside the organ of action, the hands, action of charity and giving; sense organ tongue and its quality of taste; Water, Viṣṇu, Pratiṣṭhā kalā and Udāna Vāyu. Meditating thus and reciting the mantra "Auṁ hrīm Viṣṇave jalāḍhipataye Pratiṣṭhā kalātmāne huṁ phaṭ svāhā" the Sādhaka should, through the Kuṇḍalinī, merge all these (Water Elements and its ingredients mentioned here) into the Fire Element.

After this, from navel to the heart, the Sādhaka should meditate upon the red coloured and triangular Fire Element in which reside the organ of action, the anus, and the process

of expulsion; sense-organ eye and its quality of seeing; brilliance, Rudra, Vidyā-kalā and Vyāna Vāyu. Meditating thus and reciting the mantra "Auṁ hrūṁ Rudrāya tejodhipataye Vidyā-kalātmāne huṁ phaṭ svāhā", one should, through the Kuṇḍalinī, merge all these (the Fire Element and its ingredients mentioned here) into the Air Element.

Then, from head to the eyebrows, the Sādhaka should meditate upon Air Element which is black coloured, round and marked with six dots. In it reside the organ of action, the genitals and their activity-pleasure; sense organ skin and its quality of touch; Air, Īśāna, Śānti-kalā and Apāna Vāyu. Meditating thus and reciting the mantra "Auṁ hraiṁ Īśānāya Vāyavyadhipataye Śānti-kalātmāne huṁ phaṭ svāhā", the Sādhaka should, through Kuṇḍalinī, merge all these (i.e. Air Element and the ingredients mentioned here) into the Sky Element.

Thereafter, from the middle of the eyebrows to the Brahmarandhra, meditating upon the clear and round Sky Element, in which reside the organ of action, the vocal chord, speech, statement and words; sense organ ear and its quality of hearing; Sky, Sadāśiva and Śāntyatīta-kalā and Prāṇa Vāyu. Meditating thus and reciting the mantra "Auṁ hrauṁ Sadāśivāya Ākāśādhipataye Śāntyatīta-kalātmāne huṁ phaṭ svāhā", the Sādhaka should, through Kuṇḍalinī, merge all these (the Sky Element and its ingredients) into the Ahaṁkāra.

After this, the Ahaṁkāra should be merged into the Mahat-tattva, Mahat-tattva into Prakṛti and the Prakṛti into the Supreme Brahma, the Supreme Self, which is eternally clear, conscious, self-illuminated, abode of True Knowledge, Eternal Bliss and brilliant like lightning.

Now the Sādhaka should concentrate upon the personified sin thus : "In the left cavity of my abdomen the personified sin resides since eternity. Its body is thumb-sized, it has no shine and its entire body is made up of five great sins. Brahmanicide is its head, theft of gold is its hands, wine-drinking is its heart, defilement of Guru's bed is its waist, and company of sinners are its feet. All the organs of its body are made of various sins and minor sins are embedded in its bodily hairs. Its beard and eyes are red. In its one hand it is holding a sword of unreasonableness and in the other a shield of Ego. It is riding on the horse of untruth and his face reflects backbiting. It has teeth of anger and armour of sexuality. Infested with diseases, such a stupified person of sin is on the verge of death."

Concentrating on such a person of sin and in order to parch it, the Sādhaka should perform Viniyoga in these words : "Aum asya vāyubījasya kiṣkindha Ṛṣiḥ vāyurdevatā jagatīchandaḥ pāpapurusaśoṣaṇe viniyogaḥ." After performing this Viniyoga the Sādhaka should perform Pūraka (Inhalation) upto the duration of 16 repetitions of Vāyu-bīja (Yaṁ) and feel that he is drying the body of that sin-person.

Then, in order to burn the person of sin, the Sādhaka should perform Viniyoga in these words : "Aum asyāgni-bījasya Kaśyapa Ṛṣiḥ agni-devatā triṣṭupa chandaḥ pāpapurusa bhasmīkaraṇe viniyogaḥ." Performing such a Viniyoga, the Sādhaka should burn the dry body of the person of sin with Retention of breath upto the duration of 64 repetitions of Agni-bīja (Raṁ).

Then, performing Viniyoga with Vāyu-bīja as mentioned above, the Sādhaka should, through Recaka (Exhalation) upto the duration of 32 repetitions of Vāyu-bīja (Yaṁ), blow out

the ashes of the person of sin from his body.

Then, in order to inundate the ashes, a Viniyoga of Varuṇa-bīja should be performed in the following words : "Auṁ asya Varuṇa-bījasya hiranyagarbha Ṛṣiḥ haṁsa devatā triṣṭup chandaḥ āplāvita-karaṇe Viniyogaḥ." Performing this Viniyoga and concentrating on Varuṇa-bīja (Vam), the Sādhaka should inundate the ashes with the nectar flowing from that Varuṇa-bīja.

Then, in order to condense the ashes, a Viniyoga of Pṛthivī-bīja should be performed in the following words : "Auṁ asya pṛthivībījasya Brahmā ṛṣiḥ indrodevatā gāyatrī chandaḥ ghanīkaraṇe Viniyogaḥ." After this Viniyoga and condensation of the inundated ashes with the Pṛthivī-bīja (Lam), the Sādhaka should recreate a body with all its organs with the Ākāśa-bīja (Haṁ).

Now, supposing this as one's own divine body, the aforesaid 24 Tattvas already merged into the Supreme soul, should be replaced at their respective places in the order of creation (Sṛṣṭi-krama). Then, reciting the So'haṁ mantra, the Individual Soul should be taken back from the proximity of the Supreme Soul through Kuṇḍalinī and established in the heart-lotus. Thereafter the Kuṇḍalinī should be brought back to the Mūlādhāra.

Thus, through the aforesaid act of Bhūtaśuddhi, the Individual Soul, after having obtained the existence, energy, kindness, proximity and oneness with the Supreme Soul, becomes eternally pious and divine. Due to this act of Bhūtaśuddhi the body becomes sinless, new, pure and qualified for the worship of Iṣṭadevatā (Desired Deity).

Other Methods of Bhūtaśuddhi in brief – The Puraścaraṇa Candrikā describes a somewhat different

Mantramahodadhīḥ]

method for Bhūtaśuddhi in the following words : The Sādhaka should meditate that "there is a lotus in the heart whose root is Dharma and stalk is knowledge. Eight kinds of supremacies or greatneses are its petals and Para-vairāgya is its pericarp. It is illuminated with Praṇava (Auṁ). In its pericarp is situated the Individual Soul brilliant in form like the wick of a lamp."

Meditating thus the Sādhaka should concentrate upon the Kuṇḍalinī situated in the Mūlādhāra. This Kuṇḍalinī, sleeping in the Mūlādhāra, should be awakened and, through the pathway of Suṣumnā, be taken along with the Individual Soul to be merged in the Supreme Soul. For a while the Sādhaka should experience this state. Then, through the Kuṇḍalinī, bringing back the Individual Soul from the proximity of Supreme Soul, establish it again in the heart and then Kuṇḍalinī brought back to the Mūlādhāra. In short, this is the method of Bhūtaśuddhi described in the Puraścaraṇa-candrikā.

Apart from the above two, there is a third method of Bhūtaśuddhi. In the above two methods we find the experiences of Rāja yoga, Bhāvanā or feeling of Laya yoga, Śakti of Mantra-yoga and the actions of Haṭha-yoga; whereas in this method there is a beautiful tinge of the power of Mantra and the feeling of the meaning of Mantras. It definitely culminates into the Rāja-yoga but there is absolutely no Haṭhayoga in it. In this method there is a repetition of the following four mantras with the feeling of their meaning :

1. Auṁ Bhūtaśṛṅgāṭ śīraḥ suṣumnāpathena jīvaśivam
paramaśivapade yojayāmi svāhā.

2. Auṁ Yaṁ Liṅgaśarīraṁ śoṣaya śoṣaya svāhā.

3. Auṁ Raṁ saṅkocaśarīraṁ daha daha svāhā.

4. Auṁ paramaśivasuṣumṇāpathena mūla-śṛṅgāṭam ullasa
ullasa jvala jvala prajvala prajvala so'haṁ haṁsaḥ svāhā.

Repeating these mantras with a mental feeling of their meaning for a while with one pointed mind, the body becomes pure and divine.

भूतशुद्धिं विधायैवं प्रागस्थापनमाचरेत् ।

प्राणप्रतिष्ठामन्त्रस्य मुनयोजेशपद्मजाः ॥ ३५ ॥

छन्दश्चन्द्रायुषं साम प्राणशक्तिस्तुदेवता ।

पाशो (आं) बीजं त्रपा(ह्रीं) शक्तिर्विनियोगोऽसुसंस्थितौ ॥ ३६ ॥

ऋषीन्दिश्वरसि वक्त्रे तु छन्दांसि हृदिदेवताम् ।

गुह्ये बीजं पदोःशक्तिर्न्यस्य कुर्यात्षडङ्गकम् ॥ ३७ ॥

bhūtaśuddhiṁ vidhāyaivaṁ prāṇasthāpanamācaret,

prāṇapraṭiṣṭhāmantrasya munayojeśapadmajaḥ ॥ 35 ॥

chandaṛgyajuṣaṁ sāma prāṇaśaktistūdevatā,

pāśo (Ām) bījaṁ trapā(hrīm) śaktirvinīyogo'susaṁsthitau ॥ 36 ॥

ṛṣīṁchirasi vaktre tu chandāṁsi hṛdidevatām,

guhye bījaṁ padohśaktirnyasya kuryātṣaḍaṅgakam ॥ 37 ॥

Prāṇa-Pratiṣṭhā—After performing Bhūtaśuddhi as described above, the Sādhaka should perform Prāṇa-pratiṣṭhā (Infusion of life). Of the Prāṇa-pratiṣṭhā mantra Ajeśa-padmaja is Ṛṣi, Ṛk-yajuṣ-sāma are chanda, Prāṇa śakti is devatā, pāśa (Ām) is bīja and trapā (hrīm) is Śakti. This mantra is applied for the infusion of life (Prāṇa-pratiṣṭhā).

In order to perform the six-limbed Nyāsa (Ṣaḍaṅga nyāsa) the Ṛṣi should be placed on the head, chanda on the mouth, devatā on the heart, bīja on the private parts and Śakti on the feet. This Ṣaḍaṅga nyāsa should be performed as such.

C. Ṛṣi—The person who, after having heard a particular mantra from the mouth of Lord Śiva, has methodically

activated and fructified it, is designated as the Ṛṣi of that mantra. Therefore, assuming that Ṛṣi as the primary Guru of that mantra, he should be respectfully placed on the head—that is, his Nyāsa should be performed on the head.

Chanda—Covering in toto with all the arrangements of the mantra, is called Chanda. Letters or words make the chanda and it is pronounced by the mouth. Therefore, the Nyāsa of (chanda is performed on the mouth.

Devatā—Life principle or Prāṇasakti, motivating, directing and controlling all the activities of an organism, is called Devatā. This Śakti is situated in the heart and hence the Nyāsa of Devatā is performed on the heart.

Bīja—The essence which illumines the power of the mantra is called Bīja; hence its Nyāsa is performed on the genital (procreative) organ.

Śakti—That element with the help of which a Bīja becomes a mantra is called Śakti. Its Nyāsa is performed on the feet.

Viniyoga—Giving the mantra its direction of the fruit is called Viniyoga. According to Tāntric tradition, besides the knowledge of the Ṛṣi, etc. of a mantra, it is also necessary to make its real viniyoga—that is to tell the direction of its actual fruitfulness. The Gauṭamīya Tantra states that one cannot obtain the fruit of a mantra without the knowledge of its Chanda and Ṛṣi; and mere Japa of a mantra, without its Viniyoga, also makes that mantra weak.

Besides the statement of Ṛṣi, Chanda, Devatā, Bīja and Śakti in a Viniyoga, there is one more element known as Kīlaka. That which upholds or maintains the equilibrium of a mantra is called Kīlaka. Usually the Nyāsa of the Kīlaka is performed on all the organs.

Aṅga-Nyāsa-Hṛdaya (heart), **Śira** (head), **Śikhā** (crown of the head), **Kavaca** (armour), **Netra** (eyes) and **Karatala** (palm) are the six organs of the body on which performing of the Nyāsa of the mantra is called Aṅga-nyāsa. It is said in the **Kulārṇava Tantra** (XY. 45-47) that the **Sādhana** of a person definitely fructifies and all the obstacles in his way are automatically destroyed if he performs Japa of a mantra after being protected by the armour of Nyāsa; whereas a person who, either due to ignorance or vanity, does not perform Nyāsa, has to face obstacles at every step.

Pañcāṅga And Ṣaḍaṅga-Nyāsas—It is said in the **Śāradātilaka** (IV. 35) that where **Pañcāṅga-Nyāsa** is mentioned, a **Sādhaka** should perform Nyāsa on only five of the six organs mentioned above, omitting the eye (netra). Otherwise, the Nyāsa should be performed on all the six organs.

Usually the sequence of Aṅga-nyāsa and its mantras are available in the **Kalpa** and **Āgama** works. However, where the mantra of the Aṅga-nyāsa may not be specified, one should perform nyāsa either with the first letter of the name of the **Devatā** or his **Bija**.

Viniyoga of the Prāṇa-Pratiṣṭhā Mantra—

Aum asya śrī prāṇa-pratiṣṭhā mantrasya Ajeśa-padmaḥ ṛṣayaḥ Rgyujuḥ-sāmāni-chandānsi, prāṇaśaktirdevatā, Ām bijam hrīm śaktiḥ (kraum kilakam) **Prāṇasthāpane viniyogaḥ.**

In the **Viniyoga** of **Prāṇa pratiṣṭhā** usually the major works indicate “**Kraum kilakam**”. Therefore, it should be pronounced in such **Viniyogas**. In **Rṣyādi nyāsas** also it is proper to perform the **Nyāsa** of **Kilaka**.

Rṣyādi-Nyāsa—**Aum ajeśa-padmaḥ ṛṣibhyo namaḥ śirasi. Aum Rgyajusāma chandebhyo namaḥ mukhe. Aum prāṇa śaktir-devatāyai namaḥ hṛdi. Aum ām bijāyā namaḥ guhye. Aum.**

hrīm śaktaye namaḥ pādayoḥ. Auṁ krauṁ kīlakāya namaḥ
sarvāṅge.

कवर्गनभआद्यैर्हृच्चशब्दाद्यैःशिरः स्मृतम् ।

टश्रोत्राद्यैःशिखाप्रोक्ता तवर्गाद्यैस्तनुच्छदम् ॥ ३८ ॥

पवक्तव्यादिभिर्त्रयमन्त्रेनान्तरिन्द्रियैः ।

आत्मेनेतान्मनूनङ्गान्विन्यसेद्धृदयादिषु ॥ ३९ ॥

पञ्चमं प्रथमं पञ्चाद्वितीयं च चतुर्थकम् ।

तृतीयमित्थंक्रमतोवर्गवर्णान्समुच्चरेत् ॥ ४० ॥

यवर्गप्येवमुच्चार्य नभः (ह) श्वर्तो (पं) तिमो (शं) शृगुः (सं) ।

विमलश्चेति (ल) चांच्चार्याःक्रमाद्वर्गाः सबिन्दवः ॥ ४१ ॥

नभोवायवग्निवाभूमिनभआदयईरिताः

शब्दस्पर्शौ रूपरसगन्धाःशब्दादयोमताः ॥ ४२ ॥

श्रोत्रं त्वङ्मनयनं जिह्वाघ्राणं श्रोत्रादयःस्मृताः ।

वाक्पाणी पादपायूचापस्थः वागादयः पुनः ॥ ४३ ॥

वक्तव्यादानगमनविसर्गानन्दसंज्ञकाः ।

वक्तव्याद्या बुद्धिमनोहंकाराश्चित्तमंयुताः ॥ ४४ ॥

अन्तरिन्द्रिय संज्ञाःस्युरेवमृक्ते पञ्चकम् ।

kavarganabhaādyairhrccaśabdādyaiḥ Śiraḥ smṛtam,

śaśrotrādyaiḥśikhāproktā tavargādyaiḥstanucchadam ॥ 38 ॥

pavaktavyādibhirnetramastrāṁnyenāntarindriyaiḥ,

ātmanetanmanūnaṅgānvinyaseddhṛdayādiṣu ॥ 39 ॥

pañcamam prathamam pañcāddvītiyam ca caturthakam,

tṛtiyaṁtithamkramatovargavarṇānsamuccaret ॥ 40 ॥

yavargepyevamuccārya nabhaḥ (Haṁ) śvetom (Saṁ) timo

(Śaṁ) bhrguḥ (Saṁ),

vimalaśceti (Laṁ) coccāryyahkramādvārṇaḥ sabindavaḥ ॥41॥

nabhovāyavagnivārbbhūminabhaādayaīritāḥ,

śabdasparśau rūparasagandhāḥśabdādayomataḥ ॥ 42 ॥

śrotram tuṣṭinayanaṁ jivhāghrāṇam śrotrādayaḥsmṛtāḥ,

vākpāṇi pādapāyūcōpastho vṛgādayaḥ punaḥ ॥ 43 ॥

vaktavyādānagamanavisargānandasajñākāḥ,

vaktavyādya buddhimanohaṅkāraścittasaṁyutaḥ || 44 ||

antarindriya sañjñāḥ syurevamuktaṁ ṣaḍaṅgakam,

It is said that the Nyāsa of Ka-varga (letters ka, kha, ga, gha, ṅ) and Nabha. etc. should be performed on the heart; of Ca-varga (letters ca, cha, ja, jha, ṇ) and Śabdādi (words etc.) on the head; of Ṭa-varga (letters ṭa, ṭha, ḍa, ḍha, ṇ) and Śrotrādi (ear etc.) on the crown of the head; of Ta-varga (letters ta, tha, da, dha, na) and vocal chord on the armour; of Pa-varga (letters pa, pha, ba, bha, ma) and Vaktavyādi (statement etc.) on the eye; and of Ya-varga (letters ya, ra, la, va, śa, ṣa, sa, ha, kṣa and la) and internal organs on the palm.

First of all, place the fifth letter of each varga and then the 1st, 2nd, 3rd and 4th letters with Anusvāra (ṁ). In the Ya-varga, according to the rules, one should first pronounce the letters Śaṁ, yaṁ, raṁ, vaṁ, laṁ and then Nabha (ha), Śveta (ṣa), Tibha (śa), Bhṛgu (sa) and Vimala (la) should be pronounced with Anusvāra. Thus the mantras for the Ṣaḍaṅga-nyāsa would be as follows :

C. Mantras for Ṣaḍaṅga-nyāsa :

(Auṁ) ṇṁ kaṁ khaṁ ghaṁ gaṁ nabhovāyavagnivārbhū-myātmane hrdayāya namaḥ.

(Auṁ) ṇṁ caṁ chaṁ jhaṁ jaṁ śabda-sparśarūpara-sagandhātmane śirase svāhā.

(Auṁ) ṇṁ ṭaṁ ṭhaṁ ḍhaṁ ḍaṁ śrotratvaṁnayana-jihvā-prāṇātmane śikhāyai vaṣaṭ.

(Auṁ) naṁ taṁ thaṁ dhaṁ daṁ vākyapāṇipādapāyūpa-sthātmane kavacāya hum.

(Auṁ) maṁ paṁ phaṁ bhaṁ baṁ vaktavyādānagamana-visargānandātmane netratrayāya vaṣaṭ.

(Aum) śaṁ yaṁ raṁ vaṁ laṁ haṁ ṣaṁ saṁ laṁ buddhi-
manohaṁkāracittātmane astrāya phaṭ.

नामेरारभ्य पादान्तं पाश बीजं प्रविन्यसेत् ॥ ४५ ॥

नाभ्यन्तं हृदयाच्छक्तिं (ह्रीं) हृदन्तं मस्तकाच्छृणिम् (क्रौं) ।

त्वगसृङ्मांसमेदोस्थिमज्जाशुक्राणि विन्यसेत् ॥ ४६ ॥

आत्मने हृदयान्तानि यादिसप्तादिकान्यपि ।

ओजःसद्यन्विताकाशं च प्राणं तु खादिकम् ॥ ४७ ॥

भृगवादिकं न्यसेज्जीवमेतान् हृदयदेशतः ।

यकाराद्या आद्यवर्णाः सर्वस्युश्चन्द्रभूषिताः ॥ ४८ ॥

ततः समस्तमूलेन मूर्द्धादिचरणावधि ।

विधायन्यापकन्यासं विन्यसेत्पीठदेवताः ॥ ४९ ॥

nābherārabhya pādāntaṁ paśābījaṁ pravinyaset ॥ 45 ॥

nābhyaṁ hṛdayācchaktiṁ (Hrīm) hṛdantaṁ mastakācchṛṇim
(Kraum),

tvagaṣṭmāmsamedosthimajjāsukrāṇi vinyaset ॥ 46 ॥

ātmane hṛdayāntāni yādisaptādikānyapi,

ojaṣadyānvitākāśapūrvaṁ prāṇaṁ tu khādikam ॥ 47 ॥

bhṛgवादिकं न्यसेज्जीवमेतान् हृदयदेशतः,

yakārādya ādyavarṇāḥ sarvesyusṣcandrabhūṣitāḥ ॥ 48 ॥

tataḥ samastamūlena mūrdhādīcaranāvadhi,

vidhāyavyāpakanyāsaṁ vinyasetpīṭhadevatāḥ ॥ 49 ॥

Nyāsa should be performed from navel to feet with Pāśa-
bīja (Ām); from heart to navel with Śakti-bīja (hrīm), and
from head to heart with Śṛṇi-bīja (kraum).

Adding "ātmane" at the end of the words Tvag (skin), Asṛg
(blood), Māmsa (flesh), Meda (fat), Asthi (bone), Majjā
(marrow) and Śukra (semen) and at the beginning, the
alphabets 'ya' etc. with Anusvāra, one should perform Nyāsa
on the heart; viz. Yaṁ Tvagātmane namaḥ; Raṁ asṛgātmane
namaḥ. In this order Nyāsa should be performed with all the
seven words. Then, adding in the beginning the Ākāśa (ha)

with Sadya (Om), i.e. Ojātmānamah; Kha=Sky (haṁ) should be followed by prāṇātmānamah, and Bhṛgu (saṁ) followed by jīvātmānamah, are to be used for Nyāsa on the heart.

Then pronouncing 'Ya' etc. letters with Anusvāra one should perform Nyāsa from head to feet. After finishing this Nyāsa, the Nyāsa of the Piṭha-devatās should be performed

C. Illustration of the above nyāsa :

Nābherārabhya pādāntaṁ pāśa-bījaṁ (āṁ)nyasāmi. Hṛdayādārabhya nābhyantaṁ śakti-bījaṁ (hrīṁ) nyasāmi. Mastakādārabhya hṛdayāntaṁ sṛṣṭibījaṁ (krauṁ) nyasāmi.

Pronouncing thus one should perform the Nyāsa of the Bījas on the respective organs.

Then, (auṁ) yaṁ tvagātmānamah. (auṁ) raṁ asṛgātmānamah. (auṁ) laṁ māṁsātmānamah. (auṁ) vaṁ medātmānamah. (auṁ) śaṁ asthyātmānamah. (auṁ) ṣaṁ majjātmānamah. (auṁ) saṁ śukrātmānamah. (auṁ) haṁ ojātmānamah. (auṁ) haṁ prāṇātmānamah. (auṁ) saṁ jīvātmānamah.

Pronouncing these mantras the Nyāsa of the Tattvas should be performed on the heart.

Thereafter "(auṁ) yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ haṁ laṁ kṣaṁ iti mūrdhādicaraṇāvadhi vyāpakāṁ karomi"—pronouncing this mantra Nyāsa of these Bījas should be performed on the entire body from head to feet.

मण्डकश्राथकालाग्निरुद्र आधारशक्तियुक् ।

कूर्मोधरासुधासिन्धुःश्वेतद्वीपं सुरान्निपाः ॥ ५० ॥

मणिहस्तं हेमपीठं धर्मो ज्ञानं विरागता ।

ऐश्वर्यं धर्मपूर्वास्तु चत्वारस्ते नजादिकाः ॥ ५१ ॥

धर्मादयः स्मृताः पादाः पीठगात्राणि चेतरे ।

मध्येनन्तस्तत्त्वपद्मानन्दमयकन्दकम् ॥ ५२ ॥

संविज्ञालं ततः प्रोक्ता विकारमयकेसराः ।
 प्रकृत्यात्मकपत्राणि पञ्चाशद्वर्णकर्णिका ॥ ५३ ॥
 सूर्यस्यंदोः पावकस्य मण्डलत्रितयं ततः ।
 सत्त्वं रजस्तमः पश्चादात्मयुक्तोत्तरात्मना ॥ ५४ ॥
 परमात्माथज्ञानात्मातत्त्वेमायाकलादिके ।
 विज्ञातत्त्वं परंतत्त्वं कथिताः पीठदेवताः ॥ ५५ ॥
 पूजने सर्वदेवानां पीठे ताः परिपूजयेत् ।
 न्यासस्थानानि चैतासां शरीरे बहिरर्चने ॥ ५६ ॥

maṇḍūkāścāthakālāgnīrudra ādhāraśaktiyuk,
kūrmodharāśudhāśindhuḥśvetadvīpaṃ surāṅghripāḥ ॥ 50 ॥
maṇīrmyaṃ hemapīṭhaṃ dharmo jñānaṃ virāgata,
aīśvaryaṃ dharmapūrvāstu catvāraste naiḍikāḥ ॥ 51 ॥
dharmādayaḥ smṛtāḥ pāṭāḥ pīṭhagātrāṇi cetare,
mādhyanantastattvapadmamānandamayakandakam ॥ 52 ॥
saṃvinnālaṃ tataḥproktā vikāramayakesarāḥ,
prakṛtyātmakapātrāṇi pañcāśadvārṇakārṇikā ॥ 53 ॥
sūryasyendroḥ pāvakasya maṇḍalatritayaṃ tataḥ,
sattvaṃ rajastamaḥ paścādātmayuktoṃtarātmanā ॥ 54 ॥
paramātmāthajñānātmātattvemāyākalādike,
vidyātattvaṃ paramtattvaṃ kathitāḥpīṭhadevatāḥ ॥ 55 ॥
pūjane sarvadevānūṃ pīṭhe tāḥparipūjayet,
nyāsasthānāni caitāsāṃ śarīre bahirrachane ॥ 56 ॥

Nyāsa of Pīṭha-devatā (nyāsa of the deities of the pedestal :

Thereafter, pronouncing the first letter of the respective Devatās with Anusvāra, Nyāsa of the Pīṭha-devatās should be performed Maṇḍūka, Kālāgnīrudra, Ādhāraśakti, Kūrma, Pṛthivī, Sudhā-sindhu (ocean of milk), Śvetadvīpa, Kalpavṛkṣa, Maṇimaṇḍapa, Svarṇa-simhāsana (golden throne), Dharma, Jñāna, Vairāgya, Aīśvarya, Adharma, Ajñāna A-vairāgya, A-naiśvarya—out of these Dharma, etc. are supposed to be the

feet of Pīṭha and the rest its organs. In the centre Ananta, Padma, Ānandamayakandak, Savinnāla, Vikāramayakesara, Prakṛtyātmakapatra, Pañcāśadvarṇātmaka-karṇikā, Sūrya-maṇḍala, Candramaṇḍala, Agnimaṇḍala, Sattva, Rajas, Tamas, Ātmā, Antarātmā, Paramātmā, Jñānātmā, Māyātattva, Kalā-tattava, Vidyātattava and Paratattava—all these are spoken of as the Pīṭha-devatās.

In case of worship of all the Deities, the Nyāsa of all these should be performed on the back. The places for their Nyāsa in external worship will be described in a subsequent Taraṅga.

C. Method of nyāsa of the pīṭha-devatās :

In the middle of the back, Nyāsa of respective Deities should be performed with these mantras : Maṁ maṇḍūkāya namaḥ; Kaṁ kālāgnirudrāya namaḥ; Āṁ ādhārasāktaye namaḥ; Kūṁ kūrmāya namaḥ; Pṛṁ pṛthivyai namaḥ; Kṣīṁ kṣīra-samudrāya namaḥ; Śveṁ śveta-dvīpāya namaḥ; Kaṁ kalpa-vṛkṣāya namaḥ; Maṁ maṇimaṇḍapāya namaḥ; Svaṁ Svarṇa-simhāsanāya namaḥ.

Dhaṁ dharmāya namaḥ; Jñāṁ jñānāya namaḥ; Vairāgyāya namaḥ; Aiṁ aiśvaryāya namaḥ—with these mantras beginning from Agnikoṇa, Nyāsa of the respective Deities should be performed on all the corners or midpoints of the compass.

Āṁ adharmāya namaḥ; Ajñānāya namaḥ; Āṁ a-vairāgyāya namaḥ; Āṁ anaiśvaryāya namaḥ—with these mantras Nyāsa of the respective Deities should be performed in the four East, etc. cardinal points of the compass.

Thereafter, in the middle : Āṁ anantāya namaḥ; Paṁ padmāya namaḥ; Āṁ ānandamayakandakāya namaḥ; Saṁ saṁvinnālāya namaḥ; Viṁ vikāramayakesarebhyo namaḥ;

Praṁ prakṛtyātmaka patrebhyo namaḥ; Paṁ pañcāśadvarṇa-karṇikāyai namaḥ; Saṁ sūrya-maṇḍalāya namaḥ; Caṁ candra-maṇḍalāya namaḥ; Aṁ Agni-maṇḍalāya namaḥ; Saṁ sattvāya namaḥ; Raṁ rajase namaḥ; Taṁ tamase namaḥ; Āṁ ātmane namaḥ; Am antarātmane namaḥ; Paṁ paramātmane namaḥ; Maṁ māyātattvāya namaḥ; Kaṁ kalātattvāya namaḥ; Viṁ vidyātattvāya namaḥ; Paṁ paraṁ tattvāya namaḥ—Nyāsa should be performed with these mantras.

The places for Nyāsas of Pīṭha-devatās in the body has been described in Taraṅga Twentyone of this book.

पूजातरङ्गेवच्यन्ते सेन्द्रार्घ्ययुताश्रिताः ।

प्राणशक्तेस्तनपूज्या अष्टौपीठस्य शक्तयः ॥ ५७ ॥

हृदयाग्भेजपत्रेषु नवमीत्वधिकर्गिकम् ।

जयाख्या विजया पश्चादजिताचाऽपराजिता ॥ ५८ ॥

नित्या विलासिनी दोग्ध्रीत्वघोरा मङ्गलान्तिमा ।

पाशादिवीजत्रितयं (अं ह्रीं क्लीं) प्रोच्य पीठं दिशेत्ततः ॥ ५९ ॥

एवं देहमये पीठे ध्यायेद्वीमसुप्रदाम् ।

नवयौतनगरार्वाढ्यां पीवरस्तनशोभिनीम् ॥ ६० ॥

pūjātaraṅge vakṣyante sendvādyaṇṇayutāścatāḥ,

prāṇaśaktestatapūjyā aṣṭaupīṭhasya śaktayaḥ ॥ 57 ॥

hṛdayāmbhojapatreṣu navamītvadhikarṇikam.

jayākhyā vijayā paścādajitācā parājitā ॥ 58 ॥

nityā vilāsinī dogdhrītvaghorā maṅgalāntimā,

pāśādibījatrītayaṁ (aṁ hī ṁ kṛāuṁ) procyā pīṭhaṁ diśettataḥ 59

evam dehamaye pīṭhe dhyāyeddevīmasupradām,

navayauvanagarvāḍhyāṁ pīvarastanaśobhinīm ॥ 60 ॥

Worship of pīṭha śaktis—After the above nyāsas, the Nyāsa of eight Pīṭha-śaktis should be performed respectively on the eight petals of the heart-lotus, and then the ninth Śakti should be worshipped in the pericarp of the same lotus. Jayā, Vijayā, Ajitā, Aparājitā, Nityā, Vilāsinī, Dogdhrī, Aghorā

and Maṅgalā respectively are the nine Śaktis of the Pīṭha and should be worshipped in this order.

Then, pronouncing the Pīṭha with Pāśa, etc. three Bijas- (Ām, Hrīm Kraum), the Sādhaka should, on the body, meditate upon the Prāṇaśakti as proud of her budding youth and embellished with healthy breasts.

C. Illustration—On the eight petals of the heart-lotus a Sādhaka should worship with these mantras :

Aum Jayāyai namaḥ; Aum Vijayāyai namaḥ; Aum Ajitāyai namaḥ; Aum Aparājitāyai namaḥ; Aum Nityāyai namaḥ; Aum Vilāsinyai namaḥ; Aum Dogdhryai namaḥ; Aum Aghorāyai namaḥ. After this, he should worship in the pericarp the Maṅgalā with the mantra "Aum maṅgalāyai namaḥ". Then, worshipping the Pīṭha with "Aum ām hrīm kraum pīṭhāya namaḥ," he should meditate upon the Prāṇaśakti on the body-pīṭha.

पाशं चापासूक्कपालेऽसृणीषून्मुखं हस्तैर्विभ्रतीं रक्तवर्णाम् ।

रक्तोदन्वत्पोतरक्तांबुजस्थं देवीं ध्यायेत्प्राणशक्तिं त्रिनेत्राम् ॥ ६१ ॥

*pāśaṁcāpāsūkkapāle'sṛṇīṣūṁchūlamhastairbibhratīm raktavarṇām,
raktodanvatpotarakṭtāmbujasthām devīm dhyāyetprāṇaśaktīm*

trinetram ॥ 61 ॥

Dhyāna (meditation) of the prāṇa-Śakti—

In the ocean of blood. on a boat. she is seated on a red lotus. In her left hands she is holding the noose, bow and trident, and in her right hands, skull. goad and arrow. One should thus meditate upon the Prāṇaśakti, having six hands and three eyes.

अष्टपत्रस्थषट्कोणे ध्यात्वैवं पूजयेत्तु नान् ।

प्राग्रक्षोवायुकोणेषु ब्रह्मविष्णुशिवान्यजेत् ॥ ६२ ॥

अग्निवारुणशैवेषु बाणीलक्ष्मीहिमाद्रिजाः ।

केसरेषु षडङ्गानि पत्रेष्वष्टौ तु मातरः ॥ ६३ ॥

ब्राह्मीमाहेश्वरोचापि कौमारी वैष्णवी तथा ।

चाराही च तथेन्द्राणी चामुण्डा सप्तमीमता ॥ ६४ ॥

अष्टमी तु महालक्ष्मीः प्रोक्ता विश्वस्य मातरः ।

देवतापूजने प्राची मध्ये पूजकपूज्ययोः ॥ ६५ ॥

aṣṭapatrasthaṣaṭkone dhyātvaivaṃ pūjayettutān,

prāgraksoḍḍyakoneṣu brahmaviṣṇuśivānyajet ॥ 62 ॥

agnivārūṣaṣaiveṣu vāṇīlakṣmīmādrījāḥ,

kesareṣu śaḍaṅgāni patreṣvaṣṭau tu mātaraḥ ॥ 63 ॥

brāhmīmāheśvarīcāpi kaumārī vaiṣṇavī tathā,

vārāhī ca tathendrāṇī cāmuṇḍā saptamīmata ॥ 64 ॥

aṣṭamī tu mahālakṣmīḥ proktā viśvasya mātaraḥ,

devatāpūjane prācī madhye pūjakapūjyayoh ॥ 65 ॥

After thus meditating upon the hexagon within the eight pitalled lotus, in the east, south-west and north-west respectively, the Brahmā, Viṣṇu and Śiva, and in the south-east, west and north-east respectively Vāṇī (Sarasvatī), Lakṣmī and Pārvatī should be worshipped. Then, according to the method "Agnīśāsura-Vāyavya-madhyā-dikṣvaṅga-pūjanam", eight Mothers should be worshipped in the eight petals. 1. Brāhmī, 2. Māheśvarī, 3. Kaumārī, 4. Vaiṣṇavī, 5. Vārāhī, 6. Indrāṇī, 7. Cāmuṇḍā and 8. Mahālakṣmī have been described as the eight Mothers of the Universe.

In the worship of the Devatās the cardinal point of East is supposed to be situated between the worshipper and the worshipped.

C. In the Hexagon and the eight petals, the Deities mentioned above should be worshipped with their name-mantras in their specified directions.

इन्द्रादयः स्वदिक्ष्वेव पूजनीया दिगीश्वराः ।

इन्द्रः कृशानुः कीनाशो निर्ऋतिर्धरुणो निलः ॥ ६६ ॥

सोम ईशान नामाधो नन्त ऊर्ध्वं चतुर्मुखः ।

तत इन्द्रादिकांष्टासु पूज्यादिकपालहेतयः ॥ ६७ ॥

वज्रं शक्तिर्दण्डखड्गौ पाशौकुशगदे अपि ।

त्रिशूलचक्रपद्मानि दशदिकपालहेतयः ॥ ६८ ॥

एवमिष्ट्वाप्राणशक्तिं पञ्चावरणसंयुताम् ।

ध्यायन् हृदि करं धृत्वा त्रिर्जपेत्तन्मनुं सुधीः ॥ ६९ ॥

indrādayaḥsvadikṣveva pūjñīyā digṣvarāḥ,

indrah kṛśānuḥkīnāśo nirṛtirvaruṇonilāḥ ॥ 66 ॥

somaśśānanāmādhonantaūrdhvaṁ caturmmukhaḥ,

tata indrādikaṣṭhāsu pūjyādikpālahetayaḥ ॥ 67 ॥

vajraṁ śaktirdaṇḍakhadgau pāśonkuśagade api,

triśūlacakrapadmāni daśadikpālahetayaḥ ॥ 68 ॥

evamiṣṭvāprāṇaśaktiṁ pañchāvaraṇasam̐yutām,

dhyāyan hṛdi karaṁ dhṛtvātrirjapettanmanuṁ sudhīḥ ॥ 69 ॥

Then, the Indra, etc. Guardians of the Quarters (Dikpālas) should be worshipped in their respective directions. Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Soma, Īśāna Ananta and Brahmā are said to be the ten Guardians of the Quarters. This should be followed by the worship of the weapons of the Dikpālas, i.e. Indra etc. Guardians of the quarters. Vajra, Śakti, Daṇḍa, Khaḍga, Pāśa, Aṁkuśa, Gadā, Triśūla, Cakra and Padma respectively are the weapons of the aforesaid Dikpālas.

Worshipped thus, the Prāṇaśakti with five Āvaraṇas (Coverings), the Sādhaka, putting his hand on his heart, recite three times the mantra being described subsequently.

C. Purve (in the east) Indrāya namaḥ. Āgneyyāṁ (in the south-east) Agnaye namaḥ, Dakṣiṇasyāṁ (in the south) Yamāya namaḥ, and so on, the Dikpālas and, in the same order, their weapons should be worshipped.

वक्ष्येधुनामनोस्तस्योद्धारं ध्यातृसुखावहम् ।

पाशं (अं) मायां (ह्रीं) सृणिं (कौं) प्रोच्य यादीन्सहस्रेन्दुसंयुतान् ॥ ७० ॥

तारान्वितं नमः सप्तवर्णमन्त्रं ततोऽजगाम ।
 मम प्राणा इह प्राणा मम जीव इह स्थितः ॥ ७१ ॥
 मम सर्वेन्द्रियाण्युक्त्वा मम वाङ्मन ईरयेत् ।
 चक्षुः श्रोत्रघ्राणपदात्प्राणा इह समीर्य च ॥ ७२ ॥
 आगत्य सुखमुच्चार्य चिरं तिष्ठंति वदं पठेत् ।
 वह्निजायां (स्वाहा) च सप्तार्णमन्त्रमन्ते पुनर्वदेत् ॥ ७३ ॥
 प्राणप्रतिष्ठा मन्त्रेयं स्मृतः प्राणनिधापने ।
 ममेत्यस्य पदस्यादौ पाशादीनि समुच्चरेत् ॥ ७४ ॥
 यन्त्रेषु प्रतिमादौ वा प्राणस्थापनमाचरेत् ।
 मम स्थाने तस्य तस्य षष्ठ्यन्तामभिधां वदेत् ॥ ७५ ॥

*vākṣyēdhunāmanostasyoddhāraṁ dhyātṛsukhāvaham,
 pāśaṁ (ām) māyāṁ (hrīm) sṛṇīm (krauṁ) procya yādīnsaptendu-
 samyutān ॥ 70 ॥*

*tārānvitaṁ nabhaḥsaptavarṇaṁ mantraṁ tato'japām,
 mama prāṇā ihaprāṇā namajīva ihasthitaḥ ॥ 71 ॥
 mamasarvendriyāṇyuktvaṁ mamavāṁmanāirayet,
 cakṣuḥśrotraghrāṇapadātprāṇāḥ samīryya ca ॥ 72 ॥
 āgatya sukhamuccāryya cirantiṣṭhānti vadaṁ paṭhet,
 vahnijāyāṁ (svāhā) ca saptārṇamantramante punarvadet ॥ 73 ॥
 prāṇapratīṣṭhāmantroyaṁ smṛtaḥ prāṇanidhāpane,
 mametyasyapadasyādau pāśādīni samuccaret ॥ 74 ॥
 yantreṣu pratimādau vā prāṇasthāpanamācaran,
 mamasthāne tasya tasya ṣaṣṭhyantāmabhidhāṁ vadet ॥ 75 ॥*

Extrication of the prāṇa pratiṣṭhā-mantra-

Now I am describing the Prāṇa-pratiṣṭhā mantra which delights the Sādhaka. First of all, speaking the Bījas Pāśa (ām), Māyā (hrīm), Sṛṇī (krauṁ), pronounce the seven Ya-kāra etc. letters with Anusvāra (i.e. yaṁ, raṁ, laṁ, vaṁ, śaṁ ṣaṁ, saṁ), then with Nabha (ha), pronounce Tāra (oṁ), that is hoṁ; then speak the seven lettered mantra—

Auṁ kṣaṁ Saṁ haṁsaḥ hrīm and, at the end put Ajapā (haṁsaḥ).

With the above mantra one should respectively speak "Mama prāṇā iha prāṇāḥ", "Mama jīva iha sthitaḥ", "Mama sarvendriyāṇi iha sthitāni" and "Mama vāṅgamanaścakṣuḥ śrotaghrāṇapṛāṇā ihāgatya sukhaṁ ciraṁ tiṣṭhantu svāhā" should be spoken and, at the end, the seven-syllabled mantra (auṁ kṣaṁ saṁ haṁsaḥ hrīm auṁ) should be pronounced.

This Prāṇa-pratiṣṭhā mantra has been described for the ritual of Infusion of life into the invoked Deity. Before pronouncing "mama....etc" mantra, speak Pāsa etc. (āṁ hrīm krauṁ etc.). At the time of Infusing Life in the idol or a yantra (geometrical representation of the Deity—Yantra, mantra and Deity are said to be one and the same), substitute "mama" with the name of the Deity in its sixth form. For example while performing Prāṇa-pratiṣṭhā, after speaking "auṁ āṁ hrīm krauṁ etc.", one should speak Śrī Lakṣmī-vināyaka devatāyā prāṇā iha prāṇāḥ".

C. Extricated mantra runs thus—" (auṁ) āṁ hrīm krauṁ yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ hoṁ auṁ kṣaṁ saṁ haṁsaḥ hrīm auṁ haṁsaḥ".

Example—Meditate upon the Prāṇa-śakti as mentioned above (Śloka 61) :

Then, pronouncing thus : "auṁ āṁ hrīm krauṁ yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ hoṁ auṁ kṣaṁ saṁ haṁsaḥ hrīm auṁ haṁsaḥ mama prāṇā iha prāṇāḥ" perform the prāṇa-pratiṣṭhā.

Then speaking "auṁ āṁ hrīm krauṁ yaṁ .. haṁsaḥ mama jīva iha sthitaḥ" consecrate the Jīvātmā (Individual Soul) in the heart.

Then, speaking "auṁ āṁ hrīm krauṁ yaṁ raṁ....haṁsaḥ mama sarvendriyāṇi iha sthitāni", consecrate all the organs.

Then, speaking "auṁ āṁ hrīm krauṁ yaṁ raṁ....haṁsaḥ mama vāṅgmanaścakṣuḥ śrotraghrāṇa-prāṇā ihāgatya sukhaṁ ciraṁ tiṣṭhantu svāhā auṁ kṣaṁ saṁ haṁsaḥ hrīm auṁ", consecrate all the sense organs, mind and life. This should be repeated three times.

सबिन्दवा मेरुः साकाशःसर्गभृगुःपुनः ।

मायेति ताररुद्धोयं मन्त्रःसप्तक्षरं मतः ॥ ७६ ॥

sabindavo meruḥsaṁśākāśaḥsargabhṛgugūḥpunah,

māyeti tāraruddhoyam mantrasaptākṣaromataḥ ॥ 76 ॥

Extrication of the seven syllabled prāṇa-pratiṣṭhā mantra—Meru with Anusvāra (kṣaṁ), haṁsa (saṁ), ākāśa (ha) with Bhṛgu (saḥ) and Māyābīja (hrīm)—all these to be conjoined on both sides with Auṁ. This makes the seven syllabled mantra.

C. Extricated form of the seven-syllabled mantra—Auṁ kṣaṁ saṁ haṁsaḥ hrīm auṁ.

एवंप्राणान्प्रातःपठाय मातृकान्यासमाचरेत् ।

अकाराद्या चकारान्ता वर्णाःप्रोक्ता तु मातृका ॥ ७७ ॥

प्रजापतिर्मुनिस्तस्या गायत्रीछन्द ईरितम् ।

सरस्वतीदेवतोक्ता विनियोगोऽखिलाप्तये ॥

हलोऽक्षीजानि चोक्तानि स्वराःशक्त्य ईरिताः ॥ ७८ ॥

मूर्ध्नि वक्त्रे हृदि न्यस्येद्व्यादीन्साधकोत्तमः ।

पञ्चवर्गैर्यादिभिश्च षडङ्गानि समाचरेत् ॥ ७९ ॥

क्लीबहीनशशांकाढ्यहस्वदीर्घान्तरस्थितैः ।

सानुस्वारंज्जनियवतैर्यायेदेवीहृदम्बुजे ॥ ८० ॥

evamprāṇānpṛatiṣṭhāpya mātṛkānyāsamācaret,

akārādyaḥkṣakārāntā varṇaḥproktā tu mātṛkā ॥ 77 ॥

prajāpatirmunistasya gāyatrīchandaīritam,

sarasvatīdevatoktā viniyogo'khillāptaye ॥

halobijāni caktāni svarāḥśaktaya īritā || 78 ||

mūrdhni vaktre hṛdi nyasyedṛṣyādānsādhakottamoḥ,

pañcavargairjyātibhiḥśa ṣaḍaṅgāni samācāret || 79 ||

klibahīnaśaśaṅkāḍhyahrasvadīrghāntarasthitaiḥ,

sānusvārairjyātiyuktairdhyāyedevevīhṛdamḥbuje || 80 ||

Mātrkā nyāsa (Śrṣṭi-nyāsa) – After performing the Prāṇa-pratiṣṭhā ritual the Mātrkā-nyāsa should be performed. From A-kāra to Kṣa-kāra all the letters of the Nāgarī alphabet are called Mātrkāś.

Ṛṣi of Mātrkā-mantra is Prajāpati, Chanda is Gāyatrī, Devatā is Sarasvatī, Bīja is hal, Śakti is Svāra and it is applied for the attainment of all the desires. (The Kīlaka of this mantra is kṣam̐).

The Sādhaka should perform Nyāsa of Ṛṣi, etc. respectively in the Śira (head), Mukha (mouth), and Hṛdaya (heart). The Kara-nyāsa and Ṣaḍaṅga-nyāsa should be performed with Ka-varga, Ca-varga, Ṭa-varga, Ta-varga, Pa-varga and Ya-varga where all the letters, with Anusvāra (dot) above them, and each preceded and followed by the long and short vowels, except the Klība (Neuter) vowels (i. e. ṛ ṝ ī ī̄), and prefixed by Auṁ. Thereafter, Sarasvatī should be meditated upon in the heart-lotus.

C. Purpose of Mātrkā nyāsa – According to Yāmala works, a person who performs worship or Puraścaraṇa without Bhūta-suddhi and Mātrkā-nyāsa, his worship becomes fruitless like a faithless worship.

In various other Tantra works also it is said that without the Mātrkā-nyāsa the Japa, etc. become fruitless. Hence, in order to subjugate Deities and activate the Mantras, one should always perform Mātrkā nyāsa at the outset.

Viniyoga of Mātrkā nyāsa : Auṁ asya śrī mātṛkā-nyāsa mantrasya Brahmā ṛṣiḥ Gāyatrī chandaḥ Mātrkā Sarasvatī Devī Devatā Halo bijāni Svarāḥ Śaktayaḥ (Kṣaṁ Kīlakāṁ) akhilāptaye nyāse viniyogaḥ.

Rṣyādi-nyāsa : Auṁ aṁ Brahmanē ṛṣaye namaḥ āṁ Śirasi; Auṁ iṁ Gāyatrī chandase namaḥ īṁ mukhe; Auṁ uṁ Sarasvatī devatāyai namaḥ ūṁ hṛdi; Auṁ eṁ halbhyo bījebhyo namaḥ aiṁ Guhye; Auṁ oṁ Svarebhyo Śaktibhyo namaḥ auṁ pādayoh; Auṁ aṁ kṣaṁ kīlakāya namaḥ aḥ Sarvāṅge.

Kara nyāsa and Aṅga nyāsa – Auṁ aṁ kaṁ khaṁ gaṁ ghaṁ ṇṁ āṁ aṅguṣṭhābhyāṁ namaḥ; Hṛdayāya namaḥ. Auṁ iṁ caṁ chaṁ jaṁ jhaṁ ṇṁ īṁ tarjanībhyāṁ namaḥ; Śīrase svāhā. Auṁ uṁ ṭaṁ ṭhaṁ ḍaṁ ḍhaṁ ṇaṁ ūṁ madhya mābhyāṁ namaḥ; Śikāyai vaṣaṭ. Auṁ eṁ taṁ thaṁ daṁ dhaṁ naṁ aiṁ anāmikābhyāṁ namaḥ; Kavacāya hum. Auṁ oṁ paṁ phaṁ baṁ bhaṁ maṁ auṁ kaniṣṭhikābhyāṁ namaḥ; Netra-trayāya vaṣaṭ. Auṁ aṁ yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ haṁ laṁ kṣaṁ aḥ Karatala-karaprṣṭhābhyāṁ namaḥ; Astrāya phaṭ.

पञ्चाशदङ्गं रचिनाङ्गभागं धृतेन्दुखण्डं कुमुदानदाताम् ।

वराभयेपुस्तकमक्षसूत्रं भजे गिरं सन्दधनीं त्रिनेत्राम् ॥ ८१ ॥

pañcāśadaraṇai racitāṅgabhaḡāṁ dhṛtendukhaṇḡāṁ kumudāva-
dātām,

varābhayepustakamakṣasūtram bhaje giram sandadhatīm

trinetrām ॥ 81 ॥

Meditation – I meditate upon the three-eyed Goddess Sarasvatī whose body is constituted of fifty letters of the Nāgarī alphabet; whose forehead is bedecked with the crescent moon, whose right hand is held in the Vara mudrā (gesture of granting boon) and a rosary and the left hand in the Abhaya (gesture of bestowing fearlessness) Mudrā and the book.

ध्यात्वैवं पूजयेऽपीठे देवताः पूर्वमीरिताः ।
 पीठशक्तीस्तदपरि सरस्वत्यानवाचयेत् ॥ ८२ ॥
 मेधाप्रज्ञाप्रभाविष्ठा पीथतिस्मृतिबुद्धयः ।
 विद्येश्वरीणि सम्प्रोक्ता मातृकापीठशक्तयः ॥ ८३ ॥
 विद्यद्भृगुस्थमनुयुतिवर्मगाढ्यं च मातृका ।
 योगपीठायनस्यन्नो मनुगसनदेशने ॥ ८४ ॥
 मूर्तिं संकल्प्य मूलेन तस्यां वाणीं प्रपूजयेत् ।
 आदावङ्गानि सम्पूज्य द्वितीये पूजयेत्स्वरौ ॥ ८५ ॥
 द्वौ द्वौ तृतीये वर्गाश्च वर्गशक्तीश्चतुर्थके ।
 व्यापिनी पालिनी चापि पावनी क्लेदिनी पुनः ॥ ८६ ॥
 धारिणी मालिनी पश्चाद्दंशिनी शङ्खिनी तथा ।
 वर्गशक्तय इत्युक्ताः पञ्चमेऽष्टमातरः ॥ ८७ ॥
 षष्ठे शक्रादयो देवाः सप्तमे वज्रपूर्वकाः ।
 इत्थं सम्पूज्य देवेर्णी न्यसेद्द्वर्गास्त्रिजङ्गके ॥ ८८ ॥
dhyātvaiṅvaṁ pūjayetpīṭhe devatāḥpūrvamīritāḥ,
pīṭhaśaktīstadupari sarasvatyānavārccayet ॥ 82 ॥
medhāprajñāprabhāvidyāśrīdhṛtismṛtibuddhayaḥ,
vidyēśvarīṇi samproktā mātṛkāpīṭhaśaktayaḥ ॥ 83 ॥
viyadbhṛgusthamanuyugvisargāḍḍhyaṁ ca mātṛkā,
yogapīṭhayanatyanto manurāsanadeśane ॥ 84 ॥
mūrtiṁ saṁkalpya mūlena tasyāṁ vāṇīṁ prapūjayet,
ādāvāṅgāni sampūjya dvitīye pūjayetsvarau ॥ 85 ॥
dvau dvau tṛtīye vargāṁśca vargaśaktīścaturthake,
vyāpinī pālīnī cāpi pāvanī kledīnī punaḥ ॥ 86 ॥
dhārīṇī mālīnī paścāddhansīnī śaṅkhiṇī tathā,
vargaśaktaya itiyuktāḥ pañcametvaṣṭamātarāḥ ॥ 87 ॥
śaṣṭhe śakrādayo devāḥ saptame vajrapūrvakāḥ,
itthāṁ sampūjya deveśīṁ nyasedvarṇānnijāṅgake ॥ 88 ॥

Worship of the Pedestal deities and the Coverings – Meditating upon the Devī Sarasvatī in the above manner, the Sādhaka should worship the above mention-

Mantramahodadhiḥ]

ed Deities (See Śloka 50-55) of the Pedestal. Above these Deities the Śaktis of the Pedestal and, in the pericarp, Sarasvatī Herself should be worshipped. Medhā, Prajñā, Prabhā, Vidyā, Śrī, Dhṛti, Smṛti, Buddhi and Vidyēśvarī have been said to be the Śaktis of the Pedestal.

Mantra for the worship of the Seat – Viyad (ha), Ehṛgu (Sa), Manu (au), followed by Visarga (h), and then putting “mātrkā yogapīṭhāya namaḥ”, completes the mantra. The full mantra runs thus : “Hasauḥ mātrkāyoga-pīṭhāya namaḥ”. The place of the seat should be worshipped with this mantra and then, imagining the form of Vāṇī (Sarasvatī) with the Mūla-mantra, she should be worshipped there.

After worshipping the organs in the first Covering the Svaras should be worshipped in the second Covering. In the third Covering, the Set of letters A-varga and Ka-varga and in the fourth Covering, Ca-varga and the Śaktis should be worshipped. Vyāpinī, Pālinī, Pāvanī, Kledinī, Dhāriṇī, Mālinī, Haṁsinī and Śaṁkhinī are respectively the Śaktis of eight Vargas (set of letters). In the fifth Covering the Brāhmī etc. eight Mothers of the Universe, in the sixth, the Indra etc. Dikpālas (Guardians of the Quarters) and, in the seventh, the weapons of these Guardians should be worshipped. After thus worshipping the Deveśī, a Sādhaka should perform the Nyāsa of the letters in his body.

ललाटे सुववृत्तं चित्रो नासासु गण्डयाः ।

ओष्ठयोर्दन्तपङ्क्त्योश्च मूर्ध्नि चक्रे न्यसेत्स्वरान् ॥ ८९ ॥

बह्वैः संधिषु साग्रेषु कचवर्गौ न्यसेत्सुधोः ।

टनवर्गौ पदस्तद्वत्पार्श्वयोः पृष्ठदेशतः ॥ ९० ॥

नाभौ कुक्षौ पवर्गं च हृदसंकुक्षुदन्ततः ।

न्यस्य द्दिचतुर्वर्णाब्ज्यादिषट्कं ततो न्यसेत् ॥ ९१ ॥

lalāṭe mukhavṛttekṣīśravonāsāsu gaṇḍayoḥ,
oṣṭhayorddantapaṅktiyośca mūrdhni vaktre nyasetsvarān || 89 ||
bāhvoḥ sandhiṣu sāgreṣu kacavargau nyasetsudhīḥ,
ṭatavargau padostadvatpūrśvayoḥ prṣṭhadeśataḥ || 90 ||
nābhau kuṇṣau pavargaṁ ca hṛdāmsankakudantataḥ,
nyasyayodicaturvarṇāñchādiṣatkaṁ tato nyaset || 91 ||

Method of Mātrikā (letters of the Nāgarī alphabet) Nyāsa — The Nyāsa of Svaras (Vowels) should be performed on the forehead (lalāṭa), mouth (mukha), eyes (netra), ears (karṇa), nasal cavities (nāsā-puta), cheeks (gaṇḍa), lips (oṣṭha), rows of teeth (danta paṅkti) and head (śira).

The Nyāsas of the letters of the Ka-varga (gutturals) and Ca-varga (palatals) should respectively be performed in the roots of both the arms (bhuja-mūla), elbows (kūrparas), the waist (maṇi-bandha), roots of fingers (aṅguli-mūla), and tips of the fingers (aṅgulyāgra). In the same manner, the Nyāsas of the letters of Ṭa-varga (cerebrals) and Ta-varga (dentals) should respectively be performed on the root of the legs (pada-mūla), kness (jānu), ankles (gulpha), roots of the toes (pādāṅguli-mūla) and tips of the toes (pādāṅgulyāgra). The Nyāsas of the letters of Pa-varga (labials) should respectively be performed on both sides (pārśva), back (pīṭha), navel (nābhi), and belly (udara). The Nyāsa of the four letters of Ya-varga should respectively be performed on the heart (hṛdaya), both the shoulders (skandha) and the hump (kakuda). The Nyāsa of the letters Śa, Ṣa, Sa should be performed respectively from heart to both hands (hṛdayādi-hastantaṁ) and heart to both feet (hṛdayādi-pādāntaṁ). In the end, Nyāsa of the letters la and Kṣa should be performed on the belly (udara) and the mouth (mukha). This is called Nyāsa according to the order of Creation (Sṛṣṭikrama-nyāsa).

C. Illustration of the Śṛṣṭikrama-nyāsa —
 “Tatra Praṇava-pūrvakaḥ, māyā lakṣmī-vāgbhavādyo vā
 namaḥ ityantakaḥ nyastavyaḥ”—according to this rule for
 this Nyāsa, it is necessary to put in the beginning of each
 letter Praṇava or Māyā-bīja or Śrī-bīja or Vāgbhava-bīja
 and, at the end, “namaḥ”. According to Viśuddheśvara
 Tantra, by putting Vāgbhava-bīja in the beginning one
 obtains perfection of speech; by putting Śrī-bīja, increase in
 wealth is the result, and, by putting Kāma-bīja, subjugation
 of people follows. According to Navaratneśvara Tantra, by
 putting Vāgbhava-bīja in the beginning and “namaḥ” at the
 end, one obtains the Aṇimā, etc. Light Attainments. By putting
 Praṇava (Auṁ) in the beginning and “namaḥ” at the end,
 all the Mantras become fruitful and perfect.

The order of this Nyāsa (Śṛṣṭi-nyāsa) is as follows (here
 Praṇava or Auṁ has been placed in the beginning and
 “namaḥ” at the end of each letter) :

Auṁ aṁ namaḥ lalāṭe. Auṁ āṁ namaḥ mukhavṛtte.
 Auṁ iṁ namaḥ dakṣa-netre. Auṁ īṁ namaḥ vāma-netre.
 Auṁ uṁ namaḥ dakṣakarṇe. Auṁ ūṁ namaḥ vāma-karṇe.
 Auṁ ṛṁ namaḥ dakṣa-nāsāyām. Auṁ ṛīṁ namaḥ vāma-nāsā-
 yām. Auṁ ṛīm namaḥ dakṣa-gaṇḍe. Auṁ ṛīm namaḥ vāma-
 gaṇḍe. Auṁ eṁ namaḥ ūrdhvoṣṭhe. Auṁ aiṁ namaḥ
 adharoṣṭhe. Auṁ oṁ namaḥ ūrdhva-danta-panṅktau. Auṁ
 auṁ namaḥ adho-danta-panṅktau. Auṁ aṁ namaḥ mūrdhni.
 Auṁ aḥ namaḥ mukhe. Auṁ kaṁ namaḥ dakṣa-bāhu-mūle.
 Auṁ khaṁ namaḥ dakṣa-bāhu-kūrpāre. Auṁ gaṁ namaḥ
 dakṣa-bāhu-maṇibandhe. Auṁ ghaṁ namaḥ dakṣa-bāhu-
 hastāṅgulimūle. Auṁ ṇaṁ namaḥ dakṣa-bāhu-hastāṅgulyagre.
 Auṁ caṁ namaḥ vāma-bāhu-mūle. Auṁ chaṁ namaḥ vāma-
 kūrpāre. Auṁ jaṁ namaḥ vāma-maṇibandhe. Auṁ jhaṁ

namaḥ vāma-hastāṅgulimūle. Auṁ ṇām namaḥ vāma-hastāṅ-
gulyagre. Auṁ ṭām namaḥ dakṣiṇa-pāda-mūle. Auṁ ṭhām
namaḥ dakṣiṇa-jānuni. Auṁ ḍām namaḥ dakṣiṇa-gulphe. Auṁ
ḍhām namaḥ dakṣiṇa-pādāṅguli-mūle. Auṁ ṇām namaḥ
dakṣiṇa-pādāṅgulyagre. Auṁ tām namaḥ vāma-pāda-mūle.
Auṁ thām namaḥ vāma-jānuni. Auṁ dām namaḥ vāma-gulphe.
Auṁ dhām namaḥ vāma-pādāṅgulimūle. Auṁ nām namaḥ
vāma-pādāṅgulyagre. Auṁ pām namaḥ dakṣiṇa-pārśve. Auṁ
phaṁ namaḥ vāma-pārśve. Auṁ bām namaḥ pṛṣṭhe. Auṁ
bham namaḥ nābhau. Auṁ mām namaḥ udare. Auṁ yām
tvagātmāne namaḥ hṛdi. Auṁ rām asṛgātmāne namaḥ
dakṣāṁse. Auṁ lām māṁsātmāne namaḥ kakudi. Auṁ vām
medātmāne namaḥ vāmāṁse.

Auṁ śām asthyātmāne namaḥ hṛdayādi dakṣa-hastāntam.
Auṁ ṣām majjātmāne namaḥ hṛdayādi vāma-hastāntam. Auṁ
sām śukrātmāne namaḥ hṛdayādi-dakṣa-pādāntam. Auṁ haṁ
ātmanē namaḥ hṛdayādi-vāma-pādāntam. Auṁ laṁ paramā-
tmāne namaḥ jāṭhare. Auṁ kṣām prāṇātmāne namaḥ mukhe.

End of the Sṛṣṭi-nyāsa.

हृदादिऋगोरंभ्योर्ज्जठरे वदने तथा ।

सृष्टिन्यासं विधायैवं स्थितिन्यासं समाचरेत् ॥ ९२ ॥

ऋषिश्छन्दश्चपूर्वोक्तो देवताविश्वपालिनी ।

उपवि टांवल्लभांके ध्यायेद्देवीमनन्यधीः ॥ ९३ ॥

मृगबालं वरं विद्यामन्त्रसूत्रं दधत्करैः ।

मालाविद्यालसद्भुक्तां वहन्ध्येयः शिवो गिरम् ॥ ९४ ॥

एवं ध्यात्वा डकाराद्यान्वर्गानंगेषु विन्यसेत् ।

गन्धादि जानपन्तं स्थितिन्यासायमीरितः ॥ ९५ ॥

hṛdādikarayorandhryorjjathare vadane tathā,

sṛṣṭinyāsaṁ vidhāyauvaṁ sthityāsaṁ samācaret ॥ 92 ॥

ṛṣiśchandaścapūrvvokto devatāviśvapālīnī,

upaviṣṭāṁvallabhānke dhyāyeddevīmananyadhīḥ ॥ 93 ॥

*mṛgabālaṁ varam vidyāmakṣasūtram dadhatkaraiḥ,
mālāvidyālasaddhastām vahandhyeyaḥ śivogiram || 94 ||
evam dhyātvā ḍakārādyānavarṇānaṅgeṣu vinyaset,
gulphādi jānuparyyantaṁ sthitiṇyāsoyamīritāḥ || 95 ||*

Sthiti nyāsa or the Nyāsa of Maintenance -

After having performed the Sṛṣṭi-nyāsa, as described above, the Sādhaka should perform the Sthiti-nyāsa or the Nyāsa of Maintenance. The Ṛṣi and Chanda of this Nyāsa is as before (See Śloka 78 above) and its Devatā is Viśvapālīnī. This Viśvapālīnī Sarasvatī should be meditated upon pointedly as sitting in the lap of her beloved; holding in her right hands the Vara Mudrā, a Garland and threaded Elescarpus seeds, and, in her left hands, a deer cub, Vidyā (Knowledge) and a garland of letters.

After thus meditating upon the Devī, a Sādhaka should perform Nyāsa on all the organs from right Gulpha (ankle) to left Jānu (knee) with the letters from Ḍa-kāra to Tha-kāra. This is called Sthiti-nyāsa.

C Illustration - Auṁ ḍaṁ namaḥ dakṣiṇa gūlphē; Auṁ ḍhaṁ namaḥ dakṣa-pādāṅgulimūle... Auṁ thaṁ namaḥ vāma-jānuni—Performing Nyāsa in this order from right ankle to left knee is known as Sthiti-nyāsa.

In Vīra-cuḍāmaṇi Tantra this Nyāsa has been described in a different manner. Here this Nyāsa has to be performed in the organs mentioned in the Nyāsa of Creation, i.e. from the forehead to mouth, with the mantra "Auṁ ṭaṁ ṭhaṁ ḍaṁ namaḥ". For example "Auṁ ṭaṁ ṭhaṁ ḍaṁ namaḥ lālāṭe ; Auṁ ṭaṁ ṭhaṁ ḍaṁ namaḥ mukha-vṛtte; Auṁ ṭaṁ ṭhaṁ ḍaṁ namaḥ dakṣa-netre;...Auṁ ṭaṁ ṭhaṁ ḍaṁ namaḥ hṛdayādi vāmapādāntam; Auṁ ṭaṁ ṭhaṁ ḍaṁ namaḥ hṛdayādi-mukhāntam.

न्यासे संहारसंज्ञे तु ऋषिश्छन्दश्चपूर्ववत् ।

संहारिणी सपत्नानां शारदादेवता स्मृता ॥ ९६ ॥

अक्षकटकसारंगविद्याहस्तां त्रिलोचनाम् ।

चन्द्रमौलिं कुचानम्रां रक्ताब्जस्थां गिरं भजे ॥ ९७ ॥

nyāse saṁhāra sañjñe tu ṛṣiśchandaścapūrvavat,

saṁhāriṇī sapatnānāṁ śāradādevatā smṛtā ॥ 96 ॥

akṣarakṭakṣaraṅgavidyāhastāṁ trilocanām,

candramauliṁ kucānamrāṁ raktābjasthāṁ girāṁ bhaje ॥ 97 ॥

Samhāra (Annihilation) Nyāsa – Ṛṣi and Chanda of Samhāra-nyāsa are as before, Brahmā is Ṛṣi and Gāyatrī is Chanda. Śāradā, the destroyer of the enemies, is its Devatā.

This Śāradā Devī should be meditated upon as sitting on a red lotus, holding in her right hands a string of Elesearpus seeds and an axe, and, in her left hands, a deer-cub and Vidyā (Knowledge). She is adorned with a crescent and is slightly bent due to the weight of her heavy breasts.

After meditating thus, the Sādhaka should perform Samhāra-nyāsa in the reverse order of the Sṛṣṭi-nyāsa, that is, the nyāsa of the last letter Kṣa of the Sṛṣṭi should be made on the first-organ, the Lalāṭa (forehead).

C. Illustration of the Samhāra nyāsa –

Viniyoga : Auṁ asya śrī saṁhāra-mātrkā-nyāsayasya Brahmā Ṛṣiḥ Gāyatrī Chandaḥ Śatrusaṁhāriṇī Śāradā devatā halo bījāni svarāḥ śaktayaḥ Abhiṣṭāptaye viniyogaḥ.

After performing Viniyoga, the Sādhaka should meditate, as described above, upon the Goddess Śāradā, who is the destroyer of the enemies. Thereafter, he should perform the Nyāsa in the following manner :

“Auṁ kṣaṁ namaḥ lalāṭe; Auṁ haṁ namaḥ mukhavṛtte; Auṁ saṁ namaḥ dakṣanetre; Auṁ ṣaṁ namaḥ vāmanetre;....

Auṁ aṁ namaḥ mukhe.” In this manner the Sādhaka should perform Nyāsa of Kṣa, etc. letters on the Lalāṭa, etc. organs of the body.

Certain other authorities of Mantra-śāstra are of the opinion that Saṁhāra-nyāsa is altogether reverse of the Sṛṣṭi-nyāsa. Hence the order of the organs should be reversed and the Sādhaka should perform Nyāsa on the organs from mouth (mukha) to Lalāṭa with the letters Kṣa, etc., viz. Auṁ kṣaṁ namaḥ Mukhe, Auṁ haṁ namaḥ Jaḥhare....Auṁ aṁ namaḥ Lalāṭe.

Thus, according to this method, the letters are placed on the same organs, although the order of enumeration of the organs is reversed.

ध्यातवैवं विन्यसेद्वर्णान्वाद्यानान्तान्विलोमतः ।

सृष्टिन्यासे तु सर्गान्ताः सर्गबिन्द्वन्तिकाःस्थितौ ॥ ९८ ॥

विन्द्वन्ताःसंहतौ चैषा पूर्ववच्चाङ्गपूजने ।

न्यस्याःसर्वत्रनत्यन्ता वर्णावातारसम्पुटाः ॥ ९९ ॥

सृष्टिन्यासं स्थितिन्यासं पुनः कुर्यात्प्रयत्नतः ।

अन्ये तु मात्रान्यासाः कथ्याःपूजानरङ्गके ॥ १०० ॥

dhyātvaivaṁ vinyasedvarṇāṅkṣādyānāntānvilomataḥ,

sṛṣṭinyāse tu sargāntāḥ sargabindvantikāḥ sthitau ॥ 98 ॥

bindvantāḥsaṁhṛtau caiṣa pūrvavaccāṅgapūjane,

nyasyāḥsarvatranatyantā varṇāvātārasamputāḥ ॥ 99 ॥

sṛṣṭinyāsaṁ sthitinyāsaṁ punaḥ kuryātprayatnataḥ,

anye tu mātṛkānyāsāḥkathyāḥpūjātaraṅgake ॥ 100 ॥

In Sṛṣṭi-nyāsa the letters with Visarga (h, :), in Sthiti-nyāsa the letters with both Visarga (:) and Anusvāra (.) and in Saṁhāra-nyāsa the letters with only Anusvāra (m, .) should be used. In the worship of the organs the letters should be preceded by ‘Auṁ’ and followed by ‘Namaḥ’ (viz. Auṁ aṁ namaḥ ; Auṁ āṁ namaḥ etc.).

After the Sainhāranyāsa the Sādhaka should effortfully perform the Sṛṣṭi-nyāsa and the Sthiti-nyāsa. Other Nyāsas of letters would be described in Taraṅga 21 known as Pūjā Taraṅga.

मन्त्र स्नानादिविधयो गद्यास्तत्रैव ते मया ।

भारतीमेवमाराध्य भजेदिष्टान्मनून्सुधीः ॥ १०१ ॥

विष्णुः शिवो गणेशोर्कोदुर्गापञ्चैवदेवताः ।

आराध्याः सिद्धिकामेन तत्तन्मन्त्रैश्चो दतम् ॥ १०२ ॥

mantra snānādividhaya gadyāstatraiva te mayā,

bhāratīmevamārādhyā bhajediṣṭānmanūnsudhāḥ ॥ 101 ॥

viṣṇuḥ śivo gaṇeśorkodurgāpañcāivadevatāḥ,

ārādhyāḥ siddhikāmena tattanmantrairyyathoditam ॥ 102 ॥

The method of Mantra-snāna (Mantra bathing) etc. have also been described in Taraṅga 21. The Sādhaka should first worship Sarasvatī with Mātṛkā-nyāsa and then proceed to worship his desired Deity (Iṣṭa-devatā) and then activate his desired Mantra.

A Sādhaka desirous of obtaining success should worship the five Deities i.e. Viṣṇu, Śiva, Gaṇeśa, Sūrya and Durgā with their appropriate mantras.

आदौ देवं वगीकर्तुं पुरश्चरणमाचरेत् ।

तीर्थादौ निर्जनेस्थाने भूमिग्रहणपूर्वकम् ॥ १०३ ॥

नवधा तां धरां कृत्वा पूर्वादिषु समालिखेत् ।

कोष्ठेषु सप्तवर्गाश्चलजौ मध्ये तथा स्वरां ॥ १०४ ॥

क्षेत्रनामादिमो वर्णस्तत्रकोष्ठे भवेत्ततः ।

उपविश्य जपं कुर्यान्नान्यस्मिन्स्थले ॥ १०५ ॥

ādau devaṁ vaśīkartuṁ puraścaraṇamācaret,

tīrthādaṁ nirjanesthāne bhūmigrahaṇapūrvakam ॥ 103 ॥

navadhā tāṁ dharāṁ kṛtvā pūrvvādiṣu samālikhet,

koṣṭheṣu sapṭavargāṁścalakṣau madhye tathā svarān ॥ 104 ॥

kṣetranāmādimo varṇastatrakoṣṭhe bhavettataḥ,

upaviśya japaṁ kuryaṇnānyasminduhkhade sthale ॥ 105 ॥

First of all, in order to make one's own Iṣṭadevatā favourable, the Sādhaka should select a proper desolate place and then start the puraścaraṇa (Puraścaraṇa is the repetition of a Mantra in a large and predetermined number of times after some preliminary preparations and certain conditions). The ground where one intends to perform Puraścaraṇa should be divided into nine sections in such a manner that in the seven squares from east to north the seven sets of letters Ka-varga, Ca-varga, etc. are written respectively in each square. In the north-eastern (Īśanakoṇa) the letters La and Kṣa, and in the central square, all the vowels should be written. The Sādhaka should, for Japa and other rituals, take his seat in that square in which the first letter of the name of that place occurs. Sitting in any other place may bring sufferings.

C. Selection of the Ground for Puraścaraṇa. —

A desolate place should first be selected in the town or village where the Sādhaka wants to perform puraścaraṇa. He should then divide that ground into nine squares to make a Kūrma Cakra and enter the sets of letters as mentioned in the various squares of this Cakra (See illustration of the Kūrma Cakra below). Now, that portion of the Cakra should be selected

पूर्व (E)

ईशान (N-E)	ल क्ष	क ख ग घ ङ	च छ ज झ ञ	आग्नेय (S-E)
उत्तर (N)	ष ष स ह	मध्य (Centre) अ आ, इ, ई, उ, ऊ, ऋ, ॠ ऌ, ॡ, ए, ऐ, ओ, औ अं, अः	ट ठ ड ढ ण	दक्षिण (S)
वायव (N-W)	य र ल व	प फ ब भ म	त थ द ध न	नैऋत्य (S-W)

पश्चिम (W)

for the Puraścaraṇa in which the first letter of the name of that place occurs.

Example — Suppose the Sādhaka has decided to perform Puraścaraṇa in Vārāṇasī. Now, in order to determine the place where he should take his seat, he should make a Kūrma Cakra on the ground at a desolate place. Now, in this Cakra the first letter of the name of Vārāṇasī (V) occurs in the square of the north-west (Vāyavya) direction. Therefore, he should take his seat in that square of north-western direction of that desolate place.

आमध्याह्नं जं कुर्यादुपमं सुत्वथ मानसम् ।
 हविष्यं निशिभुञ्जीत त्रिःस्नाययभ्यङ्गवर्जितः ॥ १०६ ॥
 व्यग्रतालस्यनिष्ठिवक्रोधपादप्रसारणम् ।
 अन्यभेषां परेषां च जपकालेभ्यजे सुधी ॥ १०७ ॥
 स्त्रीशूद्रभाषां निदां ताम्बूलं शयनं दिवा ।
 प्रातग्रहं नृत्यगते काटेत्यं वजयेत्सदा ॥ १०८ ॥
 भूजय्यां ब्रह्मचरं च त्रिकालं देवतार्चनम् ।
 नैमात्तकार्चनं देवस्तुतिं विश्वासमाश्रयेत् ॥ १०९ ॥
 प्रत्यहं प्रत्यहं तावन्नैव न्यूनार्धं क्वाचित् ।
 एवं जपं समाप्यान्ते दशांशं होममाचरेत् ॥ ११० ॥

āmadhyāhnaṁ japaṁ kuryādupaṁśutvatha mānasam,
 haviṣyaṁ niśibhuñjīta triḥsnāyabhyāṅgavarjitaḥ ॥ 106 ॥
 vyagratālasyanisṭhivakrodhapādaprasāraṇam,
 anyabhāṣāṁ pareṣāṁ ca japakāletyajetsudhīḥ ॥ 107 ॥
 strīśūdrabhāṣaṇaṁ nindāṁ tāmbūlaṁ śayanaṁ divā,
 pratigrahaṁ nṛtyagite kauṭilyaṁ varjayetsadā ॥ 108 ॥
 bhūśayyāṁ brahmacaryyaṁ ca trikālāṁ devatārcanam,
 naimittikārcanaṁ devastutiṁ viśvāsamāśrayet ॥ 109 ॥
 pratyaḥaṁ pratyaḥaṁ tāvannaiva nyūnārdhikaṁ kvacit,
 evaṁ japaṁ samāpyānte daśāṁśaṁ homamācaret ॥ 110 ॥

Rules of Puraścaraṇa – The person performing Puraścaraṇa should, from morning to mid-day, do only Upāṁśu or Mānasa Japa and, in the night, eat only the Haviṣyāṇna. He should take bath three times daily and not use massages or unguents. During the period of Japa a Sādhaka should keep away from tension, letharginess, anger and should not stretch his feet or talk to others and even abstain from meeting the members of his own family. Talking with ladies and menials, blaming others, chewing betel, sleeping during day time, accepting charity, dancing, singing and wickedness are also prohibited for a Sādhaka.

Everyday the number of Japas should be kept constant, not that some day a greater and on others a lesser number of Japas are performed. Every-day the number of Japas should be kept the same as predetermined in the Saṁkalpa and then Havana should be performed one-tenth of the number of Japa. (If the number of Japa is 10) then the number of Havana should be 10 and so on).

C. Upāṁśu-Japa – Concentrating upon the Deity, if the Sādhaka performs Japa by moving his lips and tongue and pronounces the Mantra in such a low voice that only he can hear, then it is called Upāṁśu Japa.

Mānasa-Japa – Concentrating upon the Deity and the meaning of the Mantra, if a Sādhaka pronounces the Mantra only mentally so that no sound is produced, then it is called Mānasa(mental)-Japa.

Haviṣyāṇna – The Gautamīya Tantra (XIV. 8) says that defective food is an obstacle in the fructification of a Mantra. Therefore, a Sādhaka, who is involved in the Sādhanā for the activation of a Mantra, should take only such food as specified here and that, too, only once in the evening

or the Pradoṣa-kāla (beginning of night or evening) : Cow's milk, curd, ghr̥ta (clarified butter, also said Ghee), butter, sugar, tila (Sesamum Indicaum), cheese, bulbous or tuberous roots, coconut, bananas, fresh fruits, dry fruits, āmalā (Emblic myrobalan), grains which ripen in the autumn, rock salt (Saindhava salt), and such other food which are not cooked in oil, are called Haviṣyāṇna and only such things should be taken by the Sādhaka during the period of Puraścaraṇa.

नक्षत्रकल्पादि तैर्द्रव्यैस्नद्विधानमुदीर्यते ।

प्राणायामं षडङ्गं च कृत्वा मूलेन मन्त्रवित् ॥ १११ ॥

कुण्डे वा स्थण्डिले कुर्यात्संस्काराणां चतुष्टयम् ।

मूलेनेक्षणमस्त्रे प्रोक्षणं ताडनं कुशैः ॥ ११२ ॥

tattatkalpoditairdravyaistadvidhānamudīryate.

prāṇāyāmaṁ ṣaḍaṅgaṁ ca kṛtvā mūlena mantravit ॥ 111 ॥

kuṇḍe vā sthaṇḍile kuryātsaṁskārāṇāṁ catuṣṭayam,

mūlenekṣaṇamastrenaprokṣaṇaṁ tāḍanaṁ kuśaiḥ ॥ 112 ॥

Number of Havanas should be one-tenth of the number of Japa. The Homa should be performed with such articles which are mentioned in the Kalpa (ritualistic) works as suitable for a particular Deity.

Method of Havana — After performing Prāṇāyāma with the Mūla-mantra and the Ṣaḍaṅga-nyāsa, a Sādhaka should perform four rituals over the Sacrificial pit : See it with Mūla-mantra Īkṣaṇa; perform Prokṣaṇa with "Astrāya phaṭ" mantra, Tāḍana with Kuśa (*Poa cynosuroides*) and Secana with Muṣṭikā (fist). Then, using the Mantra 'Hum', he should write the Vahni-yantra (Diagram of the Fire-God) in the Sacrificial pit.

C. Materials for Havana — In the Puraścaraṇa of every Mantra one tenth (of the number of Japa) Havana

should be performed with the materials prescribed in context of the description of Sāadhanā of that Mantra. Where there may be option in the materials, any of the material can be used for Havana. Wherever different materials are prescribed according to the objectives of the Sāadhanā, the Sādhaka should select only that material for Havana which is favourable to his objective. Ordinarily the materials for one-tenth Havana have been described in connection with the description of the Sāadhanā of different Deities or Mantras.

Four rituals of the Sacrificial-pit – The Mantra, whose one tenth Havana is to be performed, should be repeated in the first ritual of Īkṣaṇa (seeing) of the Sacrificial-pit. Then, uttering the Mantra “Astrāya phaṭ” the Sādhaka should sprinkle water over the pit. This is the second ritual called prokṣaṇa. In the third ritual known as Tāḍana, the Sacrificial pit should be stroked with Kuśa grass; and in the fourth ritual, known as Secana, the Sādhaka, uttering the Mantra ‘Hum’, should scatter drops of water over the pit. Thus the four rituals of the Sacrificial-pit—Īkṣaṇa, Prokṣaṇa, Tāḍana and Secana have been described.

वर्मणामुष्टिनासिच्य । लखेद्यन्त्रतदन्तरे ।

वह्निक णषडन्नाष्टदलभूमन्दरात्मकम् ॥ ११३ ॥

मध्येतारपुटां मायां लिखित्वा पीठमर्चयेत् ।

मण्डूकात्परतत्त्वान्नं पीठशक्तीर्जयादिकाः ॥ ११४ ॥

वागीशीवागीश्वरयोर्योगपीठात्मने नमः ।

मायादिकः पीठमन्त्रस्तयं स्तेनासनं दिशेत् ॥ ११५ ॥

यजेत्तैतारमायाभ्यां गन्धाद्यैरुपचारकैः ।

लक्ष्मीनारायणौत्सर्चयेद्देव्यवे होमकर्मणि ॥ ११६ ॥

varmmaṇāmuṣṭināsicya likhedyantramāntadantare,

vahnikoṇaṣaḍaśrāṣṭadalabhūmandirātmakam ॥ 113 ॥ -

*madhyetārapuṭāṁ māyāṁ likhitvā pīṭhamarcayet,
maṇḍūkātparatattvāntaṁ pīṭhaśaktīrjayādikaḥ ॥ 114 ॥*

*vāgīśvāgīśvarayoryoga pīṭhātmane namaḥ,
māyādikāḥ pīṭhamantrastayostenāsanaṁ diśet ॥ 115 ॥*

*yajettautāramāyābhyāṁ gandhādyairupacārakaiḥ,
lakṣmīnārāyaṇautvarcedvaiṣṇave homakarmaṇi ॥ 116 ॥*

Vahni-pūjana Yantra and the method of its worship – Constructing a diagram with a Triangle, hexagon, eight petalled lotus and a square (See Figure 1) and writing “Auṁ hrīm Auṁ” in its centre, the Sādhaka should worship the pedestal Deities from Maṇḍūka to Paratattva and the Jayā, etc. Pedestal śaktis (See Ślokas 50-60 above for the names of Pedestal Deities or Pīṭha-devatās and the pedestal-śaktis or the Pīṭha-śaktis) These Deities should be offered their seats with the Mantra “Auṁ hrīm vāgīśī vāgīśvarayoryoga pīṭhātmane namaḥ” (Auṁ obeisance to the pedestal of Yogic powers of the Goddess and God of Speech).

Then, with the Mantra “Auṁ hrīm”, both should be worshipped with Gandha, etc. Upacāras. In the Havana of Vaiṣṇava Mantras Lakṣmī and Nārāyaṇa should be worshipped with the Mantra “Auṁ hrīm Lakṣmīnārāyaṇābhyāṁ namaḥ”.

C. Gandha etc. Upacāras : Gandha (fragrance), Puṣpa (flowers), Dhūpa (Incense), Dīpa (lamp) and Naivedya (offering of eatables) are the five Upacāras (ancillary rituals called Gandhādi Upacāras).

सूयकान्तादराणतः श्रोत्रियागारतोपि वा ।

पात्रेऽपिहिते पात्रे वह्निमानाययेत्ततः ॥ ११७ ॥

अस्त्रेणादाय तत्पात्रं वर्मणोद्धाटयेत्तु तम् ।
 अस्त्रमन्त्रेणैर्ऋत्ये क्रव्यादांशं ततस्त्यजेत् ॥ ११८ ॥
 मूलेनपुरतो धृत्वा संस्कारांश्चततश्चरेत् ।
 वीक्षणान्पुराप्रोक्तानल्पंप्रोक्षणमाचरेत् ॥ ११९ ॥
 परमात्मानलेनाथजाठरेणापि वह्निना ।
 स्मरन्नैक्यं वह्निबीजाच्चैतन्यं योजयेत्ततः ॥ १२० ॥
 तारेण चाभिमन्त्र्याग्निं सुधया धेनुमुद्रया ।
 अमृतीकृत्य संरुद्धेदस्त्रमन्त्रेण मन्त्रवित् ॥ १२१ ॥
 मुद्रया त्ववगुण्ठन्या कवचेनावगुण्ठयेत् ।
 कुण्डोपरि ततो वह्निं भ्रामयेत्त्रिध्रुवं (ॐ) पठन् ॥ १२२ ॥
 शय्यागतामृतुस्नातां नीलेन्दीवरधारिणीम् ।
 देवेन भुज्यमानां तां स्मृत्वा तद्योनिमण्डले ॥ १२३ ॥
 ईश्वरतो धिया वह्निं स्थापयेदात्मसम्मुखम् ।
 मूलं नवार्णं च पठन्नुत्सृष्टधरातलः ॥ १२४ ॥
sūryakāntādarāṇitaḥ śrotriyaḡgāratopi vā,
patreṇāpihite pātre vahnimānāyayettataḥ ॥ 117 ॥
astreṇādāya tatpātraṁ varmaṇoddhāṭayettu tam,
astramantreṇanairṛtye kravyādāṇśaṁ tatastyajet ॥ 118 ॥
mūlenapurato dhṛtvā saṁskārāṁścatataścaret,
vīkṣaṇādyaṇpurāproktānalpaṁprokṣaṇamācaran ॥ 119 ॥
paramātmānalenāthajāṭharenāpi vahninā,
smarannaikyam vahnibhījaccaitanyamyojayettataḥ ॥ 120 ॥
tāreṇa cābhimantryāgniṁ sudhayā dhenumudrayā,
amṛtikṛtya samrakṣedastramantreṇa mantravit ॥ 121 ॥
mudrayā tvavagunṭhinyā kavacenāvagaunṭhayet,
kuṇḍopari tato vahniṁ bhrāmayettridhruvaṁ(aum)paṭhan ॥ 122 ॥
śayyāgatāmṛtusnātāṁ nīlendīvaradhārīṇīm,
devena bhujyamānāṁ tām smṛtvātadyonimaṇḍale ॥ 123 ॥
īśaretodhiyā vahniṁ sthāpayedātmasammukham,
mūlaṁ navārṇaṁ ca paṭhañjānusprṣṭadharaṭalaḥ ॥ 124 ॥
Placing the Fire : The Sādhaka should produce fire

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Maṇi (fire-stone), Araṇi or bring it from the house of an Agnihotrī Brāhmaṇa in a pot duly covered with another pot. Then, uttering the “Astrāya phaṭ” mantra, he should hold the pot of fire and, uttering the mantra “hum”, open the cover of the fire-pot. Again, uttering the mantra “astrāya phaṭ”, he should take out a part of the fire supposing it to belong to the flesh eating Agni (Kravyāṁsa) and throw that part in the south-west direction.

Then, placing the fire in front of him, the Īkṣaṇa, etc. four rituals (See Śloka 111–112 above) should be performed. After this, with a feeling of oneness among Paramātmā, fire in the stomach and the fire placed in front, that fire should be activated with Agni bīja ‘Raṁ’.

Then, consecrating the fire with “Auṁ” and uttering the Sudhā bīja ‘Vaṁ’, he should perform the Amṛtīkaraṇa (infusion of nectar into the fire) by showing the Dhenu-Mudrā, and then finally protect the fire with the “astrāya phaṭ” mantra. After this, with the Avagunṭhana Mudrā, the fire should be veiled or concealed. Thereafter, uttering the praṇava (Auṁ), that fire should be rotated over the fire pit.

Now, sitting on his knees and uttering either the Mūla-mantra or the Navārṇa mantra (described below), the Sādhaka should meditate upon the Goddess as lying in the bed, having taken her bath after the menstrual cycle, holding a blue lotus and enjoyed by the Gods, and feel the existence of Śiva’s semen in her Yoni (vagina), the Sādhaka should place that fire into the fire pit in front of him.

C. Dhenu Mudrā : The third and the little fingers of both the hands should be joined together and then the first and the middle fingers be joined with each other. This is called Dhenu (cow) Mudrā and looks like the udders of a cow.

This Mudrā is used in Amṛtīkaraṇa (Infusion of nectar).
The Śloka describing it runs thus :

“Anyonyābhimukhau śliṣṭau Kaniṣṭhānāmikā punaḥ.
Tathā tu tarjanīmadhyā dhenu mudrā prakīrtitā.”

Avagunṭhana Mudrā : “Satyahasta kṛtā muṣṭiḥ
dīrghādhomukhatarjanī. Avagunṭhanamudreyamabhito bhrā-
mitā bhavet.” That is, palm facing downward, bind the fist of
right hand. Then extend the first and rotate it. This is called
Avagunṭhana Mudrā.

रेफार्धेशेन्दुसंयुक्तं गगनं वह्निचै ततः

तन्यायहृदयोतोयं नवार्णोग्निनिधापने ॥ १२५ ॥

rephārdheśendusam̐yuktam̐ gaganam̐ vahnicai tataḥ,

tanyāyahṛdayam̐toyam̐ navārṇog̐ninidhāpane ॥ 125 ॥

Navārṇa-mantra for placing the Fire : Join Sky
(ha) with Ardheśendu (um̐) and (ra) which will become
Hrūm̐. Then, adding Caitanyāya and namaḥ at the end, makes
the Navārṇa-mantra.

C. Extricated form of the Navārṇa Mantra :
Aum̐ hrūm̐ caitanyāya namaḥ

विभ्राण्याचमनं देवादेवयज्जालयेद्भुसुम् ।

चतुर्विंशतिवर्णेन मन्त्रेण श्रपणादाभः ॥ १२६ ॥

चित्पिङ्गलहनद्वन्द्वं दहयुग्मं पचद्वयम् ।

सर्वज्ञाज्ञापय स्वाहा मन्त्रोवेदभुजाक्षरः ॥ १२७ ॥

प्रदश्यज्जालिनीं मुद्रामुत्थाय विहिताञ्जलिः ।

श्लोकरूपेण मन्त्रे ह्युपतिष्ठेद्भुताशनम् ॥ १२८ ॥

viśrāṇyācamanam̐ devādevayorjvālayedvasum,

caturvīṁśatīvarṇena mantreṇa śrapaṇādibhiḥ ॥ 126 ॥

cintpīṅgalahanadvandvaṁ dahayugmaṁ pacadvayam,

sarvajñājnūpaya svāhā mantrovedabhujākṣaraḥ ॥ 127 ॥

pradarśyajvalinīm̐ mudrāmutthāya vihitañjaliḥ,

ślokarūpeṇa mantreṇahyupatiṣṭheddhrutāśanam̐ ॥ 128 ॥

After Ācamana to the above mentioned God and Goddess and then uttering the 24 syllabled mantra, a Sādhaka should kindle the fire with the fuel of dried cowdung cakes

First of all, put "citpiṅgala", then put "hana" twice, thereafter "daha" and "paca" twice each and, in the end, add "sarvajñā jñāpaya svāhā". These make the twentyfour syllabled Mantra.

Then show the Jwālīnī Mudrā. After this, joining the palms to form a cavity, a Sādhaka, uttering the versified mantra "Vande jātavedaṁ hutāśanaṁ, suvarṇavarṇanānalaṁ samiddhāṁ viśvatomukhaṁ" pay obeisance to the burning fire. The meaning of this versified mantra : "I pay my obeisance to you, O burning Fire, which is bright as the colour of gold and having names like Viśvatomukha, Jātaveda and Hutāśana.

C Extricated form of the twentyfour syllabled mantra : "Citpiṅgala hana hana daha daha paca paca sarvajñā jñāpaya svāhā".

Jwālīnī Mudrā : Join both the wrists, stretch the fingers of both the hands, and then join the little fingers and thumbs with each other. This makes the Jwālīnī Mudrā.

अग्निप्रज्वालत वन्देजातवेद हुताशनम् ।

सुवर्णवर्णममलं समिद्धविश्वतोमुखम् ॥ १२९ ॥

अथाग्निमन्त्रं विन्यस्येत्तद्विधानमुदीर्यते ।

वैश्वानरान्ते जातेतिवेदांतेस्यादिहावह ॥ १३० ॥

लोहिताक्षपदात्सर्गकर्माण्यन्ते तु साधय ।

वह्निप्रियान्तो मन्त्रोयं षड्विंशत्यक्षरान्वितः ॥ १३१ ॥

अपिश्रद्धन्दो देवतास्य भृगुर्गायत्रपावकाः ।

रवीजं ठद्वयं शक्तिर्हवने विनियोजनम् ॥ १३२ ॥

agnimprajvalitam vande jātavedaṁ hutāśanam,

suvarṇavarṇamamalaṁ samiddhāṁviśvatomukham ॥ 129 ॥

*athāgnimantram vinyasyettadvidhānamudīryate,
vaiśvānarānte jātetivedāntesyādihāvah ॥ 130 ॥*
*lohitākṣapadātsarvakarmāṇyante tu sādahaya,
vahnipriyānto mantroyam ṣaḍvinśatyakṣarānvitah ॥ 131 ॥*
*ṛṣiśchando devatāsyā bhṛgurgāyatrāpāvah ḥ,
rāmājām thadvayam śaktirhavane viniyojanam ॥ 132 ॥*

Agni—mantra : Now the Nyāsa of Agni mantra should be performed. This mantra is formed thus : First of all, put 'Vaiśvānara', then 'Jātaveda', then 'ihāvaha', then 'lohitākṣa', then 'sarva-karmāṇi', then 'Sādahaya' and, in the end, 'svāhā'. This forms the 26 syllabled Angi-mantra.

Ṛṣi of this mantra is Bhṛgu, Chanda is Gāyatrī, Devatā is Agni, Bīja is Rām, Śakti is Svāhā and this mantra is applied in Havana.

C. The 26—syllabled mantra : Vaiśvānara Jātaveda ihāvaha lohitākṣa sarva-karmāṇi sādahaya svāhā.

Viniyoga : Auṁ asyāgni mantrasya Bhṛgu ṛṣiḥ gāyatrī chandaḥ pāvako (agni) devatā rām bijam svāhā śaktiḥ havane viniyogaḥ.

लिङ्गे पायौ मूर्ध्नि वक्त्रे नसि नेत्रे खिलाङ्गके ।
वह्नेर्जिह्वाःस्वव्रीजादथान्यसेन्देन्तानमोन्विताः ॥ १३३ ॥
हिरण्या गरगा रक्ता कृष्णासुप्रभयान्विता ।
बहुरूपातिरक्तेति जिह्वा दमुनसोमताः ॥ १३४ ॥
दीपिकानलवायुस्थाःसाद्या वर्गाविलोमतः ।
सेन्दवःसप्तजिह्वानां सप्तानां बीजानां गताः ॥ १३५ ॥
*liṅge pāyau mūrdhni vaktre nasi netre khilāṅgake,
vahnerjihvāḥsvabījādhyānyasennēntānamonvitah ॥ 133 ॥*
*hiranyā gaganā raktā kṛṣṇāsuprabhayānvitā,
bahurūpātirakteti jihvā damunasomataḥ ॥ 134 ॥*
*dipikānalavāyusthāḥsādyā varṇāvilomataḥ,
sendavaḥsaptajihvānām saptānām bījatām gataḥ ॥ 135 ॥*

The Sapta-jihvā (having seven tongues—a name of Agni) mantra and its Nyāsa : The seven names of the Jihvās of Agni (tongues of Fire) in their singular Dative case, with their respective Bijas in the beginning and 'namaḥ' in the end, should be used for the Nyāsas respectively on Līṅga (penis), Gudā (anus), Śīrā (head), Vaktra (face), Nāsikā (nose), Netra (eyes) and Sarvāṅga (all over the body). Hiraṇyā, Gaganā, Raktā, Kṛṣṇā, Suprabhā, Bahurūpā and Atiraktā are the names of the seven tongues of Agni (fire).

Dīpikā (ū), Anata (ra), Vāyu (ya) should be joined together to form Yrūm. In it the Sa-kāra, ect. seven letters in the reverse order and putting dots over them make respectively the seven Bijas : Syrūm, Śyrūm, Ś̄yrūm, Vyrūm, Lyrūm, Ryrūm, Yyrūm, of the seven tongues of Fire.

C. Illustration : Auṁ syrūm hiraṇyāyai namaḥ līṅge; Auṁ śyrūm gaganāyai namaḥ pāyau; Auṁ ś̄yrūm raktāyai namaḥ śīrasi; Auṁ vyrūm kṛṣṇāyai namaḥ vaktre; Auṁ lyrūm suprabhāyai namaḥ nāsikāyām; Auṁ ryrūm atiraktāyai namaḥ netre; Auṁ yyrūm bahurūpāyai namaḥ sarvāṅge.

At the time of Nyāsa, according to Śloka 137 below, the names of Bahurūpā and Atiraktā exchange their places—that is, the Nyāsa of Atiraktā should be performed in the Netra (eyes) and of Bahurūpā in the Sarvāṅga (entire body).

गीर्वाणपितृगन्धर्वयक्षनागपिशाचकाः ।

राक्षसाश्चेति जिह्वानां देवतास्तत्स्थले न्यसेत् ॥ १३६ ॥

न्यासेर्चने व्युत्क्रमःस्याद्बहुरूपातिरिक्तयोः ।

नेत्रेतिरिक्ता न्यस्तव्या सर्वगोबहुरूपिका ॥ १३७ ॥

gīrvāṇapitṛgandharvayakṣanāgapīśācakāḥ,

rākṣasāśceti jihvānāṁ devatāstathale nyaset ॥ 136 ॥

*nyāsercane vyutkramaḥsyādvahurūpātirikṭayoḥ,
netretirikṭā nyastavyā sarvāṅgebahurūpikā ॥ 137 ॥*

Nyāsa of the Deities of the Tongues : Sura, Piṭṛgaṇa, Gandharva, Yakṣa, Nāga, Piśāca and Rākṣasa are respectively the presiding Deities of the seven tongues of Fire. The Nyāsa of these Deities should also be performed in the above mentioned organs of the body. Here also the Bahurūpā and Atiraktā exchange their places. Hence the Nyāsa of Atiraktā should be performed in the Netra (eyes) and of Bahurūpā in the Sarvāṅga (entire body).

C. illustration : Auṁ Surebhyo namaḥ liṅge; Auṁ Piṭṛbhyo namaḥ pāyau; Auṁ Gandharvebhyo namaḥ mūrdhni (head); Auṁ Yakṣebhyo namaḥ mukhe (mouth); Auṁ Nāgebhyo namaḥ nāsikāyām; Auṁ Piśācebhyo namaḥ netre; Auṁ Rākṣasebhyo namaḥ sarvāṅge.

सहस्राचिषे हृदयं स्वस्तितूर्णाय मस्तकम् ।

उत्तिष्ठपुरुषायेति शिखामन्त्रोयमीरितः ॥ १३८ ॥

धूमान्ते व्यापिने वर्मं सप्तजिह्वाय नेत्रकम् ।

अस्त्रं धनुर्धरायेति षडङ्गानि समाचरेत् ॥ १३९ ॥

sahasrārçiṣe hṛdayaṁ swastipūṛṇāya mastakam,

uttiṣṭhāpuruṣāyētiśikhāmantroyamīritaḥ ॥ 138 ॥

dhūmante vyāpine varma sapṭajihvāya netrakam,

astram dhanurdharāyētiṣaḍaṅgāni samācaret ॥ 139 ॥

Ṣaḍaṅga-nyāsa : Nyāsa on the six organs should be performed with these mantras : Auṁ Sahasrārçiṣe hṛdayāya namaḥ; Auṁ Svastipūṛṇāya śīrase svāhā; Auṁ Uttiṣṭha puruṣāya śikhāyāi vaṣaṭ; Auṁ Dhūma-vyāpine kavacāya hum; Auṁ Saptajihvāya netra-trayāya vaṣaṭ; Auṁ Dhanurdharāya astrāya phaṭ.

मूर्ध्नि वामैसके पार्श्वे कटौ लिङ्गे कटौ पुनः ।

दक्षे पार्श्वे न्सके न्यस्येन्मूर्तीरष्टौ विभावसोः ॥ १४० ॥

ताराग्नये पदाद्यास्ताश्चतुर्थीनमसान्विताः ।

जातवेदाःससजिह्वो हव्यवाहन इत्यपि ॥ १४१ ॥

अश्वोदरजसंज्ञोन्यस्तथावैश्वानराह्वयः ।

कौमारतेजाःस्याद्विश्वमुखो देवमुखस्तथा ॥ १४२ ॥

mūrdhni vāmensake pārśve katau liṅge katau punarh,

dakṣepārśvensake nyasyenmūrtīraṣṭau vibhāvasoḥ ॥ 140 ॥

tārāgnaye padādyāstāścaturthīnamasānvitāḥ,

jātavedāḥsaptajihvo havyavāhana ityapi ॥ 141 ॥

aśvodarajasanjñonyastathavaiśvānarāhvayaḥ,

kaumāratejaḥsyādviśvamukho devamukhastathā ॥ 142 ॥

Āṅga-nyāsa (Nyāsa of the Organs) : The Nyāsa of eight Forms of Agni should be performed on the following Organs : Śira (head), Vāma-skandha (left shoulder), Vāma.pārśva (left side), Liṅga (penis), Vāma-kati (left waist), Dakṣiṇa-kati (right waist), Dakṣiṇa pārśva (right side) and Dakṣiṇa-skandha (right shoulder). This nyāsa should be performed with the names of the Forms of Fire in the Dative case and putting "auṁ agnaye" before the names and "namaḥ" after the names. Jātaveda, Saptajihva, Havyavāhana, Aśvodaraja, Vaiśvānara, Kaumārateja, Viśvamukha and Devamukha are the names of the eight Forms of the Fire (Agni).

C. Illustration : Auṁ agnaye jātavedase namaḥ mūrdhni; Auṁ agnaye saptajihvāya namaḥ vāmāṁse; Auṁ agnaye havyavāhanāya namaḥ vāmapārśve; Auṁ agnaye aśvodarajāya namaḥ vāma-kaṭau; Auṁ agnaye vaiśvānarāya namaḥ liṅge. Auṁ agnaye kaumāratejase namaḥ dakṣakaṭau; Auṁ viśvamukhāya namaḥ dakṣapārśve; Auṁ devamukhāya namaḥ dakṣāṁse.

ततोऽन्यसेज्जिज्ञे देहेपीठं हाटकरेतसः ।

वह्निमण्डलपर्यन्तं मण्डूकादि यथोदितम् ॥ १४३ ॥

पीता श्वेतरुणा कृष्णाधूम्रा तीव्रा स्फुलिङ्गिनी ।

रुचिरा ज्वालिनी चेति कृशानोःपीठशक्तयः ॥ १४४ ॥

बीज वह्न्यासनायेतिहृदःतःपीठमन्त्रकः ।

एवं विन्यस्य पीठान्तं पावकं चिन्तयेत्तनौ ॥ १४५ ॥

tatonyasennije dehepīṭhaṁ hāṭakaretasaḥ,

vahnimaṇḍalaparyantaṁ maṇḍūkādi yathoditam ॥ 143 ॥

pīṭā śvetārūṇā kṛṣṇā dhūmrā tīvrā sphuliṅginī,

rucirā jvālīnī ceti kṛśānoḥpīṭhaśaktayaḥ ॥ 144 ॥

bījaṁ vahnnyāsanāyetihṛdantaḥpīṭhamantrakāḥ,

evaṁ vinyasya pīṭhāntaṁ pāvakaṁ cintayettanau ॥ 145 ॥

Nyāśas of Pīṭha-devatā and Śaktis—After the above nyāsa the Nyāsa of Agni-pīṭha Devatās from Maṇḍūka to Agnimaṇḍala has to be performed in one's own body. Pīṭā, Śvetā, Aruṇā, Kṛṣṇā, Dhūmrā, Tīvrā, Sphuliṅganī, Rucirā and Jvālīni are the Śaktis of the Agni-pīṭha.

“Aum raṁ vahnnyāsanāya namaḥ” is the mantra of the Pīṭha. Performing all the Nyāśas upto the Pīṭha-nyāsa thus, the Sādhaka should meditate upon Agni in his own body.

त्रिनेत्रमारक्ततनुं सुशुक्लवस्त्रं सुवर्गलजमग्निमीडे ।

वगभयम्बन्तकशक्तिहस्तं पद्मस्थमाकल्पसमूहयुक्तम् ॥ १४६ ॥

trinetramāraktatanuṁ suśuklavastraṁ suvarṇasrajamagnimīḍe,

varābhayaśvastika śaktihastaṁ padmasthamākālpasmūhayuktam

॥ 146 ॥

Meditation of Agni – I worship Agni (Fire God) who has three eyes, whose body is of red colour, whose clothes are white, who is wearing a golden garland, holds Vara and Svastika in his right hands and Abhaya and Śakti in his left hands, is decked with a number of ornaments and is seated on a lotus.

एवं ध्यात्वार्चनं कुर्यान्मानसं विधिवद्वासोः ।
 परिषिञ्चेत्तस्तोत्रैः कुण्डं स्थण्डिलमेव वा ॥ १४७ ॥
 दग्धैः परिस्तरैर्दार्णिनं प्रागग्रैरुदगग्रैः ।
 प्रत्यग्दक्षिणसौम्यासु न्यसेत्त्रिन्परिधीन्क्रमात् ॥ १४८ ॥
 पालाशान्विल्वजांस्तेषु ब्रह्मविष्णुशिवाभ्यजेत् ।
 वह्नौ तत्पीठमभ्यर्च्य वाहयेत्स्वहृदोनलम् ॥ १४९ ॥
 गन्धादिभिः समभ्यर्च्य पूजयेत्पावकं व्रती ।
 षट्सु कोणेषु मध्ये च जिह्वास्तद्देवनायजेत् ॥ १५० ॥
 ईशानादिषु वाय्वन्तकोणेषु षट्समर्चयेत् ।
 हिरण्याद्यतिरक्तान्ता मध्ये तु बहुरूपिणीम् ॥ १५१ ॥
 केसरेष्वङ्गपूजास्याहलेष्वष्टसु मूर्तयः ।
 मातरोष्टौ दक्षांतेषु भैरवाः स्युस्तदग्रतः ॥ १५२ ॥
 धरापुरे तु शक्राद्या वज्राद्यायुधमंयुताः ।
 एवमावरणयुक्तं सप्तभिः पावकं यजेत् ॥ १५३ ॥
 असिताङ्गो रुरुश्चन्द्रः क्रोध उन्मत्तसंज्ञकः ।
 कपाली भीषणश्चापिसंहारश्चाष्टभैरवाः ॥ १५४ ॥

evaṁ dhyātvārcanaṁ kuryānmānasaṁ vidhivadvasoḥ,
 pariṣiñcettatastoyaiḥkuṇḍaṁ sthaṇḍilameva vā ॥ 147 ॥
 darbhahiḥparistaredagniṁ prāgagrairudagagrakaiḥ,
 pratyagdakṣiṇasaumyāsu nyasettrīṇparidhīnkramāt ॥ 148 ॥
 pālāśānbilvajaṁsteṣu brahmaviṣṇuśivānyajet,
 vahnau tatpīṭhamabhyarcya vāhayeṭsvahṛdonalam ॥ 149 ॥
 gandādibhiḥ samabhyarcya pūjayetpāvakaṁvratī,
 ṣaṭṣu koṇeṣu madhye ca jihvastaddevatāyajet ॥ 150 ॥
 īśānādiṣu vāyvantakoṇeṣu ṣaṭsamarcayet,
 hiraṇyādyatiraktāntā madhye tu bahurūpiṇīm ॥ 151 ॥
 kesareṣvaṅgapūjāsyāddaleṣvaṣṭa sumūrttayaiḥ,
 mātaroṣṭau dalāṁteṣu bhairavāḥsyustadagrataḥ ॥ 152 ॥
 dharāpure tu śakrādya vājradya yudhasaṁyutāḥ,
 evamāvaraṇaryuktaṁ saptabhiḥ pāvakaṁ yajet ॥ 153 ॥

*asitāṅgo ruruścāṇḍaḥkrodha unmattasanjñakaḥ,
kapālī bhīṣaṇaścāpisaṁhāraścāṣṭabhairavāḥ ॥ 154 ॥*

Worship of Agni – Meditating thus on Agni it should be properly worshipped mentally. Then water should be sprinkled all-around the sacrificial pit or the Sthaṇḍila (bare ground). The Kuśās should be spread there with their tips facing towards east and north in order to provide a covering (paristarāṇa). Then, making three circles on the periphery in the west, south and north and placing in them the twigs of Palāśa and Bilva, Brahmā, Viṣṇu and Śiva should be worshipped respectively. After worshipping the Pīṭha-devatās in Agni, a Sādhaka should invoke the Agni in his heart and worship him with fragrance, etc. Then, in the six corners from Īśana to Vāyavya, the tongues of Agni from Hiranyā to Atiraktā and, in the centre, the Bahurūpiṇī should be worshipped.

Then, in the filaments (kesaras) the Aṅga, in the eight petals the eight Forms of Agni, at the end of the petals the eight Mātṛkās (Mothers) and, in front of them, the eight Bhairavas should be worshipped. In the Bhūpura (the peripheral square of the Yantra) the Indra, etc. Dikpālas and their weapons should be worshipped. Thus, the Agni should be worshipped with all the God Deities of His Āvaraṇa (Coverings).

Asitāṅga, Ruru, Caṇḍa, Krodha, Unmatta, Kapālī, Bhīṣaṇa and Saṁhāra are the names of eight Bhairavas.

वामेकुशानयास्तीर्य तत्रवस्तूनि निःक्षिपेत् ।

प्रणीताप्रोक्षणीपात्रे आज्यस्थालीं स्रवन्नुचम् ॥ १५५ ॥

अधोमुखानिचैतानिहोमद्रव्यं घृतं कुशान् ।

समिधःपञ्चपालाशीरन्यदप्युपयोगियत् ॥ १५६ ॥

कृत्वापवित्रे मूलेन प्रोक्षेत्तानि शुभाम्भसा ।

उत्तानानिविधायथप्रणीतां पूरयेज्जलैः ॥ १५७ ॥

तीर्थमन्त्रेण तीर्थानि सृज्या तत्राह्वयेत्सुधीः ।

पवित्रे ह्युत्तनांस्तत्रनिःक्षिप्योत्पवनं चरेत् ॥ १५८ ॥

अथोदीच्यां निधायैतां प्रोक्षण्यां नज्जलं क्षिपेत् ।

हवनीयं द्रव्यजानमक्षेत्तोयैःपवित्रगैः ॥ १५९ ॥

vāmekuśāmathāstīrya tatravastūni niḥkṣipet,

praṇīṭāprokṣaṇīpātre ājyasthālīm sruvansrucāṁ ॥ 155 ॥

adhomukhānichaitānihomadravyaṁ ghṛtaṁ kuśān,

samidhaḥpañcapālāśīranyadapyupayogiyat ॥ 156 ॥

kṛtvāpavitre mūlena prokṣettāni śubhāmbhasā,

uttānānividhāyāthapraṇīṭāṁ pūrayejjalaiḥ, ॥ 157 ॥

tīrthamantreṇa tīrthāni sṛjyā tatrāhvayetsudhīḥ,

pavitre hyakṣatāmstatraniḥkṣipyotpavanaṁ caret ॥ 158 ॥

athodīcyaṁ nidhāyaitāṁ prokṣaṇyāṁ tadjjalaṁ kṣipet,

havanīyaṁ dravyajātamukṣettōyaiḥpavitragaiḥ ॥ 159 ॥

Arrangement of the Vessels — Kuśās should be spread on the left of Agni and all the sacrificial vessels, such as, Praṇīṭā, Prokṣaṇīpātra, Ājyapātra, Sruvā and Sruṇī, etc. should be arranged over it face down. Also the material for oblations to be poured in the sacrificial fire, Ghṛta, Kuśā, fuel of Palāśa wood and other essential things should also be kept there.

Then, uttering the Mūlamantra, the Sādhaka should sprinkle pure water with Kuśā on all the articles and then turn all the vessels face up and fill water in the Praṇīṭā-pātra. Showing the Aṁkuśa Mudrā, the Sādhaka should then, with the Tīrtha-matra (Auṁ Gāṅge ca Yamune caive....) invoke the waters of the Tīrthas (sacred rivers) into the water of the Praṇīṭā-pātra and then perform the cleansing ritual (Utpavana) by dropping two full Kuśās and raw rice grains.

in it. After this, placing the Praṇītā-pātra in the north, pour its water in the Prokṣaṇī-pātra and sprinkle this sacred water on all the articles meant for Havana.

मूलेन मूलगायत्र्या यद्वा हृदयमन्त्रतः ।

दक्षिणे पीठमासाद्य तत्र ब्रह्माणमाह्वयेत् ॥ १६० ॥

अणिमाद्याः सिद्धयोष्टौ ब्रह्मणःपीठदेवताः ।

तारहस्पृर्वकोढेन्तोब्रह्मा मन्त्रोस्य पूजने ॥ १६१ ॥

mūlena mūlagāyatrī yadvā hṛdayamantrataḥ,

dakṣiṇe pīṭhamāsādyā tatra brahmāṇamāhvayet ॥ 160 ॥

aṇimādyāḥsiddhayoṣṭau brahmaṇaḥpīṭhadevatāḥ,

tārahṣṭpūrvakoṇentobrahmā mantrosya pūjane ॥ 161 ॥

Invocation and worship of Brahmā – Preparing a Pīṭha (pedestal) on the right of the Fire with Mūla-mantra, Gāyatrī mantra or Hṛdaya mantra (auṁ namaḥ), Brahmā should be invoked over that Pīṭha. Aṇimā, etc. eight supernatural attainments (Siddhis) are said to be the Devatās of the Pīṭha of Brahmā. The mantra for the worship of Brahmā is formed by placing in the beginning Auṁ and Hṛda (namaḥ) and then the word Brahmā in the fourth form (Brahmaṇe).

C. The Mantra – Auṁ namo Brahmaṇe.

The worship of Pīṭha devatās of Brahmā—Making a pedestal on the right side of the fire-place, eight Siddhis should be worshipped on the Pīṭha with their name-mantras, i.e. “Auṁ aṇimāyai namaḥ”, etc. After this Brahmā should be worshipped with the Mantra “Auṁ namo Brahmaṇe”.

हस्ताभ्यां जुक्खुवौ धृत्वा तापयेत्त्रिरधोमुखौ ।

वामहस्तेन तौ धृत्वा दर्भेन्द्वेगमार्जयेत् ॥ १६२ ॥

संप्रोक्ष्य प्रोक्षणीतोयैःप्रतप्य पूर्ववत्पुनः ।

न्यस्याग्नौ मार्जनान्दर्भास्तयोःशक्तित्रयं न्यसेत् ॥ १६३ ॥

इच्छा ज्ञान क्रिया संज्ञा चतुर्थीनमसान्विता ।

दीर्घत्रयेन्दुयुग्व्योमपूर्वकं स्थानकत्रये ॥ १६४ ॥

हृदास्रुचिन्त्यसेच्छक्तं स्रुवे शम्भुन्ततस्तु तौ ।

सूत्रत्रयेण सवेष्टथ सम्पूज्य कुसुमादिभिः ॥ १६५ ॥

hastābhyāṁ sruksruvau dhṛtvā tāpayettriradhomukhau,
vāmahastena tau dhṛtvā darbhairdakṣeṇamārjayet ॥ 162 ॥

saṁprokṣya prokṣaṇītoyaṁ prapāya pūrvavatpunah,
nyasyāgnau mārjanāndarbhāṁstayohśaktitrayaṁ nyaset ॥ 163 ॥

icchā jñāna kriyā sanjñā caturthīnamasānvitā,
dīrghatrayenduyugvyomapūrvakam sthānakatraye ॥ 164 ॥

hṛdāsrucinyasecchaktim sruve śambhūntatastu tau,
sūtratrayeṇa saṁveṣṭya sampūjya kusumādibhiḥ ॥ 165 ॥

Purificatory rituals of Sruvā and Srucī (Sacrificial Laddles) – Holding with both hands the Sruvā and Srucī warm them thrice face down over fire. Then, taking both in the left hand, the Sādhaka should clean them with Kuśās held in his right hand. Then, sprinkling water over them from the Prokṣaṇī-Pātra, warm them again as before and throw in the fire the Kuśās with which they were cleaned. Then Nyāsa of three Śaktis should be performed on each of them

The name of the three Śaktis is Icchā, Jñāna and Kriyā. Taking the name of the Śakti in the fourth form, adding “namaḥ” at the end and, in the beginning, three long vowels (ā, ī, ū,) added to Vyoma (ha), three mantras of the Śaktis are formed thus : “Aum hām Icchāśaktyai namaḥ; Aum hīm Jñānaśaktyai namaḥ; and Aum hūm Kriyāśaktyai namaḥ”. The nyāsa of these three Śaktis should be performed respectively on the middle and the tip of each of the Sruvā and Srucī.

Then, performing the Nyāsa of Śakti with Hṛdaya (namaḥ) in the Srucī and of Śiva in the Sruvā, each of them should be worshipped with three threads and also

worshipped with flowers, etc. Finally they should be placed on the Kuśās spread on the right side of the fire. This is called the purificatory rite of the Sruvā and Srucī.

कुशोपरिन्यसेद्दे तयाःसंस्कार ईरतः ।

अस्त्रोक्षितायामाज्यस्य स्थाह्यामाज्यं विनिःक्षिपेत् ॥ १६६ ॥

वीक्षणादिकसंस्कारसंस्कृतं मूलमन्त्रतः ।

गोमुद्रयामृतीकृत्य षट्संस्कारांस्ततश्चरेत् ॥ १६७ ॥

कुण्डोद्धृते वायुकांणे स्थितेङ्गारे विनिःक्षिपेत् ।

हृदेतितापनं प्रोक्तं दर्भयुग्मं प्रदीपितम् ॥ १६८ ॥

आज्ये क्षिप्त्वा हृदावह्नौ पवित्रीकरणं क्षिपेत् ॥ १६९ ॥

आज्यं नीराजयेद्दीप्तदर्भयुग्मेन वर्मणा ।

अभिद्योतनमुक्तं तद्दीप्तं दर्भत्रयं घृते ॥ १७० ॥

दर्शयेदग्नेगोहृद्योते गृहीत्वा घृतपात्रकम् ।

संयोज्याग्नौ तदङ्गारान्सलिलं संपृष्टोत्सुधीः ॥ १७१ ॥

अंगुष्ठानामिकाभ्यां तु दर्भावादाय निःक्षिपेत् ।

त्रिरग्निं संमुखेत्वाज्यमस्त्रेणोत्पवनं त्विदम् ॥ १७२ ॥

हृदात्मसम्मुखं तद्वदाज्यक्षेपस्तुसंखलवः ।

नीराजनादिसंस्कारेष्वग्नौ दर्भान्विनिःक्षिपेत् ॥ १७३ ॥

दर्भद्वयं ग्रन्थियुतं घृतमग्नये विनिःक्षिपेत् ।

वामदक्षिणयोः पक्षौ स्मृत्वा नाडीत्रयं स्मरेत् ।

दक्षिणाह्वामतोमध्याद्धृदादाय घृतसुधीः ॥ १७४ ॥

अग्नयेग्निप्रियासोमायस्वाहेत्यग्निनेत्रयोः ।

जुहुयादग्नीषोमाभ्यांस्वाहेत्यग्निगृतीयके ॥ १७५ ॥

पातयेदाहुतेः शेषमाहुतिग्रहणस्थले ।

भूयो हृदादक्षभागादायाज्यं मुखे यजेत् ॥ १७६ ॥

अग्नयेस्विष्टकृते तन्नेत्रास्त्रोद्धाटनं मतम् ।

नरसिंहं विना विष्णुं मन्त्रेनेत्रद्वयं यजेत् ॥ १७७ ॥

kuśoparinnyaseddakṣe tayohsaṁskāra irtaḥ,

astrokṣitāyāmājyasya sthālyāmājyaṁ viniḥkṣipet ॥ 166 ॥

vikṣaṇādikasāṁskārasāṁskṛtaṁ mūlamantrataḥ,

gomudrayāmṛīkṛtya ṣaṭsaṁskārāṁstataścaret ॥ 167 ॥

kuṇḍoddhṛte vāyukṇe sthiteṅgāre viniḥkṣipet,
hrdetitāpanaṁ proktaṁ darbhayugmaṁ pradīpitam || 168 ||
ājye kṣiptvā hṛdāvahnau pavitrīkaraṇaṁ kṣipet || 169 ||
ājyaṁ nīrājayeddīptadarbhayugmena varmaṇā,
abhidyotanamuktaṁ taddīptaṁ darbhatrayaṁ ghṛte || 170 ||
darśayedastreṇoddyote grhītū ghṛtapātrakam,
saṁyojyāgnau tadaṅgārānsalilaṁ saṁspr̥śetsudhīḥ || 171 ||
aṁguṣṭhānāmikābhyāṁ tu darbhāvādāya niḥkṣipet,
triragnisammukhetvājyamastreṇotṭpavanasūtvitam || 172 ||
hṛdātmasammukhaṁ tadvadājyakṣepastusaṁplavaḥ,
nīrājanādisaṁskāreṣvagnodarbhānviniḥ kṣipet || 173 ||
darbhadvayaṁ granthīyutaṁ ghṛtamadhyeviniḥkṣipet,
vāmedakṣiṇayohpakṣau smṛtvā nāḍītrayaṁ smaret,
dakṣiṇādvāmatomadhyāddhṛdādāya ghṛtaṁsudhīḥ || 174 ||
agnayeḥgniḥpriyāsomāyasvāhetyaḥninetreyoh,
juluyādagnīṣomābhyāṁsvāhetyakṣipitītyoke || 175 ||
pātayedāhuteḥśeṣamāhutigrahaṇasthale,
bhūyo hṛdādokṣabhāgādādāyājyaṁ mukhe yajet || 176 ||
agnayevīṣṭakṛte tannetrāsyoddhātanaṁ matam,
narasiṁhaṁ vinā viṣṇuṁ mantrenetradvayaṁ yajet || 177 ||

Purificatory rite of Ājya and Ājyasthālī—Sprinkling water on the Ājya-sthālī with the “astrāya phaṭ” mantra, Ghṛta should be poured in it. Then, consecrating with Īkṣaṇa, Prokṣaṇa Tāḍana and Secana, Amṛtikaraṇa (infusion of nectar) rite should be performed with the Mūla-mantra and Dhenu mudrā. Thereafter, following Six rites should be performed.

Some burning embers from the fire-pit should be placed in the north-west corner. Then, placing the Ājyasthālī on those

embers, it be warmed with the mantra "Auṁ namaḥ". This is called Tāpana.

Two burning Kuśās should first be dipped in Ghee and then uttering the same "auṁ namaḥ" mantra, both the Kuśās be placed in the Fire. Then taking these burning Kuśās they should be rotated in Ghee with the accompaniment of "hum" mantra. This is called Abhidyotana.

Then, dipping these Kuśās in Ghee, uttering the "astrāya phaṭ" mantra, they should be lit up and placed in the Ājya-sthālī. After this the aforesaid ember should be replaced in the firepit and the Sādhaka should touch water. The Sādhaka should then hold two Kuśās with thumb and ring-finger and uttering the "astrāya phaṭ" mantra, sprinkle Ghee upwards three times. This is called Utpavana.

Uttering "Auṁ namaḥ" mantra he should sprinkle Ghee towards himself with the same Kuśās. This is called Saṁplavana.

In the Nīrājana, etc. rites the Kuśās should be put into the fire,

Two Kuśās with knots be dipped in Ghee. Then concentrating upon the left and right Svaras (the breathings through the left and right nostrils), the Sādhaka should meditate upon the three Nāḍīs—the Idā, Piṅgalā and Suṣūmṇā. Then, taking Ghee from right, left and middle portions with 'Auṁ namaḥ' mantra, pour that Ghee into the two eyes of the fire with the mantras "Auṁ agnaye svāhā" and "Auṁ somāya svāhā" and in the third eye, with the mantra "Agni somābhyāṁ svāhā". The remaining Ghee should be poured in the Praṇītā-pātra. Then taking Ghee from the right side with the mantra "Auṁ namaḥ", one more oblation should be poured

into the mouth of Agni with the mantra "Auṁ agnaye sviṣṭakṛte svāhā". This rite opens the mouth of Agni and is called 'udghāṭana'. Except Narasiṁha, in case of other mantras of Viṣṇu, oblation of Ghee should be poured in only two eyes of Agni, while in the Daśāṁśa (one tenth) Havana of Narasiṁha and other Deities, oblations should be poured in all the three eyes of Agni.

नरसिंहान्यदेवेषु वह्निर्नैत्रेणैव ततश्चरेत् ।

महाव्याहृतिभिर्व्यस्तसमस्ताभिश्चतुष्टयम् ॥ १७८ ॥

आहुतीनां त्रयं वह्निमन्त्रेणैव ततश्चरेत् ।

घृताहुतिभिरष्टाभिरैकैकां संस्कृतिं चरेत् ॥ १७९ ॥

narasiṁhānyadeveṣu vahnernetratrayaṁ smṛtam,

mahāvyaḥṛtibhirvyastasamastābhiṣcatuṣṭayam ॥ 178 ॥

āhutīnāṁ trayaṁ vahnimantrenaiva tataścaret,

ghṛtāhutibhiraṣṭābhirekaikāṁ saṁskṛtiṁ caret ॥ 179 ॥

Four oblations should be given with each of the Mahāvya-
hṛtis separately (i. e. Auṁ Bhūr svāhā; Auṁ Bhuvaḥ svāhā;
Auṁ svaḥ svāhā) and then with all of them together (i. e. Auṁ
Bhūrbhuvaḥ svaḥ svāhā). Then two oblations should be given
with the Agni mantra (i. e. Auṁ Vaiśvānara Jātaveda
ihāvaha lohitākṣa Sarvakarmaṇi sādahaya svāhā). After this,
with one oblation each of Ghee, the eight purifications of Agni
should be performed.

अंसस्याग्नेरमुं संस्मर करेभ्यश्चिचरुलसा ।

इत्थं मनुं जपन्नाभिधानं पुनस्त्वनं ततः ॥ १८० ॥

सीमन्तोन्नयनं जानकर्मकृत्वा ततश्चरेत् ।

वह्नौ पञ्चसमिद्धोमात्रालापनयनं वसोः ॥ १८१ ॥

कुर्याद्देवाभिधानेन पूर्ववन्नामशुष्मणः ।

नामानन्तरमेतस्य पितरौ स्वेर्षयेद्दृष्टि ॥ १८२ ॥

अन्नप्राशं तथाचौलोपनयौ दारयोजनम् ।

संस्काराः स्युर्विवाहान्ता मृत्यन्ता क्रूरकर्मणि ॥ १८३ ॥

omasyāgneramuṁ saṁskāraṁ karomyagnivallabhā,
itthaṁ manuṁ japangarbhādhānaṁ punsavanaṁ tataḥ ॥ 180 ॥
sīmantonnayanaṁ jātakarmakṛtvā tataścaret,
vahnau pañcasamiddhomānnālāpanayanaṁ vasoh ॥ 181 ॥
kuryāddevābhidhānena pūrvavannāmaśuṣmaṇaḥ,
nāmānantarametasya pitarau sverpayeddhṛdi ॥ 182 ॥
annaprāśaṁ tathācaulopanaḥ dārayojanam,
saṁskārāḥsyurvivāhāntā mṛtyantā krūrakarmaṇi ॥ 183 ॥

Consecration of Agni – Reciting the mantra “Aum asyāgne garbhā saṁskāraṁ Karomi svāhā” and taking each of the names of the Saṁskāras, all the rituals should be performed one by one. First of all the Garbhādhāna Saṁskāra, then the Punsavana, Sīmantonnayana and Jātakarma Saṁskāras should be performed and then, with the oblations of 5 twigs of fuel woods, the Nālāpanayana Saṁskāra should be performed.

Then, in accordance with the name of the Iṣṭadeva, the Nāmakaraṇa (naming) Saṁskāra of Agni should be performed (i. e. in the oblations of Gaṇapati “Gaṇeśāgniḥ”, of Durgā “Durgāgniḥ”, and Kṛṣṇa “Kṛṣṇāgniḥ” etc.) names should be given to Agni.

After the naming Saṁskāra the mother and father of Agni (Vāgīśī and Vāgīśa) should be taken out of the fire-pit and established in One’s own heart. Then, Annaprāśana, Caula, Upanayana and Vivāha Saṁskāras should be completed. In auspicious objectives the Saṁskāras only upto Vivāha (marriage) are performed; but in cruel or ruthless activities the Saṁskāras upto death (mṛtyu) should also be performed.

एकैकामाहुतिं कुर्याद्ब्रह्मेजिह्वाङ्गमूर्तिभिः ।

इन्द्रादिभिश्चवज्राद्यैर्द्विगन्तैर्जुहुयात्ततः ॥ १८४ ॥

स्रुवेणाज्यं चतुर्वारं निधाय स्रुचितां सुधीः ।

अपिधाय स्रुवेणैतौ गृह्णीयात्करयुग्मतः ॥ १८५ ॥

तिष्ठन्मूलं तयोर्नाभौकृत्वाग्रे कुसुमं क्षिपेत् ।

वामस्तनान्तं तन्मूलं कृत्वाग्निमनुनासुधीः ॥ १८६ ॥

*ekaikāmāhutiṁ kuryādvahnerjihvāṅgamūrtibhiḥ,
indrādibhiścavajrādyairdviḥāntairjuhuyāttataḥ ॥ 184 ॥*

*sruveṇājyaṁ caturvāraṁ nidhāya srucitāṁ sudhīḥ,
apidhāya sruveṇaitau grhṇīyātkarayugmataḥ ॥ 185 ॥*

*tiṣṭhanmūlaṁ tayorṇābhaukṛtvāgre kusumaṁ kṣipet,
vāmastanāntaṁ tanmūlaṁ kṛtvāgnimanunāsudhīḥ ॥ 186 ॥*

One each oblation should be made with the mantras of Tongues of Agni. Then oblations should be given with name-mantras of Indra, etc. Deities and their weapons, ending with Svāhā, (i. e. Auṁ Indrāya svāhā; Auṁ Vajrāya svāhā, etc.).

Pouring Ghṛe four times with the Sruvā into the Sruci and then covering the Sruci with Sruvā, they should be held with both hands. Then sitting down, the Sādhaka should place the root side of Sruvā and Sruci near his navel and offer flowers to them. Thereafter, bringing their root portions near his left breast and adding "Vauṣaṭ" to the Agni-mantra (i. e. Auṁ Vaiśvānara jātaveda ihāvaha lohitaḥ Sarvakarmāṇi sādahaya svāhā vauṣaṭ), the conscientious Sādhaka should offer one more oblation for obtaining wealth and prosperity.

ब्रुह्याद्द्वौषडन्तेन संप्रत्यर्थमतन्द्रितः ।

महागणेशमन्त्रेण व्यस्तेनदक्षधा ततः ॥ १८७ ॥

ब्रुह्याच्चसमस्तेन चतुर्वारं घृताहुतीः ।

पूर्वपूर्वयुतं वीजपट्टं बाणाश्रसायकाः ॥ १८८ ॥

मुनयो मार्गणाश्चेतिविभागस्तन्मनोःस्मृतः ।

तारो लक्ष्मीर्गिरिसुता कामो भूर्गणनायकः ॥ १८९ ॥

चतुर्थ्यन्तो गणपतिर्वरान्ते वरदेति च ।

सर्वान्तेजनमित्युक्त्वा मेवशान्ते तु मानय ॥ १९० ॥

स्वाहान्तो वसुधुर्माणो महागणपतेर्मनुः ।

एवं कृत्वाग्निसंस्कारं पीठं देवस्य पूजयेत् ॥ १९१ ॥

juhuyādvauṣadāntena sampattiyarthamatandritaḥ,

mahāgaṇeśamantreṇa vyastenadaśadhā tataḥ ॥ 187 ॥

juhuyāccasamastena caturvāraṁ ghṛtāhutiḥ,

pūrvapūrvayutaṁ bījaṣaṭkaṁ bhāṣcasāyakaḥ ॥ 188 ॥

munayo mārgaṇāscetivibhāgaslanmanoḥsmṛtaḥ,

tāro lakṣmīrgirisutā kāmo bhūrgaṇanāyakaḥ ॥ 189 ॥

caturthyanto gaṇapatiḥ varānte varadeti ca,

sarvāntejanamityuktvā mevaśānte tu mānaya ॥ 190 ॥

svāhānto vasuyugmārṇo mahāgaṇapatermanuḥ,

evam kṛtvāgnisāṁskāraṁ pīṭhaṁ devasya pūjayet ॥ 191 ॥

Dividing the Mahā-gaṇapati mantra into ten parts, the Sādhaka should offer one oblation each with each of the ten parts of the mantra and then offer four oblations of Ghee, each with the entire Gaṇapati mantra. The Gaṇapati mantra is divided into ten parts in a cumulative manner : First of the six Bījas should be taken as six parts and then the remaining four parts consisting of 5, 5, 7 and 5 letters respectively of the mantra. The method of division is described below :

Mahāgaṇapati-mantra : Put Tāra (Auṁ), Lakṣmī (Śrīm), Girisutā (hrīm), Kāma (Klīm), Bhū (glauṁ), Gaṇanāyaka (gaṁ), Gaṇapati in the fourth form (Gaṇapataya), then 'vara', 'varada', 'sarvajana', 'mevaśa', 'mānaya' and, at the end, svāhā. These together constitute the twentyeight syllabled Mahāgaṇapati mantra.

After thus consecrating the fire the Deities of the Pīṭha (pedestal) should be worshipped.

C. Oblations with the ten parts of the Mahā-gaṇapati-mantra : 1. Auṁ svāhā; 2. Auṁ śrīm svāhā; 3. Auṁ śrīm hrīm svāhā; 4. Auṁ śrīm hrīm klīm svāhā; 5. Auṁ śrīm hrīm klīm glauṁ svāhā; 6. Auṁ śrīm hrīm klīm glauṁ gaṁ svāhā; 7. Auṁ śrīm hrīm klīm glauṁ gaṁ Gaṇapataye svāhā; 8. Auṁ śrīm hrīm klīm glauṁ gaṁ gaṇapataye varavarada svāhā; 9. Auṁ śrīm hrīm klīm glauṁ gaṁ gaṇapataye varavarada sarvajanaṁ mevaśa svāhā; and 10. Auṁ śrīm hrīm klīm glauṁ gaṁ gaṇapataye varavarada sarvajanaṁ mevaśamānaya svāhā. These are the ten divisions of the mantra and one oblation each has to be given with each of the division respectively.

After this, four oblations of Ghee should be offered with the entire mantra : "Auṁ śrīm hrīm....mevaśamānaya svāhā".

तन्नेष्टदेवमाच.ह्य सुद्रा आवाहनादिकाः ।

प्रदर्श्य वह्निरूपस्य देवस्य वदने पुनः ॥ १९२ ॥

मूलेन जुहुयात्पञ्चनेत्रसंख्या घृताहुतीः ।

वक्त्रं कर्काकरणं त्वग्निर्देवयोस्तेन जायते ॥ १९३ ॥

नाडीसन्धानसिद्धयर्थं वह्निं देवतयोस्ततः ।

जुहुयान्मूलमन्त्रेण रुद्रसंख्या घृताहुतीः ॥ १९४ ॥

इष्टदेवस्याहुतीनामेकैकामाहुतिं चरेत् ।

ततस्तु मूलमन्त्रेण दशधा जुहुयाद् घृतम् ॥ १९५ ॥

ततः कल्पोक्तद्रव्येण दशांशं जुहुयाज्जपात् ।

होमं समाप्य कुर्वीत पूर्णाहुतिमनन्यधीः ॥ १९६ ॥

tatreṣṭadevamāvāhya mudrā āvāhanādikāḥ,

pradarśya vahnirūpasya devasya vadane punaḥ ॥ 192 ॥

mūlena juhuyātpañcanetrasaṁkhyā ghṛtāhutīḥ,

vaktraikīkaraṇaṁ tvagnirdevayostena jāyate ॥ 193 ॥

nāḍīsandhānasiddhyartha vahnī devatayostataḥ,

juhuyānmūlamantrena rudrasaṁkhyā ghṛtāhutīḥ ॥ 194 ॥

*iṣṭadevasyāvṛtīnāmekaikāmāhutiṁ caret,
 tatastu mūlamantreṇa daśadhā juhuyād ghr̥tam || 195 ||
 tataḥ kalpoktadravyeṇa daśāṁśaṁ juhuyāj्जपāt,
 homaṁ samāpya kuroṣṭa pūrṇāhutimananyadhīḥ || 196 ||*

Showing the Āvāhana, etc. Mudrās, a Sādhaka should invoke the Iṣṭadevatā in the Fire. Then, in the mouth of the Iṣṭadevatā in the form of Agni, twentyfive oblations of Ghee should be offered with the Mūla-mantra. This ritual unifies the Fire and the mouth of the Iṣṭadevatā. After this, in order to establish unification of the Nāḍīs of Fire and the Iṣṭadevatā, the Sādhaka should offer eleven further oblations with the Mūla-mantra.

Then, one each oblation should be offered to the Deities of the Coverings of the Iṣṭadevatā. After this, ten oblations of Ghee should be offered. Then, according to the prescribed method of the ritual, a Sādhaka should perform Homa with the prescribed materials one-tenth of times of the number of the Japa. Performing Homa thus, the Sādhaka should also perform the Pūrṇāhuti (completion of Āhuti) with one-pointed concentration.

C. Āvāhanī Mudrā : "Samyak sampūjitaiḥ puṣpaiḥ karābhyāṁ kalpitāñjaliḥ. Āvāhanī samākhyatā mudrādeśika sattamaiḥ. Anāmāmūlaṁ saṁlagnāṁguṣṭhagrāñjali rīritā." "Auṁ puṣpe puṣpe mahāpuṣpe supuṣpe puṣpasambhave puṣpaṁ ca yāvākīrṇa huṁ phaṭ svāhā" —taking flowers purified with this mantra, in the cavity formed by joining both the hands is called Āvāhanī Mudrā.

Sthāpanī Mudrā : "Adhomukhī kṛtā saiva sthāpanīti nigadyate." That is, turning the Āvāhanī-mudrā face down makes the Sthāpanī-mudrā.

Sannidhāna Mudrā : "Āśliṣṭa muṣṭi yugalā pronnatāṅguṣṭhayugmakā. Sannidhāne samucchiṣṭā mudreyam tantravedibhiḥ." Raising both the thumbs upwards and then joining both the fists together makes Sannidhāna-mudrā.

Sannirodha Mudrā : "Aṅguṣṭha garbhiṇī saiva sannirodhe samīritā." Enclosing the thumbs within the fists of both hands and then joining both the fists together makes the Sannirodha-mudrā.

Sammukhīkaraṇa Mudrā : "Baddhāñjali hr̥di proktā sammukhīkaraṇe budhaiḥ." Making cavity by joining both the palms near the heart region is called Sammukhīkaraṇa-mudrā.

Sakalīkaraṇa Mudrā : "Devāṅgeṣu ṣaḍaṅgānām nyāsaḥ syātsakalīkṛtiḥ." Performing Ṣaḍaṅga nyāsa on the organs of the Deity is called Sakalīkaraṇa-mudrā.

Avaguṇṭhana Mudrā : "Savyahast kṛtāmuṣṭiḥ dīrghādhomukh tarjanī. Avaguṇṭhana mudreyamabhito bhrāmitā bhavet." Binding a fist of the right hand extend the middle (madhyamā) and first finger (tarjanī) face down and rotate it all-around. This is called Avaguṇṭhana-mudrā.

Dhenu Mudrā : "Anyonyābhi mukhausliṣṭau kaniṣṭhānāmikā punaḥ. Tathā tu tarjanīmadhyā dhenu mudrā prakīrtitā." Joining little and ring fingers and then middle and first fingers of both hands with each other makes Dhenu-mudrā.

Mahāmudrā for Paramīkaraṇa : "Anyonya grathitāṅguṣṭhau prasārīta karāṅguliḥ. Mahāmudreyamuditā paramīkaraṇe budhaiḥ." After inter-twinning the thumbs of both hands together and then extending the fingers makes the Mahāmudrā used for the Paramīkaraṇa ritual.

होमावशिष्टेनाज्येन परयित्वासुचं सुधीः ।

पुष्पं फलं निधायाम्रेष्वेगाच्छाद्यतां पुनः ॥ १९७ ॥

उत्थितो चौपहन्तेन मूलेन जुहुयाद्वसौ ।

नदद्रव्येणावृत्तीनां च जुहुयाद्भुतिं पृथक् ॥ १९८ ॥

homāvaśiṣṭenājyena pūrayitvāsrucam sudhīḥ,

puṣpaṁ phalaṁ nidhāyāgresruveṇācchādyatām punaḥ ॥ 197 ॥

utthito vauṣaḍantena mūlena juhuyādvāsau,

tadravyeṇāvṛtīmāṁ ca juhuyādbhutiṁ pṛthak ॥ 198 ॥

Pūrṇāhuti : Then the intelligent Sādhaka should fill the Sruçi with the Ghee which may have been left over after the Homa, place flowers or fruits over it, and then covering it (the Sruçi) with the Sruvā, stand up and adding Vauṣaḍ at the end of the Mūla-mantra, offer the Pūrṇāhuti (after this offer separate Āhutis or oblations to the Deities of the Coverings with the remaining materials of Homa.)

देवं विसृज्य स्वहृदि वह्नेर्जिह्वाङ्गमूर्तिभिः ।

जुहुयाद्व्याहृतीर्हुत्वा प्रोक्षेत्तपोक्षणीजलैः ॥ १९९ ॥

सम्प्राथ्यानेन मनुना नत्वा तं विसृजेद्धृदि ।

भोभोवह्ने महाशक्ते सर्वकर्मप्रसाधक ॥ २०० ॥

कर्मान्तरेपि सम्प्राप्ते सान्निध्यं कुरुसादरम् ।

वह्नौ पवित्रे निःक्षिप्य प्राणीनाम्बु भुवि निषेत् ॥ २०१ ॥

devaṁ viśṛjya svahr̥di vahnerjīhvāṅgamūrtibhiḥ,

juhuyādvāhṛtīr̥hutvā prokṣettaṁprokṣaṇījalaiḥ ॥ 199 ॥

samprārthyānena manunā natvā taṁ viśṛjeddhṛdi,

bhobhovahne mahāśakte sarvakarmaprasādhaka ॥ 200 ॥

karmāntarepi samprāpte sānnidhyaṁ kuruśādarām,

vahnau pavitre niḥkṣīpya praṇīlāmbu bhuvi kṣīpet ॥ 201 ॥

Then, performing the Viśarjana (ritualistic request to the Deity to depart to his usual place of residence of the Iṣṭadevatā in his heart, the Sādhaka should offer Āhutis to the

seven tongues and eight forms of the Agni (Fire) Devatā and then, performing Havana with Mahāvyaḥṛtis, sprinkle water from the Prokṣaṇī-pātra. Then with the mantra : “Bho bho vahne mahāśakte sarva karma prasādhaka. Karmāntare samprāpte sānnidhyaṁ kuru sādaram.” pray and salute the Agni and then bid to stay in his heart.

Now the Kuśās should be consigned into the fire and water of Praṇītāpātra poured on the ground. Then bid farewell to Brahmā and consign the peripheral Kuśās also into the fire. Thus finishing the Homa (offering oblations into the fire) the Sādhaka should perform Tarpaṇa offering of water-libations with the cavity formed by joining both hands).

विंधि विसृज्य सकुशान्परिधीन्विन्यसेद्वसौ ।

एवं होमं समाप्याथतर्पयेद्देवतां जले ॥ २०२ ॥

आवाह्या तद्वासांशेन तर्पणादभिषेचनम् ।

तर्पयामिनमश्नंति द्वितीयान्तेष्टपर्वकम् ॥ २०३ ॥

मूलान्ते तु पदं देयं सिञ्चामीत्यभिषेचने ।

ततो नानाविधैरन्नास्तर्पयेद्द्विजसत्तमान् ॥ २०४ ॥

इष्टरूपान्समाराध्य तेभ्योद्वाच्यदक्षिणाम् ।

न्यूनं सम्पूर्णतामेति ब्राह्मणाराधनान्तुगाम् ॥ २०५ ॥

देवताः श्वप्रसीदन्ति सम्पद्यन्ते मनोरथाः ॥ २०६ ॥

इति श्रीमहीधरविरचितेमन्त्रमहोदधौ

भूतशुद्ध्यादि कथनं नाम प्रथमस्तरङ्गः

vindhi visrijya sakuśānparidhīnvinyasedvasau,

evaṁ homaṁ samāpyāthatarppayeddevatāṁ jale ॥ 202 ॥

āvāhya taddaśāṁśena tarpaṇādabhiṣecanam,

tarpayāminamaśceti dvitīyānteṣṭapūrvakam ॥ 203 ॥

mūlānte tu padaṁ deyaṁ siñcāmītyabhiṣecane,

tato nānāvidhairannaistarpayeddvijasattamān ॥ 204 ॥

*iṣṭarūpānsamārādhya tebhyodadyāccadakṣiṇām,
nyūnaṁ sampūrṇatāmeti brāhmaṇārādhanānṛṇām ॥ 205 ॥
devatāścaprasīdanti sampadyante manorathāḥ ॥ 206 ॥*

*iti śrī mahidharaviracitemantramahodadhau
bhūtaśuddhyādi kathanaṁnām prathamastaraṅgaḥ*

Tarpaṇa, Abhiṣeka and Brāhmaṇa-bhojana :

Invoking the Deity into the water, a Sādhaka should offer libations of water one-tenth of the number of Homa. Then perform Abhiṣeka one-tenth of the number of Tarpaṇa. Adding at the end of the Mūla-mantra the name of the Deity in the second form and placing the words 'tarpayāmi namaḥ', makes the mantra for Tarpaṇa. For the Abhiṣeka-ritual the mantra is formed by adding the name of the Deity in its second form and adding "abhiṣīcāmi". The Abhiṣeka should, therefore, be performed with this mantra.

Learned and respectable Brāhmanas should be fed with the best possible food at the concluding ritual and they should be worshipped as one's own Iṣṭadevatā. They should also be rewarded with fine presents.

Worship of Brāhmaṇas thus, the lapses, if any, of the actual worship are removed. Deities are also pleased by this and the desires of the Sādhaka are fulfilled.

C. Number of Tarpaṇa and Abhiṣeka : In any ritual the number of Homa should be one-tenth of the number of Japa of the Mūla Mantra; the number of Tarpaṇa should be one-tenth of the number of Homa; the number of Abhiṣeka (or Mārjana) should be one-tenth of the number of Tarpaṇa; and the number of Brāhmaṇas to be fed should be one-tenth of the number of Abhiṣeka or Mārjana.

For Example, in the Purāscarāṇa of the Gaṇapati-Mantra the number of Japa should be 1,00,000

Havana should be 10,000

Tarpaṇa „ „ 1,000

Abhiṣeka or Mārjana 100

Number of Brāhmaṇas to be fed 10.

Mantra for Tarpaṇa : At the time of Tarpaṇa, after the Mūla-mantra, put the name of the Deity in its second form, and then add 'tarpayāmi namaḥ'. For example, the mantra for the Tarpaṇa of Ucchiṣṭa-gaṇapati would be "Auṁ hasti piśāci likhe svāhā ucchiṣṭa-gaṇapati tarpayāmi namaḥ".

Mantra for Abhiṣeka or Mārjana : At the time of Abhiṣeka, put the name of the Deity in its second form after the Mūla-mantra and then add "Abhiṣīcāmi". For example, the mantra for the Abhiṣeka of Ucchiṣṭa-gaṇapati will be "Auṁ hasti piśāci likhe svāhā ucchiṣṭa-gaṇapatimabhiṣīcāmi."

Here ends the First Taraṅga of Mantra Mahodadhī
with Translation and an exhaustive Commentary
by Ram Kumar Rai



R̥ṣi Anuṣṭupa chandaḥ Vighneśo Devatā vañ Bījāñ Yañ Śaktirmamābhīṣṭa-siddhaye jape viniyogaḥ.

पङ्क्तयः सविधुभिः प्रणवाद्यनमोन्तकैः ।

प्रकुर्याद्वानिसंयुक्तैः पङ्क्तयिधिसुत्तमम् ॥ ४ ॥

ṣaḍakṣarañḥ savidhubhiḥ prañavādyairnamontakaiḥ,

prakuryājñātisañyuktaiḥ ṣaḍaṅgavidhimuttamam ॥ 4 ॥

Ṣaḍaṅga-nyāsa – Adding Praṇava (Auṁ) before the six letters of the Mantra with dots, and namaḥ at the end, make Mantras for Ṣaḍaṅga nyāsa :

C. Mantras for Ṣaḍaṅg -nyāsa – Auṁ vañ namaḥ aṅguṣṭhābhyāñ namaḥ; Hṛdayāya namaḥ. Auṁ krañ namaḥ tarjanībhyāñ namaḥ; śirase svāhā. Auṁ tuñ namaḥ; madhya-mābhyāñ namaḥ; śikhāyāi vaṣaṭ. Auṁ ḍāñ namaḥ anāmi-kābhyāñ namaḥ; kavacāya hum. Auṁ yañ namaḥ kañṣṭhi-kābhyāñ namaḥ; netra-trayāya vaṣaṭ. Auṁ huñ namaḥ karatalakara-pr̥ṣṭhābhyāñ namaḥ; astrāya phaṭ.

भ्रूमध्यवदहृदयनाभिलङ्गपदेषु च ।

मनोवर्णान्क्रमाद्यस्य व्यापयथाथोस्मरेत्प्रभुम् ॥ ५ ॥

bhrūmadhyakañṭhahṛdayanābhiliṅgapadeṣu ca,

manorvarṇāṅkramāñnyasya vyāpayaṭhosmareṭprabhum ॥ 5 ॥

Sarvāṅga-nyāsa – Bhrū-madhyā (middle of the eye-brows) Kañṭha (throat), Hṛdaya (heart) Nābhi (navel), Liṅga (penis) and feet are the places where Nyāsa should be performed with the letters of the mantra and then the nyāsa of the complete mantra should be performed on the whole body.

C. Illustration of this Nyāsa – Auṁ vañ namaḥ Bhrūmadhye. Auṁ krañ namaḥ Kañṭhe. Auṁ tuñ namaḥ Hṛdaye. Auṁ ḍāñ namaḥ Nābhau. Auṁ yañ namaḥ Liṅge. Auṁ huñ namaḥ Pādayo. Auṁ Vakratuṇḍāya huñ Sarvāṅge.

उद्यद्दिनेश्वररुचिं निजहस्तपद्मैः पाशांकुशाभयवरान्दधत् गजास्यम् ।
 रक्तांबरं सकलदुःखहरं गणेशं ध्यायेत्प्रसन्नमखिलाभरणाभिरामम् ॥ ६ ॥
udyaddineśvararuciṁ nijahastapadmaiḥ pāśāṅkuśābhayavarān-
dadhataṁ gajāsyam,
raktāmbaraṁ sakaladuḥkhaharaṁ gaṇeśaṁ dhyāyetprasannama-
khilābharaṇābhirāmam ॥ 6 ॥

Dhyāna (Meditation on the form of the Devatā) – The Sādhaka should meditate upon Gaṇeśa whose brilliance is like that of the rising sun; who holds the noose (pāśa) and the gesture of fearlessness in his left hands and the boon and goad in his right hands; whose face is like that of an elephant; whose clothes are red; who is decked with all kinds of ornaments; who is in pleasant mood and who removes all the miseries.

ऋतुलक्षं जपेन्मन्त्रमष्टद्रव्यैर्दशांशतः ।
 जुहुयान्मन्त्रसंसिद्धयै वाडवान्भोजयेच्छुचीन् ॥ ७ ॥
 इक्षवःसक्तवो रम्भाफलानि चिपिटास्तिलाः ।
 मोदका नारिकेलानि लाजाद्रव्याष्टवस्मृतम् ॥ ८ ॥
ṛtulakṣaṁ japeṇmantramaṣṭadravyairdaśaṁśataḥ,
juhuyānmantrasaṁsiddhayaḥ vādavānbhojayecchucīn ॥ 7 ॥
ikṣavaḥsaktavo rambhāphalāni cipiṭastilāḥ,
modakā nārikelāni lājādravyāṣṭakāṁsmṛtam ॥ 8 ॥

Procedure of Puraścaraṇa – The Japa of the aforesaid mantra has to be performed 6,00,000 (six lacs) times. One-tenth of the number of Japa should be the number of Homa with Aṣṭadravya and then, for the fructification of the mantra, a Sādhaka should feed pious Brāhmaṇas. Sugarcane, Atta (flour of fried gram and barley mixed together), bananas, flattened rice (prepared by pounding boiled paddy), Sesamum seeds (tila), Laḍḍū (a king of sweet of the shape

of small balls), coconut and fried paddy—are called Aṣṭadravya for Gaṇeśa.

पीठमाधारशक्त्यादिपरतत्त्वान्तमर्चयेत् ।
 तत्राष्टदिक्षु मध्ये च सम्पूज्यानवशक्तयः ॥ ९ ॥
 तीव्रा च चालिनी नन्दा भोगदा कामरूपिणी ।
 उग्रा तेजोवती सत्या नवमी विघ्ननाशिनी ॥ १० ॥
 विनायकस्यमन्त्राणामेताः स्युः पीठशक्तयः ।
 सर्वशक्तिक्रमान्ते तुलासनायहृदन्तिकः ॥ ११ ॥
 पीठमन्त्रस्तदीयेन बीजेनादौसमन्वितः ।
 प्रदायासनमेतेन मूर्तिं मूलेन कल्पयेत् ॥ १२ ॥
 तस्यां गणेशमावाह्य पृजयेदासनादिभिः
 अभ्यर्च्यकुसुमैरीशं कुर्यादावरणार्चनम् ॥ १३ ॥
 आग्नेयादिषु कोणेषु हृदयं च शिरःशिखाम् ।
 वर्माभ्यर्च्यप्रतो नेत्रंद्विचवस्त्रंपूजयेत्सुधीः ॥ १४ ॥
 द्वितीयावरणे पूज्याःप्रागाद्यष्टैवशक्तयः ।
 विद्यादिमा विधात्री च भोगदा विघ्नघातिनी ॥ १५ ॥
 निधिप्रदीपा पापघ्नी पुण्या पश्चाच्छशिप्रभा ।
 दलाग्रेषु वक्रतुण्ड एकदंष्ट्रो महोदरः ॥ १६ ॥
 गजास्यलम्बोदरकौ विकटो विघ्नराजकः ।
 धूम्रवर्णस्तदग्रेषुशक्राद्या आयुधैर्युताः ॥ १७ ॥
 एवमावरणैः पूज्यः पञ्चभिर्गणनायकः ।
 पूर्वोक्ताचपुरश्चर्या कार्या मन्त्रस्य सिद्धये ॥ १८ ॥
 pīṭhamādhāraśaktyādiparatattvāntamarcayet,
 tatrāṣṭadikṣu madhye ca sampūjyānavaśaktayaḥ ॥ 9 ॥
 tīvrā ca cālinī nandā bhogadā kāmārūpiṇī,
 ugrā tejovatī satyā navamī vighnanāśinī ॥ 10 ॥
 vināyakasyamantrāṇāmetāḥ syuḥ pīṭhaśaktayaḥ,
 sarvaśaktikramānte tulāsanāyāhṛdantikaḥ ॥ 11 ॥
 pīṭhamantrastadīyena bijenādausamanvitaḥ,

pradāyāsanametena mūrtim mūlena kalpayet || 12 ||
tasyām gaṇeśamāvāhya pūjayedāsanādibhiḥ,
abhyarcyakusumairīśam kuryādāvāraṇārcanam || 13 ||
āgneyādiṣu koṇeṣu hṛdayam ca śiraḥśikhām,
varmābhyarcyāgrato netraṁdikṣvāstraṁpūjayetsudhīḥ || 14 ||
dvitiyāvāraṇe pūjyāḥprāgādyaṣṭaivaśaktayaḥ,
vidyādimā vidhātṛi ca bhogadā vighnaghātinī || 15 ||
nidhipradīpā pāpagnī puṇyā paścācchaśiprabhā,
dalāgreṣu vakratuṇḍa ekadaṁṣṭro mahodarah || 16 ||
gaṇḍyāśāmbodarakau vikaṭo vighnarājakaḥ,
dhūmravarṇastadagreṣuśakrādya āyudhairiyutāḥ || 17 ||
evamāvāraṇaiḥ pūjyāḥ pañcabhirgaṇanāyakaḥ,
pūrvoktācapuraścaryā kāryā mantrasya siddhaye || 18 ||

Pīṭha-pūjā (Worship of the pedestal) — The Pīṭha (pedestal) should be worshipped from Ādhāra-śakti to the Paratattva. Then eight Śaktis should be worshipped in the eight directions and the ninth in the centre. Tīvrā, Cālinī, Nandā, Bhogadā, Kāmarūpiṇī, Ugrā, Tejovatī, Satyā and Vighna-nāsinī are the nine Śaktis of the mantra of Gaṇeśa.

Putting the Gaṇapati Bīja in the beginning add. 'sarva-śaktikama', then lāsanāya' and, at the end, 'namaḥ' makes the Pīṭha-mantra. Offering the Āsana with this mantra, a Sādhaka should imagine on the Pīṭha the form of the Devatā with the Mūla-mantra. Then Gaṇeśa should be invoked in that form and worshipped with seat and flowers, etc. After thus invoking Gaṇeśa, his Ṣaḍaṅga worship should be performed with the following mantras :

In the Āgneya, etc. four corners worship should respectively be performed with "gām hṛdayāya namaḥ; gīm śirase svāhā; gūm śikhāyai vāṣaṭ; and gaiṁ kavacāya hum." In the centre

worship should be performed with "gauṁ netra-trayāya vaṣaṭ" and in the directions, with "gaḥ astrāya phaṭ".

Then the eight Śaktis should be worshipped in the east, etc. directions. Vidyā, Vidhātṛī, Bhogadā, Vighnaghātīnī, Nidhi-pradīpā, Pāpaghnī and Śaśiprabhā are the eight Śaktis.

In the foreparts of the Aṣṭadala (eight petals) the Vakratuṇḍa, Ekadaṁṣṭra, Mahodara, Gaṇḍāśya, Lambodara, Vikāṣa, Vighnarāja and Dhūmravarṇa should be worshipped.

In front of the above, the Indra, etc. Deities and by their side, their weapons should be worshipped.

In this manner Gaṇeśa should be worshipped with all his five Coverings. After this the Sādhaka should begin Puraścaraṇa for the fructification (Siddhi) of the mantra.

C. After performing the Pīṭha-pūjā nine Śaktis of Gaṇeśa mantra should be worshipped on the same Pīṭha. (See Fig. 2 for Gaṇeśa Pūjana-Yantra).

In the East, etc. quarters : "Auṁ Tīvrāyai namaḥ; Auṁ Cālīnyai namaḥ; Auṁ Nandāyai namaḥ; Auṁ Bhogadāyai namaḥ; Auṁ Kāmarūpiṇyai namaḥ; Auṁ Ugrāyai namaḥ; Auṁ Tejovatyai namaḥ; Auṁ Satyāyai namaḥ;" and in the centre, "Auṁ Vighnanāśīnyai namaḥ". With these mantras the Śaktis of Gaṇeśa-Pīṭha should be worshipped.

Then offering Seat with the mantra "Auṁ gaṁ Sarvaśakti Kamalāsanāya namaḥ" the Sādhaka should imagine the form of Gaṇeśa with the Mūla-mantra, and invoking him, worship him with Āsana, Pādya and Arghya, etc. all the Upacāras. He should then begin the worship of the Coverings in the following manner :

Auṁ gāṁ Hṛdayāya namaḥ Āgneye; Auṁ gīm Śīrase svāhā Nairṭye; Auṁ gūm Śikhāyai vaṣaṭ Vāyavye; Auṁ geṁ

Kavacāya hum Īśānye; Auṁ gauṁ Netratrayāya vausaṭ Agre; Auṁ gaḥ namaḥ Astrāya phaṭ. Performing Śaḍaṅga worship with these mantras, the Sādhaka should take flowers in his Anjali (cavity formed by joining both hands) and uttering the Mūla-mantra and also saying "Abhīṣṭasiddhiṁ me dehi Śaraṇāgatavatsale, Bhaktyā samarpaye tubhyaṁ prathamā-varaṇārcanam" offer the Puṣpāñjali (i.e. offer the flowers held in the añjali).

Then, "Auṁ Vidyāyai namaḥ Pūrve; Auṁ Vidhātryai namaḥ Āgneye; Auṁ Bhogadāyai namaḥ Dakṣiṇe; Auṁ Vighna ghātinyai namaḥ Nairṭye; Auṁ Nidhi Pradīpāyai namaḥ Paścime; Auṁ Pāpaghnyai namaḥ Vāyavye; Auṁ Puṇyāyai namaḥ Saumye; Auṁ Śaśiprabhāyai nymaḥ Īśānye — with these mantras, worshipping the eight Śaktis in the Pūrva, etc. quarters, a Sādhaka, holding Puṣpāñjali and uttering the Mūla-mantra, offer the Puṣpāñjali with this mantra : "Abhīṣṭasiddhiṁ me...bhaktyā samarpaye tubhyaṁ Dvitiyāvaraṇārcanam". (The full mantra is given in the previous stanza. Here and subsequently, only the name of the Āvaraṇa—Covering—has been changed.)

Then, in the fore-parts of the eight petals (Aṣṭadala) : Auṁ Vakratuṇḍāya namaḥ; Auṁ Ekadaṁṣṭrāya namaḥ; Auṁ Mahodarāya namaḥ; Auṁ Gajāsyāya namaḥ; Auṁ Lambo-darāya namaḥ; Auṁ Vikaṭāya namaḥ; Auṁ Vighnarājakāya namaḥ; Auṁ Dhūmravarṇāya namaḥ—with these mantras, worshipping Vakratuṇḍa etc., the Sādhaka, holding Puṣpāñjali in his hands and uttering the Mūla-mantra, offer the Puṣpāñjali with the mantra : "Abhīṣṭasiddhiṁ me dehi...Tritiyāvaraṇārcanam."

Then : Auṁ Indriāya namaḥ Pūrve; Auṁ Agnaye namaḥ Āgneye; Auṁ Yamāya namaḥ Dakṣiṇe; Auṁ Nirṛtaye namaḥ

Nairṭye; Auṁ Varuṇāya namaḥ Paścime; Auṁ Vāyave namaḥ Vāyavye; Auṁ Somāya namaḥ Uttare; Auṁ Īśānāya namaḥ Īśānye; Auṁ Brahmaṇe namaḥ Ākāśe; Auṁ Anantāya namaḥ Pātāle—with these mantras, worshipping the ten Dikpālas in the respective quarters, a Sādhaka, holding Puṣpāñjali in his hands and uttering the Mūla-mantra, offer the Puṣpāñjali with the mantra : “Abhiṣṭasiddhiṁ me dehi....Caturthā-varṇārcanam.

And in the end, Auṁ Vajrāya namaḥ; Auṁ Śaktaye namaḥ; Auṁ Daṇḍāya namaḥ; Auṁ ḥhaḍḡāya namaḥ; Auṁ Pāśāya namaḥ; Auṁ Anikuśāya namaḥ; Auṁ Gadāyai namaḥ; Auṁ Triśūlāya namaḥ; Auṁ Cakrāya namaḥ; Auṁ Padmāya namaḥ—with these mantras, near Indra, etc. Deities, their Vajra, etc. weapons should be worshipped. Then, holding Puṣpāñjali in his hands and uttering the Mūla-mantra, a Sādhaka should offer the Puṣpāñjali with the mantra : “Abhiṣṭasiddhiṁ me dehi....Pañcamīvarṇārcanam”.

Thus performing the routine daily worship, a Sādhaka should complete eight lac (8,00,000) Japas of the Mantra and then perform Havana one-tenth of the number of Japa, with Aṣṭadravya. Then, as usual, the other rituals of Tarpaṇa, Mārjana and Brāhmaṇa-bhojana should be performed each successively one-tenth in number of the preceding ritual.

ततः सिद्धेभनौकाश्यान्प्रयोगान्साधयेन्नितान् ।

ब्रह्मचर्यरतो मन्त्री जपेद्रविसहस्रकम् ॥ १९ ॥

षण्मासमध्याह्निरिदं नाशयत्येवनिश्चितम् ।

चतुर्थ्यादिचतुर्थ्यन्तं जपेद्दशसहस्रकम् ॥ २० ॥

प्रत्यहं जुहुयादष्टोत्तरं शतमतन्द्रितः ।

पूर्वोक्तं फलमाप्नोति षण्मासाद्भक्तितत्परः ॥ २१ ॥

आज्याकाशस्य होमेन भवेद्धनसमृद्धिमान् ।

पृथुकैर्नारिकेलैर्वा मरिचैर्वा सहस्रकम् ॥ २२ ॥

प्रत्यहं जुह्वतो मासाज्जायते धनसंचयः ।

जीरसिन्धुमरीचात्तैरष्टद्रव्यैः सहस्रकम् ॥ २३ ॥

जुह्वन्प्रतिदिनं पक्षात्स्यात्कुबेर इवार्थवान् ।

चतुःशतं ४४४ चतुश्चत्वारिंशदाद्यं दिने दिने ॥ २४ ॥

तर्पयेन्मूलमन्त्रेण मण्डलादिष्टमाप्नुयात् ।

tataḥ siddhemanaukāmyānprayogānsādhayennijān,
brahmacaryāmīrato mantrī japedravisahasrakam ॥ 19 ॥

śaṇmāsamadhyāddāridryaṁ nāśayatyevaniścitam,
caturthyādicaturthyantaṁ japeddaśasahasrakam ॥ 20 ॥

pratyaḥaṁ juhuyādaṣṭottaraṁśatamatandritaḥ,
pūrvoktaṁ phalamāpnotiśaṇmāsādbhaktitatparaḥ ॥ 21 ॥

ājyāktānnasyahomena bhavedddhanasamṛddhimān,
prthukairnārikelaivū maricairvū sahasrakam ॥ 22 ॥

pratyaḥaṁ juhvato māsājñāyate dhanasañcayaḥ,
jīrasindhumaricāktairāṣṭadravyaiḥ sahasrakam ॥ 23 ॥

juhvanpratidinam pakṣātsyātkubera ivārtthavān,
catuḥśataṁ 444 catuṣcatvāriṁśadādhyam dine dine ॥ 24 ॥

tarpayenmūlamantreṇa maṇḍalādiṣṭamāpnuyāt,

Various desire-fulfilling Rituals – On completion of the Puraścaraṇa, when the above mantra becomes Siddha (activated or potent), the Sādhaka should perform experiments for the fulfilment of his desires.

Observing celibacy, if the Sādhaka performs twelve thousand Japas of the mantra, then his poverty will definitely be driven away within six months.

From Caturthī (fourth day of the fortnight) to another Caturthī, the Sādhaka, performing with concentrated mind, ten thousand Japas, should offer 108 oblations in the fire daily. By so doing, he will obtain the same fruit as mentioned above (i.e. his poverty will be driven away within

six months). By pouring oblations of grains mixed with Ghce, the Sādhaka gets wealth and prosperity. By pouring one thousands oblations daily in the fire with coconut, a Sādhaka gets wealth within one month. By offering oblations to the fire daily with Aṣṭadravyas, mixed with Jīraka, Saindhava salt and Marica, a Sādhaka, within a fortnight, becomes wealthy like Kubera.

By offering 444 libations of water daily, a Sādhaka obtains fulfilment of his desires.

अथ मन्त्रान्तरं वक्ष्ये साधकानां निधिप्रदम् ॥ २५ ॥

रायस्पोषभृगुर्यादद्यो ददितामेषसात्वतां ।

सदृशौ दोरत्नधातुमात्रज्ञो गगनं रतिः ॥ २६ ॥

ससद्या बलशार्ङ्गी खं नोषडक्षरसंयुतः ।

एकत्रिंशद्वर्णयुक्तो मन्त्रोभीष्टप्रदायकः ॥ २७ ॥

atha mantrāntaraṁ vakṣye sādhakānāṁ nidhipradam ॥ 25 ॥

rāyaspoṣabhṛguryādhyo daditāmeṣasātvatau,

sadr̥śau doratnadhātumānraṁkṣo gaganam̐ ratiḥ ॥ 26 ॥

sasadyā balaśarṅgī kham̐ noṣaḍakṣarasam̐yutaḥ,

ekatriṁśadvarnayukto mantrobhīṣṭapradāyakaḥ ॥ 27 ॥

Other Mantras of Gaṇeśa :

Now another beneficial mantra for the Sādhaka is being described : Put 'Rāyaspoṣa', Bhṛgu (sa) associated with 'ya' (i.e. sya), then 'Daditā', meṣa (na) with i-kāra and Sātvata (dha) (i.e. nidhi), then 'do ratnadhātṛmānraṁkṣo, then Gagana (ha) associated with Sadya (o) and Rati (ṇa) (i.e. haṇo), then 'bala', Śārṅgī (ga), Kham̐ (ha) and 'no' and, in the end, the Ṣaḍlakṣara mantra (vakratuṇḍāya hum). This makes the 31-syllabled mantra which fulfils all the desires.

C. The Mantra : Rāyaspoṣasya-daditā-nidhido-ratnadhātu-mānraṁkṣohaṇo-balagahano-vakratuṇḍāya-hum.

सायकैस्त्रिभिरष्टाभिश्चतुर्भिःपञ्चभीरसैः ।

मन्त्रोत्थितैःकमाद्वर्णैःषडङ्गं समुदीरितम् ॥ २८ ॥

श्रुत्याद्यर्चाप्रयोगाःस्युःपूर्ववन्निधिदोह्ययम् ।

sāyakaistribhiraṣṭābhiścaturbhiḥpañcabhīrasaiḥ,

mantrottthitaiḥkramādvārṇaiḥṣaḍaṅgaṁ samudīritam ॥ 28 ॥

rṣyādyaścāprayogaḥsyuḥpūrvavannidhidohyayam,

Nyāsa etc. : The Ṣaḍaṅga-nyāsa should be performed respectively with the 5, 3, 8, 4, 5, and 6 letters of the mantra. The Ṛṣi etc. and the mothod of worship are all similar to the above mantra. This is a wealth giving mantra.

C. Viniyoga – (Viniyoga is the statement of the characteristics of the mantra, its source and purpose of application). It should be performed by uttering these words :
Auṁ asya Śrī Gaṇeśa mantrasya Bhārgava Ṛṣiḥ Anuṣṭup-chandaḥ Gaṇeśo devatā Vauṁ bījaṁ yaṁ Śaktiḥ mamābhīṣṭa-siddhaye jape Viniyogaḥ.

Ṛṣyādi-nyāsa – Auṁ Bhārgava Ṛṣaye namaḥ Śīrasi. Auṁ Anuṣṭup chandase namaḥ Mukhe. Auṁ Gaṇeśa Devatāyai namaḥ Hṛdaye. Auṁ Vauṁ Bījāya namaḥ guhye. Auṁ yaṁ Śaktaye namaḥ Pādayoḥ.

Kara-nyāsa and Aṅga-nyāsa – Auṁ Rāyaspoṣasya aṁguṣṭhābhyāṁ namaḥ; Hṛdayāya namaḥ. Auṁ Lādītā tarjanībhyāṁ namaḥ; Śīrase svāhā. Auṁ Nidhidoratnadhātumān madhyamābhyāṁ namaḥ; Śikhāyai vaṣaṭ. Auṁ Rakṣoḥaṇo anāmikābhyāṁ namaḥ; Kavacāya hum. Auṁ Balagahano kaniṣṭhikābhyāṁ namaḥ; Netratrayāya vauṣaṭ. Auṁ Vakratuṇḍāya hum Karātala-kara-prṣṭhābhyāṁ namaḥ; Astrāya phaṭ.

Meditation – As per Śloka 6 above.

Number of Japas and Puraścaraṇa – The number

of Japas of this mantra is six lakhs (6,00,000). The method of daily worship and Puraścaraṇa are similar to the previous mantra.

पद्मनाभयुतोभानुर्मेधा सद्यसमन्विता ॥ २९ ॥

लकावनंतमारुढौवायुः पावकगेहिनी ।

पद्मरोयमादिष्टो भजतामिष्टदोमनुः ॥ ३० ॥

पूर्ववत्सर्वमेतस्य समाराधनमीरितम् ।

padmanābhayutobhānurmedhā sadyasamanvitā ॥ 29 ॥

lakāvanantamārūḍhauvāyuh pāvakagehinī,

śaḍākṣaroyamādiṣṭo bhajatāmiṣṭadomanuḥ ॥ 30 ॥

pūrvavatsarvametasya samārādhanamīritam,

Another six-syllabled mantra of Gaṇeśa — Put Bhānu (ma) associated with Padmanābha (c)=me; then dhā (dha) with Sadyo (o)=dho; then la-kāra and ka-kāra with dīrgha ā-kāra=i.e. lkā; then Vāyu (ya) and, at the end, Pāvaka-gehinī (Svāhā). This makes the six-syllabled mantra which is the fulfiller of all the desires of a Sādhaka.

The Puraścaraṇa and experiments for fulfilling the desires of this mantra are similar to the above-mentioned mantra.

C. The Mantra : Medhokāya svāhā.

लकुलीदृशमारुढौ भृगुतौ लोहितःसदृक् ॥ ३१ ॥

वक्रःसदीर्घश्चःसान्निर्लिखेन्मन्त्रः शिरान्तिमः ।

नवाक्षरोमनुश्चास्य कङ्कोलः परिकीर्तितः ॥ ३२ ॥

विराट्छन्दो देवतातुस्याद्वैचोच्छिष्टनायकः ।

द्वाभ्यां त्रिभिर्द्वयेनाथ द्वाभ्यां सकलमन्त्रतः ॥ ३३ ॥

lakulīdṛśamārūḍhau bhṛgutau lohitaḥ sadṛk ॥ 31 ॥

vakaḥsadiṛghaścaḥśākṣirlikhenmantraḥ śirontimaḥ,

navākṣaromanuścāsya kaṅkolaḥ parikirtitaḥ ॥ 32 ॥

virāṭchando devatātusyādvaiocchiṣṭanāyakaḥ,

dvābhyāṁ tribhirdvayenātha dvābhyāṁ sakalamantrataḥ ॥ 33 ॥

Mantra of Ucchiṣṭa Gaṇapati :

Lakulī (ha), Bhṛgu (s) and 'ta' with 'dṛśa' (i) = 'sti'; Sadṛk = lohita (pi), Vaka with dirgha (śā), Sākṣi 'ca' (ci), then 'likhe' and, at the end, Śira (svāhā) makes the nine-syllabled mantra. (The extricated form of the mantra) : Hasti piśāci-likhe-svāhā.)

The Ṛṣi of this mantra is 'Kaṁkola', chanda is Virāṭa and Devatā is Ucchiṣṭa-gaṇapati. The Pañcāṅga-nyāsa should be performed with 2, 3, 2, 2 letters of the mantra respectively and then with the entire mantra. Thereafter, the Sādhaka should meditate upon the Ucchiṣṭa-gaṇapati.

C. Viniyoga — Auṁ asya Ucchiṣṭa-gaṇapati mantrasya Kaṁkola ṛṣiḥ, Virāt chandaḥ Ucchiṣṭa-gaṇapati devatā, sarvā-bhīṣṭa-siddhaye jape viniyogaḥ.

Pañcāṅga-nyāsa — Auṁ hasti hṛdayāya namaḥ; Auṁ piśāci śirase svāhā; Auṁ likhe śikhāyai vaṣaṭ; Auṁ svāhā kavacāya hum; Auṁ hasti-piśāci-likhe svāhā astrāya phaṭ.

पञ्चाङ्गान्यस्य कुर्वीत ध्यायेत्तं शशिशेखरम् ।

चतुर्भुजं रक्ततनुं त्रिनेत्रं पाशाङ्कुशौ मोदकपात्रदन्तौ ।

करैर्दधानं सरसीरुहस्थमुन्मत्तमुच्छिष्टगणेशमीडे ॥ ३४ ॥

pañcāṅgānyasya kurvīta dhyāyettaṁ śaśīśekharam,

caturbhujam raktatanuṁ trinetraṁ pāśāṅkuśau modakapātra-

dantau,

karairdadhānaṁ sarasīruhasthamunmattamucchiṣṭa gaṇeśamīde,

॥ ३४ ॥

Meditation — I meditate upon the Unmatta (highly elated) Ucchiṣṭa-gaṇapati, who has four hands and three eyes, whose body is red; who holds the goad and the vessel of sweets in the right hands and the noose and tusk in his left hands; and who is seated in the lotus posture.

लक्षमेकं जपेन्मन्त्रं दशांशं जुहुयात्तिलैः ।

पूर्वोक्ते पूजयेत्पीठे विधिनोच्छिष्टविघ्नपम् ॥ ३५ ॥

आदावङ्गानि सम्पूज्य ब्राह्माद्यान्दिक्षुपूजयेत् ।

ब्राह्मी माहेश्वरी चैव कौमारी वैष्णवी परा ॥ ३६ ॥

वाराही च तथेन्द्राणी चामुण्डारमयासह ।

ककुप्सु वक्रतुण्डाद्यान्दशसु प्रतिपूजयेत् ॥ ३७ ॥

वक्रतुण्डैकदंष्ट्रौ च तथालम्बोदराभिधः ।

विकटो धूम्रवर्णश्चविघ्नश्चापि गजाननः ॥ ३८ ॥

विनायको गणपतिर्हस्तिदन्ताभिधोन्तमः ।

इन्द्राद्यानपिवज्राद्यान्पूजयेदावृतिद्वये ॥ ३९ ॥

एवंसिद्धे मनौमन्त्रीप्रयोगान्कर्तुमर्हति ।

lakṣamekaṁ japeṇmantram daśāṁśaṁ juhuyāttilaiḥ,

pūrvokte pūjayetpīṭhe vidhinocchisṭavighnapam ॥ 35 ॥

ādāvāṅgāni sampūjya brāhmādyāndikṣupūjayet,

brāhmī māheśvarī caiva kaumārī vaiṣṇavī parā ॥ 36 ॥

vārāhī ca tathendrāṇi cāmuṇḍāramayāsaha,

kakupsu vakratuṇḍādyāndaśasū pratipūjayet ॥ 37 ॥

vakratuṇḍaikadaṁṣṭrau ca tathālbambodarābhidhaḥ

vikaṭo dhūmravarṇaścaviḥnaścāpi gajānanaḥ ॥ 38 ॥

vināyako gaṇapatirhastidantābhidhontimaḥ,

indrādyānapivajrādyānpūjayedāvṛtidvaye ॥ 39 ॥

evaṁsiddhe manaumantrīprayogāṅkartumarhati,

Procedure of Puraścaraṇa — The number of Japa of this mantra is one lakh (1,00,000) and one-tenth of this number is Havana with Tiia. The worship of Ucchiṣṭa-gaṇapati should be performed on the Pīṭha in the manner described above. First of all, worshipping the Aṅgas, the Brāhmī, etc. Mothers should be worshipped in the eight Directions (Quarters). Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī, Cāmuṇḍā, and Lakṣmī are the eight Mothers.

In the ten Directions Vakratuṇḍa, Ekadaṁṣṭra, Lambodara, Vikaṣa, Dhūmravarṇa, Vighna, Gajānana, Vināyaka, Gaṇapati and Hastidanta should be worshipped. Then, in the next two Āvaraṇas (Coverings), Indra, etc. Dikpālas and their Vajra, etc , weapons should be worshipped. After the mantra becomes Siddha through this Puraścaraṇa the Sādhaka should perform experiments for the fulfilment of his desires.

C. Procedure of Experiments – After meditating, as described above, a Sādhaka should finish the worship of the Pedestal and the Deities of the Pedestal. Then, imagining the Form of the Deity with the Mūla-mantra, once again the rituals from meditation, invocation to the offering of the five Puṣpāñjalis and Aṅga-worship should be completed. Then, in the East, etc., directions Eight Mothers should be worshipped with these Mantras : Auṁ Brāhmyai namaḥ, Auṁ Māheśvaryai namaḥ, Auṁ Kaumāryai namaḥ, Auṁ Vaiṣṇavyai namaḥ, Auṁ Vārāhyai namaḥ, Auṁ Indrānyai namaḥ, Auṁ Cāmuṇḍāyai namaḥ, Auṁ Mahālakṣmyai namaḥ.

After this, in the East, etc. directions, various Forms of Gaṇeśa should be worshipped in the petals with these Mantras : Auṁ Vakratuṇḍāya namaḥ, Auṁ Ekadaṁṣṭrāya namaḥ, Auṁ Lambodarāya namaḥ, Auṁ Vikaṣāya namaḥ, Auṁ Dhūmravarṇāya namaḥ, Auṁ Vighnāya namaḥ, Auṁ Gajānanāya namaḥ, Auṁ Vināyakāya namaḥ, Auṁ Gaṇapataye namaḥ, and Auṁ Hastidantāya namaḥ.

Then, just outside the petals, Indra, etc., Dikpālas and near them their Vajra, etc. weapons should be worshipped. Thereafter, worshipping the Deity with Incense (Dhūpa) and Lamp (Dīpa), the Japa (repetition) of the Mūla-mantra should be performed.

In this manner, completing the Japa of the Mantra one lakh (1,00,000) times, the Sādhaka should perform Homa one-tenth of the number of Japa (i.e. 10,000 times) with Tila. The rest of the rituals, such as, Tarpaṇa, Mārjana and feeding the Brāhmaṇas should be completed, each one-tenth of the number of previous ritual (i.e. Tarpaṇa=10.0; Mārjana=100; and feeding ten Brāhmaṇas). The Brāhmaṇas should be served, along with other delicacies, sweets (Modakas) and rice cooked in milk with sugar. By performing the Puraścaraṇa in this manner the Mantra becomes Siddha (activated) and, with the activated Mantra, a Sādhaka can perform various experiments for the fulfilment of his desires.

स्वांगुष्ठप्रतिमां कृत्वा कपिना सितभानुना ॥ ४० ॥

गणेशप्रतिमां रम्यामुक्कलक्षणलक्षिताम् ।

प्रतिष्ठाप्य विधानेन मधुना स्नापयेच्चताम् ॥ ४१ ॥

आरभ्य कृष्णभूतादि यावच्छुक्लाचतुर्दशी ।

सगुडं पायसं तस्मै निवेद्य प्रजपेन्मनुम् ॥ ४२ ॥

सहस्रं प्रत्यहं तावज्जुहुयात्समृतेस्तिलैः ।

गणेशोहमिति ध्यायन्नुच्छिष्टेनावृतोरहः ॥ ४३ ॥

पक्षाद्वाज्यमवाप्नोति नृपजोन्योपि वा नरः ।

कुलालमृत्स्ना प्रतिमां पूजितैवसुराज्यदा ॥ ४४ ॥

वत्सीकमृत्कृता लाभमेवमिष्टान्प्रयच्छति ।

गौडी सौभाग्यदा सैवं लावणी क्षोभयेदरीन् ॥ ४५ ॥

निम्बजा नाशयेच्छत्रून्प्रतिमैवं समर्चिता ।

मध्वत्तैर्होमतो लाजैर्वशयेदखिलंजगत् ॥ ४६ ॥

सुप्तोधिश्चयमुच्छिष्टो जपच्छत्रून्वशं नयेत् ।

कटुतैलान्वितै राजीपुष्पैर्विद्वेषयेदरीन् ॥ ४७ ॥

द्यूते विवादे समरे जप्तोयं जयमावहेत् ।

कुबेरोस्य मनोज्ञां पान्निधीनां स्वामितामयात् ॥ ४८ ॥

लेभाते राज्यमनरि वानरेशविभीषणौ ।

रक्तवस्त्राङ्गरागाढयस्ताम्यूलं निश्यदक्षपेत् ॥ ४९ ॥

यद्वा निवेदितं तस्मै मोदकं भक्षयिष्येत् ।

पिष्टितं वा फलं वापि तेन तेन बलिं हरेत् ॥ ५० ॥

सेन्दुःस्मृतितस्तथाकाशं मन्विद्वाढ्यौ च सृष्टिलौ ।

पञ्चांतकशिबौ तद्वदुच्छिष्टगभगान्वितः ॥ ५१ ॥

उमाकान्तःशायमान्ते हायन्नायासविन्दुयः ।

बलिरित्येष कथितो नवेन्दुर्णोबलेर्मनुः ॥ ५२ ॥

svāṅguṣṭhapratimam kṛtvā kapinā sitabhānunā ॥ 40 ॥

gaṇeṣapratimam ramyāmuktalakṣaṇalakṣitam,

pratiṣṭhāpya vidhānena madhunā snāpayeccatām ॥ 41 ॥

ārabhya kṛṣṇabhūtādi yāvaccchuklācaturdaśī,

sagudaṁ pāyasaṁ tasmai nivedya prajapenmanum ॥ 42 ॥

sahasraṁ pratyahaṁ tāvajjuhuyātsaghr̥taistilaiḥ,

gaṇeśohamitidhyāyannucchiṣṭenāvṛtorahaḥ ॥ 43 ॥

pakṣādrājyamavāpnoti nṛpajonyopi vā naraḥ,

kulālamṛtsnā pratimā pūjitaivaṁ surājyadā ॥ 44 ॥

valmīkamṛtkṛtā lābhamevamiṣṭānprayacchati,

gaudī saubhāgyadā saivam lāvaṇī kṣobhayedarīn ॥ 45 ॥

nimbajā nāśayecchatrūnpratimaivam samarchitā,

madhvaktairhomato lājairvaśayedakhilāṁ jagat ॥ 46 ॥

suptodhīśayyamucchiṣṭo japañcchatrūnvaśam nayet,

kaṭutailānvitai rājīpuṣṭpairvidveśayedarīn ॥ 47 ॥

dyūte vivāde samare japtoyaṁ jayamāvahet,

kuberosya manorjāpānnidhīnāṁ svāmitāmayāt ॥ 48 ॥

lebhāte rājyamanari vānareśabibhīṣaṇau,

raktavastrāṅgarāgādhyastāmbūlāṁ niśyadañjapet ॥ 49 ॥

yadva niveditam tasmai modakaṁ bhañjayañjapet,

piṣitam vā phalaṁ vāpi tena tena baliṁ haret ॥ 50 ॥

senduḥsmṛtistathākāśam manvindhvādhyau ca sṛṣṭilau,

pañcāntakaśivau tadvaducchiṣṭagabhagānvitah ॥ 51 ॥

umākāntaḥśāyamānte hūyākṣāyāsabinduyaḥ,

balirityeṣa kathito navendvarṇobalermanuḥ ॥ 52 ॥

Experiments for the fulfilment of Desires –

The Sādhaka should make a beautiful Idol of Gaṇeśa of the size of his own thumb out of red Sandal or white Arka tree as per specifications of the Śloka for Dhyāna (see Śloka 34 above). Then, after infusing life in the Idol with the ritual of Prāṇa-pratiṣṭhā, bathe it with honey.

Beginning on the fourteenth day of the dark fortnight and ending on the fourteenth day of the bright fortnight, a Sādhaka should offer daily the Naivedya of Jaggery and Khīra (rice cooked in milk with sugar). Thereafter, without washing his mouth after taking his food, he should become naked and imagining himself as Gaṇeśa, pour one thousand oblations of Tila mixed with Ghee into the sacred fire. With this experiment a Sādhaka, whether born in a royal family or not, will gain kingdom within fifteen days.

In the same manner, worshipping an Idol made out of a potter's clay also bestows kingdom. Worshipping an Idol made out of the clay of an ant-hill, fulfills all desires. Worship of an Idol of Guḍa in the same manner bestows fortune and an Idol of salt agitates the enemy. Worship in the same manner of an Idol of Neem-wood destroys the enemies altogether.

Mixing Ghee, sugar, and honey in parched paddy and pouring its oblations in the fire captivates the entire world. If a Sādhaka, lying down in his bed and remaining **ucchiṣṭa-mukha** (without washing his mouth after taking food) performs Japa of this Mantra, he can captivate his enemies. If Homa is performed with flowers of black mustard, mixed with mustard oil, it creates dissension among the enemies.

Japa of this mantra bestows victory in a game of dice, controversy or fight. It is the Japa of this very mantra which

made Kubera the Lord of Treasures and Vibhīṣaṇa the king of Lankā.

While performing the Japa of this mantra a Sādhaka should wear red cloth, apply red unguents to his body and chew betels. Or the Japa can be performed while eating Laddūs (a kind of sweet-meat specially liked by Gaṇeśa) offered as Naivedya to Gaṇeśa. After the Japa oblations of fruits, betel or meat should be offered.

The mantra for offering Oblations is : Smṛti with a dot (gaṁ ', Ākāśa with Indu (haṁ), ka-kāra and la-kāra with Anusvāra and au-kāra (klaum̐); in the same manner ga-kāra and la-kāra (glaum̐ ', then 'ucchiṣṭaga', ṇa with e-kāra (ṇe), then 'śāya mahā-yakṣāyāyaṁ' and, at the end, 'balīḥ'. All these together make the nineteen syllabled Bali-mantra.

C. The Mantra – Gaṁ haṁ klaum̐ glaum̐ ucchiṣṭa gaṇeśāya mahāyakṣāyāyaṁ balīḥ.

ध्रुवो माया सेन्दुशङ्खिर्वीजाढयो नववर्णकः ।

द्वादशार्णोमनुः प्रोक्तःसर्वमस्य नवार्णवत् ॥ ५३ ॥

ताराद्यश्चरणेशाद्योनवार्णो दशवर्णकः ।

द्विविधोऽस्योपासनं तु प्रोक्तमन्यन्नवार्णवत् ॥ ५४ ॥

hrūvo māyā senduśāṅgīrībījāḍhyo navavarṇakaḥ,

dvādaśārṇomanuḥ proktaḥsarvamasya navārṇavat ॥ 53 ॥

tārādyāścagaṇeśādyonavarṇo daśavarṇakaḥ,

dvividhōsyoṣāsanam tu proktamanyannavarṇavat ॥ 54 ॥

Other mantras of Ucchiṣṭa-gaṇapati – Adding the three syllables, i.e. Dhruva (auṁ), māyā (hrīm̐) and Śāṅgi with Anusvāra (gaṁ) to the nine-syllabled mantra (see Ślokas 31–33 above) makes the twelve syllabled Mantra. The Nyāsa and Dhyāna of this mantra are also like that of the nine-syllabled mantra.

Adding either Tārā (Auṁ) or the Gaṇeśa-bīja 'gaṁ' to the nine-syllabled mantra, make two separate ten-syllabled mantras. Worship with these two mantras should be performed after doing Nyāsa and Dhyāna similar to that of the nine-syllabled mantra.

C. The twelve-syllabled mantra – Auṁ hrīm gaṁ hasti-pīśāci-likhe svāhā.

The two ten-syllabled mantras : (a) Auṁ hasti-pīśāci-likhe svāhā.

(b) Gaṁ hasti-pīśāci-likhe svāhā.

The Viniyoga, Nyāsa, Dhyāna and application in experiments should all be known as similar to that of the nine-syllabled mantra.

ध्रुवो हृदुच्छिष्टगणेशाय ते तु नवाक्षरः ।

एकोनविंशत्यर्णादयो मनुमुन्यादिर्वचत ॥ ५५ ॥

त्रिभिःसप्तभिरक्षिभ्यां त्रिभिर्द्वाभ्यां द्वयेन च ।

मन्त्रोत्थितैःसुधीर्वर्णैः कुर्यादङ्गं पुरार्चनम् ॥ ५६ ॥

dhruvo hr̥ducchiṣṭagaṇeśāya te tu navākṣaraḥ,

ekonaviṁśatyarṇādīhyo manurmunyaḍipūrvavat ॥ 55 ॥

tribhiḥsaptabhirakṣibhyāṁ tribhirdvābhyāṁ dvayena ca,

mantrotthitaiḥsudhīrvarṇaiḥ kuryādaṅgaṁ purārcanam ॥ 56 ॥

Nineteen-syllabled mantra—Putting Dhruva (auṁ), hr̥d (namaḥ), then 'ucchiṣṭa-gaṇeśāya' and then the entire nine-syllabled mantra makes this nineteen-syllabled mantra. The Ṛṣi, Chanda and Devatā are all the same as that of the nine-syllabled mantra.

The Ṣaḍaṅga-nyāsa and Aṅga-pūjā (worship of the organs)

should be performed with 3, 7, 2, 3, 2 and 2 letters of the Mantra respectively.

C. The Mantra – Auṁ namaḥ ucchiṣṭa gaṇeśāya hasti-piśāci likhe svāhā.

Viniyoga – Auṁ asyocchiṣṭa-gaṇapati mantrasya Kaṁkola Ṛṣiḥ Virāṭa chandaḥ ucchiṣṭa gaṇapatirdevatā mamābhīṣṭa siddhaye jape viniyogaḥ.

Saḍaṅga-nyāsa – Auṁ namaḥ hr̥dayāya namaḥ; Ucchiṣṭa-gaṇeśāya śīrasc svāhā; Hasti śikhāyai vaṣaṭ; Piśāci kavacāya hum; Likhe netra-trayāya vauṣaṭ; Svāhā astrāya phaṭ.

Dhyāna—Caturbhujaṁ raktatanuṁ trinetraṁ pāśāṁkuśau
modaka-pātra dantau.

Karairdadhānaṁ sarasīruhasṭhamunmatta-
mucchiṣṭa-gaṇeśa-mīḍe.

तारो नमो भगवते क्षिप्रीशश्चतुराननः ।

दंष्ट्राय हस्तिमुच्चार्य खाय लम्बोदराय च ॥ ५७ ॥

उच्छिष्टमवियहीर्घात्मने पाशोक्कुशःपरा ।

सेन्दुःशार्ङ्गी भगयुते द्वे मेधे वह्निकामिनी ॥ ५८ ॥

उच्छिष्टगणनाथस्य मनुरद्रिगुणान्नरः ।

गणको मुनिराख्यातो गायत्रीच्छन्द ईरितः ॥ ५९ ॥

उच्छिष्टगणपो देवो जपेदुच्छिष्ट एव तम् ।

सप्तदिग्बाणसप्तान्धियुगार्णैरङ्गकं मनोः ॥ ६० ॥

tāro namo bhagvate jhīṇṭīśaścaturānanaḥ,

daṁṣṭrāya hastimuccārya khāya lambodarāya ca ॥ 57 ॥

ucchiṣṭamaviyaddīrghātmane pāśomkuśaḥparā,

senduḥśāṅgī bhagayute dve medhe vahnīkāminī ॥ 58 ॥

ucchiṣṭagaṇanāthasya manuradriguṇākṣaraḥ,

gaṇako munirākhyāto gāyatrīcchanda īritāḥ ॥ 59 ॥

ucchiṣṭagaṇapo devo japeducchiṣṭa eva tam,

saptadigbāṇasaptābhdhiyugārṇairāṅgakaṁ manoḥ ॥ 60 ॥

Thirtyseven-syllabled Mantra — Put Tārā (Auṁ), then 'namo bhagavate', then Jhinṣā (c), Caturānana (Ka', then 'daṁṣṭrāya-hastimu', then 'khāya lambodarāya', then 'ucchiṣṭama', then Dīrghaviyat (hā), then 'tmane', Pāśa (ām), Amkuśa (kroṁ), Parā (hrīm), Sendu-śārngī (gaṁ), Bhagasahita dvimegha (ghe ghe) and, at the end, Vahni-kāminī (svāhā). All these together make the 37 syllabled Mantra.

The Ṛṣi of this mantra is Gaṇaka, chanda Gāyatrī and Devatā Ucchiṣṭa-gaṇapati. Its Japa should be performed without washing the mouth after taking food. The Śaḍaṅga-nyāsa and Aṅga-pūjā (worship of the organs) should be performed with 7, 10, 5, 7, 4 and 4 letters of the Mantra respectively.

C. The Mantra — Auṁ namo bhagavate ekadaṁṣṭrāya hastimukhāya lambodarāya ucchiṣṭa mahātmane ām kroṁ hrīm gaṁ ghe ghe svāhā.

Viniyoga — Auṁ asyocchiṣṭa gaṇapati-mantrasya gaṇaka ṛṣiḥ gāyatrī chandaḥ Ucchiṣṭa-gaṇapatirdevatā mamābhiṣṭa-siddhaye jape viniyogaḥ.

Śaḍaṅga-nyāsa—Auṁ namo bhagavate hṛdayāya namaḥ; Ekadaṁṣṭrāya hastimukhāya śīrasc svāhā; Lambodarāya śikhāyai vaṣaṭ; Ucchiṣṭa-mahātmane kavacāya hum; Ām hrīm kroṁ gaṁ netra-trayāya vaṣaṭ; ghe ghe svāhā astrāya phaṭ.

शरान्धनुःपाशसृणीस्वहस्तैर्दधानमारक्तसरोरुहस्थम् ।

विवस्त्रपस्न्यां सुरतप्रवृत्तमुच्छिष्टमम्बासुतमाश्रयेहम् ॥ ११ ॥

śarāndhanuḥpāśasṛṇīsvahastairdadhānamāraktasaroruhastham,

vivastrapatnyāṁ suratapravṛttamucchiṣṭamambāsutamāśrayeham

॥ 61 ॥

Dhyāna – I take refuge in the son of Ambā (Pārvatī), the Ucchiṣṭa-Gaṇapati, who is seated on a lotus, holds bow and noose in the left hands and arrow and goad in the right hands, and is engaged in sexual intercourse with his naked wife.

लक्षं जपेद् घृतैर्हुत्वातद्दशांशं प्रपूजयेत् ।

पूर्वोक्तपीठे स्वाभीष्टसिद्धये पूर्ववद्विभुम् ॥ ६२ ॥

lakṣaṁ japed ghr̥tairhutaṭṭadadaśāṁśaṁ prapūjayet

pūrvoktapīṭhe svābhīṣṭasiddhaye pūrvavadvibhum ॥ 62 ॥

Procedure of Puraścaraṇa – For the sake of obtaining desired fruits, a Sādhaka should perform worship in the aforesaid manner on the aforesaid pedestal and then do one lakh (1,00,000) Japa of the mantra and offer libations one-tenth of the number of the Japa in the sacred fire.

कृष्णाष्टम्यादितद्भूतं यावत्तावज्जपेन्मनुम् ।

प्रत्यहं साष्टसाहस्रं जुहुयात्तद्दशांशतः ॥ ६३ ॥

तर्पयेदपि मन्त्रोयं सिद्धिमेवं प्रयच्छति ।

धनं धान्यं सुतान्पौत्रान्सौभाग्यमतुलं यशः ॥ ६४ ॥

मूर्तिं कुर्याद्गणेशस्य शुभाहे निम्बदारुणा ।

प्राणप्रतिष्ठां कृत्वाथ तदग्रे मन्त्रमाजपेत् ॥ ६५ ॥

यं ध्यात्वा दासवत्सोपि वश्यो भवति निश्चितम् ।

नदीजलं समादाय सप्तविंशतिसंख्यया ॥ ६६ ॥

मन्त्रयित्वा मुखं तेन प्रक्षालयेत्तसमां व्रजेत् ।

पश्येद्यं दृश्यते येन सवश्यो जायते क्षणात् ॥ ६७ ॥

चतुःसहस्रं धत्तूरपुष्पाणि मनुनार्पयेत् ।

गणेशाय नृपादीनां जनानां वश्यताकृते ॥ ६८ ॥

सुन्दरीवामपादस्य रेणुमादाय तत्र तु ।

संस्थाप्य गणनाथस्य प्रतिमां प्रजपेन्मनुम् ॥ ६९ ॥

तां ध्यात्वारविसाहस्रं सा समायाति दूरतः ।

श्वेतार्कणाथनिम्बेन कृत्वा भूर्तिं धृतासुकाम् ॥ ७० ॥

चतुर्थ्या पूजयेद्वात्रौ रक्तैःकुसुमचन्दनैः ।
 जप्त्वा सहस्रं तां मूर्तिं क्षिपेद्वात्रौ सरित्ते ॥ ७१ ॥
 स्वेष्टं कार्यं समाचष्टे स्वप्ने तस्य गणाधिपः ।
 सहस्रं निम्बकाष्ठानां होमादुच्चाटयेदरीन् ॥ ७२ ॥
 वज्रिणःसमिधां होमाद्रिपुत्र्यमपुरं ब्रजेत् ।
 वानरस्यास्थिसंजप्तं क्षिप्तमुच्चाटयेद्गृहे ॥ ७३ ॥
 जप्तंनरास्थिकन्यायागृहे क्षिप्तं तदासिद्धम् ।
 कुलालस्य मृदास्त्रीणां वामपादस्य रेणुना ॥ ७४ ॥
 कृत्वा पुत्तलिकां तस्या हृदि स्त्रीनाम संलिखेत् ।
 निखनेन्मन्त्रसंजप्तैर्निम्बकाष्टैःक्षिताविमाशु ॥ ७५ ॥
 सोन्मत्ता भवति क्षिप्रमुद्धृतायां सुखं भवेत् ।
 शत्रोरेवं कृता सातु लघुनेन समन्विता ॥ ७६ ॥
 शरावान्तर्गता सम्यक्पूजिता द्वारिविद्विषः ।
 निखाता पक्षमात्रेण शत्रूच्चाटनकृत्स्मृता ॥ ७७ ॥
 विषमे समनुप्राप्ते सिताकारिष्टदारुजम् ।
 गणपं पूजितंसम्यक्कुसुमै रक्तचन्दनैः ॥ ७८ ॥
 मद्यभाण्डस्थितं हस्तमात्रे तं निखनेस्थले ।
 तत्रोपविश्य प्रजपेन्मन्त्री नक्तंदिवा मनुम् ॥ ७९ ॥
 सप्ताहमध्ये नश्यन्ति सर्वे घोरा उपद्रवाः ।
 शत्रवो वशमायान्ति वर्द्धन्ते धनसम्पदः ॥ ८० ॥
 दुष्टस्त्री वामपादस्य रजसा निजदेहजैः ।
 मलैर्मूत्रपुरीषाद्यैः कुम्भकारमृदापि च ॥ ८१ ॥
 एतैः कृत्वागणेशस्य प्रतिमां मद्यभाण्डगाम् ।
 सम्पूज्य निखनेद्भूमौ हस्तार्द्धे पूरिते पुनः ॥ ८२ ॥
 संस्थाप्य वह्निं जुहुयात्कुसुमैर्हयसारजैः ।
 सहस्रं साभवेद्वासी तन्वाचमनसाधनैः ॥ ८३ ॥
 एवमादिप्रयोगास्तु नवार्णैनापि साधयेत् ।
kr̥ṣṇāṣṭamyāditadbhūtaṁ yāvattāvajjapenmanum,
pratyaham̐ sāṣṭasāhasraṁ juhuyāttaddaśām̐sataḥ ॥ 63 ॥
tarpayedapi mantroyaṁ siddhimevaṁ prayacchati,
dhānam̐ dhānyaṁ sūtānpautrānsaubhāgyamatulaṁ yaśaḥ ॥ 64 ॥

mūrtim kuryyadgaṇeśasya śubhāhe nimbādārūṇā,
 prāṇapraṭiṣṭhām kṛtvātha tadagre mantramājapet || 65 ||
 yaṁ dhyātvā dāsavatsopi vaśyo bhavati niścitam,
 nadījalām samādāya saptavinsatisankhyayā || 66 ||
 mantrayitvā mukhaṁ tena prakṣālyeśasabhāṁ vrajet,
 paśyedyam dṛśyate yena savaśyo jāyate kṣaṇāt || 67 ||
 catuḥsahasraṁ dhātūrapuṣpāṇi manunārpayet,
 gaṇeśāya nīpādinām janānām vaśyatākṛte || 68 ||
 sundarīvāmapādasya reṇumādāya tatra tu,
 saṁsthāpya gaṇanāthasya pratimāṁ prajapenmanum || 69 ||
 tām dhyātvāraṁvīsahasraṁ sā samāyāti dūrataḥ,
 śvetārkeṇāthanimbena kṛtvā mūrtim dhṛtāsukām || 70 ||
 caturthyām pūjayedrātrau raktaiḥkusumacandanaiḥ,
 japtvā sahasraṁ tām mūrtim kṣīpedrātrau sarittate || 71 ||
 sveṣṭāṁ kuryyaṁ samācaṣṭe svaṇe tasya gaṇādhipaḥ,
 sahasraṁ nimbakāṣṭhūnām homāduccāṭayedarīn || 72 ||
 vajriṇaḥsamidhām homādripuryyamapuram vrajet,
 vānarasyāsthisanjaptam kṣiptamuccāṭayedgrhe || 73 ||
 japtanīmarāsthikanyāyāgrhe kṣiptam tadāptikṛt,
 kulālasya mṛdāstrīṇām vāmapādasya reṇunā || 74 ||
 kṛtvā puttalikām tasyā hr̥di strināma sanlikhet,
 nikhanenmantrasanjaptairnimbakāṣṭhaiḥkṣitāvimām || 75 ||
 sonmattā bhavati kṣīpramuddhṛtāyām sukhaṁ bhavet,
 śatreveṇām kṛtā sātu laṣunena samanvitā || 76 ||
 śarāvāntargatā samyakpūjitā dvārividviṣaḥ,
 nikhātā pakṣamātreṇa śatrūccāṭanakṛtsmṛtā || 77 ||
 viṣame samanuprāpte sitārkāriṣṭadārujam,
 gaṇapaṁ pūjitam samyakkusumai raktacandanaiḥ || 78 ||
 madyabhūṇḍasthitam hastamātre tam nikhanetsthale,
 tatropaviśya prajapenmantrī naktamdivā manum || 79 ||
 saptāhamadhye naśyanti sarve ghorā upadravāḥ,

śatravo vaśamāyānti vardhante dhanasampadaḥ || 80 ||
duṣṭastrī vāmapādasya rajasā nijadehajaiḥ,
malairmūtrapurīṣādyaiḥ kumbhakāramṛdāpi ca || 81 ||
etaiḥ kṛtvāgaṇeśasya pratimāṁ madyabhāṇḍagām,
sampūjya nikhanedbhūmau hastārdhe pūrite punaḥ || 82 ||
saṁsthāpya vahnīm juhuyātkusumairhayamārajaiḥ,
sahasraṁ sābhaveddāsī tanvācamanasādhanaiḥ || 83 ||
evamādiprayogāṁstu navārṇenāpi sādhayet,

Experiments for the fulfilment of Desires –

From the 8th day of the dark fortnight to its 14th day, a Sādhaka should perform 8,500 Japas of the mantra daily, then Havana one-tenth of the Japa (850) and Tarpaṇa, Mārjana and Brāhmaṇa bhojana each one-tenth of the number of the previous ritual. In this manner the Mantra becomes activated and the Sādhaka obtains wealth, grains, sons, grandsons, good fortune and fame.

On an auspicious day the Sādhaka should prepare an idol of Gaṇeśa out of the wood of Nīma tree. Thereafter, infusing life into the idol, if he performs Japa before the idol concentrating upon any person, then that person becomes captivated like a slave.

Taking some water from a river and consecrating it twenty-seven times with the Mantra, a Sādhaka should wash his mouth with that water and then go to the King's court. The effect of the ritual would be such that whoever sees him or is seen by him, will immediately become captivated.

In order to captivate the king and such other persons, a Sādhaka should offer to Gaṇeśa 4,000 flowers of Dhattūrā with this mantra.

Bringing the dust of the left foot of a beautiful woman

and placing the idol of Gaṇeśa in it, if a Sādhaka concentrating upon that woman, performs 12,000 Japas of the mantra, then that woman would come to him even if she may be at a far off place.

Making an idol (of Gaṇeśa) out of white Arka or Nīma wood, it should be worshipped with red flowers and sandal on the night of the fourth day of a fortnight. Thereafter, completing one thousand Japas of this mantra, the idol should be thrown in night on the bank of some river. By performing this ritual Lord Gaṇeśa tells to the Sādhaka his desired objectives in his dream.

One thousand oblations of Nīma wood in the sacred fire causes aversion (Uccāṭana) in the enemy. Oblations of the wood of Vajrī causes death of the enemy. Performing Japa on the bone of a monkey and then throwing it away causes aversion. Performing Japa on a human bone and then throwing it in the house of the desired girl, would make that girl accessible.

Taking clay of a potter and the dust from beneath the left foot of a lady and then making an idol out of these clays, write the name of the desired lady on the chest of the idol. Then, reciting the mantra, that idol should be buried in the ground along with some wood of Nīma. This ritual agitates the desired lady who will, however, become normal again if the buried idol is dug out.

In the same manner, making an idol of the enemy and performing the above experiment with garlic, will make the enemy, with his companions, mad. If the same idol is put in an earthen pot and worshipped properly, or it is buried in the ground, it will cause complete aversion in the enemy within fifteen days.

In adverse circumstances, a Sādhaka should make an idol of Gaṇeśa out of the wood of white Arka or Nīma tree and adore it properly with red flowers and red sandal. Then, putting the idol in a pot, it should be buried in the ground about the length of one hand deep. Thereafter, sitting on the same ground where the pot with the idol is buried, a Sādhaka should repeat the mantra day and night. This ritual will remove all the difficulties of the Sādhaka, all his enemies will come under his control and his wealth and prosperity will increase.

In order to enslave a wicked woman, the Sādhaka should collect the dust from beneath her left foot, mix it with his own urine and faeces, potter's clay, and then make an idol out of all these materials mixed together. This idol should then be placed in a pot of liquor. After worshipping the idol in the pot of liquor, the pot with the idol should be buried about the length of half of a hand deep in the ground. Then, placing fire on that very ground, 4,000 oblations of the Kanera flowers should be poured in that fire. This will captivate that wicked lady and make her a slave of the Sādhaka.

All the above experiments can be performed with the Navārṇa (nine syllabled) mantra also.

तारो हस्तिमुखायथङ्तेन्तोलम्बोदरस्तथा ॥ ८४ ॥

उच्छिष्टान्ते महात्माङ्गे पाशाङ्कुशशिवात्मभूः ।

माया वर्म्म च घेघेउच्छिष्टाय दहनाङ्गना ॥ ८५ ॥

द्वात्रिंशदक्षरो मन्त्रो यजनं पूर्ववन्मतम् ।

रसेषुसप्तषट्कनेत्राणैरङ्गमीरितम् ॥ ८६ ॥

tāro hastimukhāyāthāntolambodarastathā ॥ 84 ॥

ucchiṣṭānte mahātmāṅge pāśāṅkuśaśivātmabhūḥ,

māyā varmma ca ghegheucchiṣṭāya dahanāṅganā ॥ 85 ॥

*doṭṭrīmśadakṣaro manthro yajanaṁ pūrvavanmatam,
raseṣusaptaṣaṣṭkaṇetrārṇairāṅgamīritam || 86 ||*

Thirtytwo-syllabled mantra – Put Tāra (Auṁ), 'hasti-mukhāya', then respectively the fourth from of 'Lambodara' (Lambodarāya), 'ucchiṣṭa' followed by 'mahātmanā' also in the fourth form (mahātmane), then Pāṣa (āṁ) Āṁkuṣa (kroṁ) Śivā (hrīm) Ātmabhū (klīm) Māyā (hrīm) Varma (hūm), then 'ghe ghe ucchiṣṭāya' and, at the end, Dahanāṅganā (svāhā). All these together make the thirty two syllabled mantra. The worship and Puraścaraṇa of this mantra is quite the same as that of the aforesaid mantra. The Aṅga-nyāsa should be performed with 6, 5, 7, 6, 6, and 2 letters of the mantra respectively.

C. The Mantra – Auṁ hastimukhāya lambodarāya ucchiṣṭa mahātmane āṁ kroṁ hrīm klīm hrīm hūm ghe ghe ucchiṣṭāya svāhā.

Viniyoga – Auṁ asyocchiṣṭa gaṇapatimantrasya Gaṇaka ṛṣiḥ gāyatrī chandaḥ ucchiṣṭa gaṇapatirdevatā mamābhīṣṭa siddhaye jape viniyogaḥ.

Ṣaḍaṅga-nyāsa – Auṁ hasti-mukhāya hṛdayāya namaḥ; Lambodarāya śirase svāhā; Ucchiṣṭa.mahātmane śikhāyai vaṣaṭ; Āṁ kroṁ hrīm klīm hrīm hūm kavacāya hum, ghe ghe ucchiṣṭāya netra-trayāya vaṣaṭ; svāhā astrāya phaṭ

Dhyāna – According to Śloka 61 above.

Performing Nyāsa, etc. in this manner, the Sādhaka should complete the ritual of Pītha-pūjā and Āvaraṇa-pūjā, etc. in the aforesaid manner. Thereafter, he should repeat the mantra one lakh (1,00,000) times and then perform the rituals of Homa, Tarpaṇa, Mārjana and Brāhmaṇa-bhojana, each one-tenth of the number of the previous ritual. Thus the mantra becomes activated and potent.

उच्छिष्टगजवक्त्रस्य मन्त्रेष्वेषु न शोधनम् ।

सिद्धादिचक्रं मासादेः प्राप्तास्ते सिद्धिदा गुरोः ॥ ८७ ॥

मनवोऽग्नीसदागोप्या न प्रकाश्या यतः कुतः ।

परीक्षिताय शिष्याय प्रदेया निजसूनवे ॥ ८८ ॥

ucchiṣṭagajavaktrasya mantrasveṣu na śodhanam,

siddhādicakraṁ māsādeḥ prāptāste siddhidā guroḥ ॥ 87 ॥

manavo'mīśadāgopyā na prakāśyā yataḥ kutaḥ,

parīkṣitāya śiṣyāya pradēyā nijasūnave ॥ 88 ॥

Some points to be kept in mind – In all the above mentioned Ucchiṣṭa-Gaṇeśa mantras there is no necessity of finding out their suitability to the Sādhaka through the help of various Cakras meant for the purpose (See XXIV Tārāṅga). These mantras automatically become activated as soon as they are obtained from the Guru

These mantras should always be kept secret and never revealed to all and sundry. However, after thoroughly testing his disciple or son, the Guru can impart the mantras to them.

माया त्रिमूर्तिचन्द्रस्थौ पञ्चान्तकुहुताशनौ ।

तारादिशक्तिबीजान्तो मन्त्रोऽयं चतुरक्षरः ॥ ८९ ॥

भार्गवोऽस्य मुनिश्छन्दोविराट् शक्तिर्गणाधिपः ।

देवो मायाद्वितीये तु शक्तिबीजे प्रकीर्तिते ॥ ९० ॥

षड्दीर्घयुग्द्वितीयेन ताराद्येन षडङ्गकम् ।

विधाय सावधानेन मनसा संस्मरेत्प्रभुम् ॥ ९१ ॥

māyā trimūrticandrasthau pañcāntakahutāśanau,

tārādiśaktibījānto mantroyaṁ caturakṣaraḥ ॥ 89 ॥

bhārgavosya muniśchandovirāt śaktirgaṇādhipaḥ,

devo māyādvitīye tu śaktibīje prakīrtite ॥ 90 ॥

ṣaḍdīrghayugdvitīyena tārādyena ṣaḍaṅgakam,

vidhāya sāvadhānena manasā saṁsmaretprabhum ॥ 91 ॥

Mantra of Śakti-vināyaka – In the beginning put Tāra (Auṁ), then Māyā (hrīm), ga-kāra and ra-kāra with i-kāra and Anusvāra (grīm) and, at the end, putting the Śakti bīja (hrīm) makes this four syllabled mantra.

The Ṛṣi of this mantra is Bhārgava, Chanda is Virāṭ, Devatā is Śakti gaṇādhīpa, Śakti is Māyā-bīja and the Bīja is grīm.

Ṣaḍaṅga-nyāsa should be performed with Auṁ and the six long vowels (ā, ī, ū, ai, au and aḥ) added to gra. After the nyāsa Lord Gaṇeśa should be meditated upon with concentrated mind.

C. The Mantra – Auṁ hrīm grīm hrīm.

Viniyoga – Auṁ asya Śakti-gaṇādhīpa mantrasya Bhārgava Ṛṣiḥ, Virāṭ chandaḥ, Śakti gaṇādhīpo devatā, hrīm śaktiḥ, grīm bījaṁ mamābhīṣṭa siddhaye jape viniyogaḥ.

Rṣyādi-nyāsa – Auṁ Bhārgavāya Ṛṣaye namaḥ śirasi; Auṁ virāṭ chandase namaḥ mukhe; Auṁ śakti-gaṇādhīpa devatāyai namaḥ hṛdaye; Auṁ grīm bījāya namaḥ guhye; Auṁ hrīm śaktaye namaḥ pādayoḥ.

Ṣaḍaṅga-nyāsa – Auṁ grām hṛdayāya namaḥ; Auṁ grīm śirase svāhā; Auṁ grūm śikhāyai vaṣaṭ; Auṁ graim kavacāya hum; Auṁ graum netra trayāya vauṣaṭ; Auṁ graḥ astrāya phaṭ.

विषाणांकुशा चक्षुसूत्रं च पाशं दधानं करैर्मोदकं पुष्करेण ।

स्वपत्न्यायुतं हेमभूषाभराढ्यं गणेशं समुद्यद्दिनेशममीडे ॥ ९२ ॥

viṣṇāṅkuṣā vakṣasūtram ca pāśaṁ dadhānaṁ karairmodakaṁ

puṣkarena,

svapatnyāyutaṁ hemabhūṣābharāḍhyaṁ gaṇeśaṁ samudyaddine-

śābhamīde ॥ 92 ॥

Dhyāna (Meditation) – I pray Gaṇeśa who holds a

goad and garland of rosaries in his right hands and a tusk and a noose in his left hands; who holds Modaka (a special kind of Indian sweet liked by Gaṇeśa most) in his trunk; who is accompanied by his wife and is bedecked in gold ornaments and whose lustre is like that of the rising sun.

एवं ध्यात्वा जपेल्लक्षचतुष्कं तद्दशांशतः ।

अपूपैर्जुह्याद्ब्रह्मैमध्वक्तैस्तर्पयेच्चतम् ॥ ९३ ॥

पूर्वोक्ते पूजयेत्पीठे केसरेष्वङ्गदेवताः ।

दलेषु वक्रतुण्डाद्यान्ब्राह्मीत्याद्यान्दलाग्रान् ॥ ९४ ॥

ककुप्पालांस्तदस्त्राणि सिद्ध एवं भवेन्मनुः ।

evaṁ dhyātvā japellakṣacatuṣkaṁ taddaśāṁśataḥ,

apūpāirjuhuyādvahnaumadhvaktāistarpayecatam ॥ 93 ॥

pūrvokte pūjayetpīṭhe kesareṣvāṅgadevatāḥ,

daleṣu vakratuṇḍādyānbrahmītyādyāndalāgragān ॥ 94 ॥

kakupālāṁstadastrāṇi siddha evaṁ bhavenmanuḥ,

Procedure of Puraścaraṇa – Meditating thus, a Sādhaka should perform four lakh (4,00,000) Japas of the mantra and one-tenth of it Havana with sweet pics smeared with honey, followed by the rituals of Tarpaṇa, Mārjana, etc., each one-tenth of the number of previous ritual. Then, the Deities of the Organs should be worshipped in the filaments on the aforesaid pedestal (Pīṭha). In the petals the Varkatuṇḍa, etc. and in the fore-parts of the petals, Brāhmī, etc. should be worshipped. In the quarters Indra, etc. Dikpālas and their weapons should be worshipped. Performing the Puraścaraṇa thus the mantra becomes activated.

C. Illustration of the above procedure – Meditating according to Śloka 92 and offering mental worship, a Sādhaka should worship Tīvra, etc. Śaktis of the Pedestal. Thereafter, completing the worships like meditation of God

with Mūla-mantra, invocation and offering of five Puṣpāñjalis (offering of flowers from the cavity formed by joining both hands), the Sādhaka should perform the Aṅga-pūjā (worship of the Organs) in the filaments with the mantras : “Auṁ grām hṛdayāya namaḥ; Auṁ grīm śīrase svāhā....etc., (See above for all the six mantras).”

Then, in the petals : “Auṁ vakratuṇḍāya namaḥ; Auṁ ekadantāya namaḥ; Auṁ mahodarāya namaḥ; Auṁ gajānanāya namaḥ; Auṁ lambodarāya namaḥ; Auṁ vikaṭāya namaḥ; Auṁ vighna-rājāya namaḥ; Auṁ Dhūmravarṇāya namaḥ” — with these mantras, worshipping the Vakratuṇḍa, etc. in the fore-parts of the petals, the Brāhmī, etc. Mothers should be worshipped with these mantras : “Auṁ Brāhmyai namaḥ; Auṁ Māheśvaryai namaḥ; Auṁ Kaumāryai namaḥ; Auṁ Vaiṣṇavyai namaḥ; Auṁ Vārāhyai namaḥ; Auṁ Indrānyai namaḥ; Auṁ Cāmuṇḍāyai namaḥ; Auṁ Lakṣmyai namaḥ.”

After this, outside the petals, Indra, etc. Dikpālas and their Vajra, etc. weapons should be worshipped. Then, the daily worship should be concluded with offering Dhūpa (Incense), Dīpa (light) and Naivedya (eatables).

In this manner, after completing four lakh (4,00,000) Japas, 40,000 oblations of sweet pies, smeared with honey, should be poured in the fire. Then, 4,000 Tarpaṇa, 400 Mārjana and feeding 40 Brāhmaṇas completes the Puraścaraṇa of this mantra.

घृताक्तमन्नं जुहुयादवर्षादन्नवान्भवेत् ॥ ९५ ॥

परमार्त्रैर्हुतालक्ष्मी रिद्धदण्डैर्नृपश्रियः ।

रम्भाफलैर्नारिकेलैः पृथुकैर्वश्यताभवेत् ॥ ९६ ॥

घृतेन धनमाप्नोति लवणैर्मधुसंयुतैः ।

वामनेत्रां वशीकुर्यादपूपैः पृथिवीपतिम् ॥ ९७ ॥

ghṛtāktamannaṁ juhuyādavarṣādannavānbhavet ॥ 95 ॥

paramānnairhutālakṣmī rikṣudaṇḍairnṛpaśriyaḥ,
rambhāphalairnārikelaiḥ prthukairvaśyatābhavet || 96 ||
ghṛtena dhanamāpnoti lavaṇairmadhusaṁyutaiḥ,
vāmanetrām vaśīkuryyādapūpaiḥ prthivīpatim || 97 ||

Results of Havanas with different materials –

Oblations of grains smeared with (ghee bestows upon the Sādhaka ample foodgrains within a year.

From oblations of milk a Sādhaka gets Lakṣmī (glory) and from that of sugarcane, gets Rāja-lakṣmī (royal glory). From oblations of banana and coconut the Sādhaka gets the power of subjugating others. Oblations of ghee bestows wealth; Oblations of salt with honey captivates women and of sweet pies captivates the king.

तारो रमा चन्द्रयुक्तः खान्तः सौम्या समीरणः ।

हेन्तोगणपतिस्तोयं रवरान्ते दसर्वच ॥ ९८ ॥

जनन्मे वशमादीर्घोवायुः पावककामिनी ।

अष्टाविंशतिवर्णोयं मनुर्द्धनसमृद्धिदः ॥ ९९ ॥

अन्तर्यामीमुनिश्छन्दो गायत्रीदेवता मनोः ।

लक्ष्मीविनायको बीजं रमा शक्तिर्वसुप्रिया ॥ १०० ॥

रमारणेशबीजाभ्यां दीर्घाद्व्याभ्यां षडङ्गकम् ।

tāro ramā candrayuktaḥ khāntaḥ saumyā samīraṇaḥ,

ñentogaṇapatistoyaṁ ravarānte dasarvaca || 98 ||

jananme vaśamādirghovāyuḥ pāvakakāminī,

aṣṭāvin'ativarṇoyaṁ manurddhanasamṛddhidāḥ || 99 ||

antaryyāmīmuniśchando gāyatrīdevatā manoḥ,

lakṣmīvināyako bījaṁ ramā śaktirvasupriyā || 100 ||

ramāgaṇeśabījābhyāṁ dirghāḍhyābhyāṁ ṣaḍaṅgakam,

The mantra of Lakṣmī-vināyaka – Put Tāra

(Auṁ) Ramā (srīm) and then 'ga' with Anusvāra (gaṁ), then 'saumyā', samīraṇa (yaṁ), then Gaṇapati in the fourth

form (gaṇapataye), Toya (va), then 'ra' and 'vara' and 'da', and then 'sarva-janaṁ mevaśa' followed by 'mā', dīrgha (na), Vāyu (ya) and, at the end, Pāvaka Kāminī (svāhā). All these together make the 28 syllabled mantra which provides wealth and prosperity.

The Ṛṣi of this Mantra is Antaryāmī, Chanda is Gāyatrī, Devatā is Lakṣmīvināyaka, Bīja is Ramā (śrīm) and Śakti is svāhā.

The Ṣaḍaṅga-nyāsa should be performed with Ramā-bīja accompanied by Gaṇeśa-bīja with long vowels.

C. The Mantra – Auṁ Śrīm gaṁ saumyāya gaṇapataye vara-varada sarvajanaṁ me vaśamānaya svāhā.

Viuiyoga – Auṁ asya Lakṣmī-vināyaka mantrasya antaryāmī ṛṣiḥ gāyatrī chandaḥ Lakṣmī-vināyako devatā śrīm bījaṁ svāhā śaktiḥ mamābhīṣṭa-siddhaye jape viniyogaḥ.

Ṛṣyādi nyāsa – Auṁ antaryāmī ṛṣaye namaḥ śirasi; Auṁ gāyatrī chandase namaḥ mukhe; Auṁ Lakṣmī-vināyaka devatāyai namaḥ hṛdi; Auṁ śrīm bījāya namaḥ guhye; Auṁ svāhā śaktaye namaḥ pādayoḥ.

Ṣaḍaṅga-nyāsa – Śrīm gāṁ hṛdayāya namaḥ; Śrīm gāṁ śirase svāhā; Śrīm gāṁ śikhāyai vaṣaṭ; Śrīm gaṁ kavacāya hum; Śrīm gaṁ netra trayāya vaṣaṭ; Śrīm gaḥ astrāya phaṭ.

दन्ताभ्येचक्रदरौदधानं कराग्रगस्वर्णघटं त्रिनेत्रम् ।

धृताब्जयालिङ्गितमधिपुत्र्या लक्ष्मीगणेशं कनकाम्भीदे ॥ १०१ ॥

dantābhayecakradaraudadhānaṁ karāgragasvarṇaghṭaṁ

trinetrām,

dhṛtābjayāliṅgitamavdhiputryā lakṣmīgaṇeśaṁ

kanakābhamīde ॥ 101 ॥

Dhyāna – I offer my obeisance to Lakṣmī-gaṇeśa who holds Śaṁkha and tusk in his right hands and gesture of

bestowing fearlessness and discus in his left hands; holds a gold vessel with the forepart of his trunk; is embraced by Lakṣmī, holding lotus in her hands, is three-eyed and whose brilliance is like that of Gold.

चतुर्लक्षं जपेन्मन्त्रं समिद्धिर्विल्वशाखिनः ।

दशांशं जुहुयात्पीठे पूर्वोक्ते तं प्रपूजयेत् ॥ १०२ ॥

आदावङ्गानि सम्पूज्य शक्तीरष्टाविमायजेत् ।

बलाका विमलापश्चात्कमला वनमालिका ॥ १०३ ॥

विभीषिका मालिका च शाङ्करी वसुबालिका ।

शंखपद्मनिधी पूज्यौ पार्श्वयोर्दक्षवामयोः ॥ १०४ ॥

लोकाधिपांस्तदस्त्राणितद्वहिः परिपूजयेत् ।

एवं सिद्धे मनौ मन्त्री प्रयोगान्कर्तुमर्हति ॥ १०५ ॥

caturlakṣaṁ japeṇmantram samidhirbilvaśākhinah,

daśaṁśaṁ juhuyātpīṭhe pūrvokte taṁ prapūjayet ॥ 102 ॥

ādavaṅgāni sampūjya śaktīraṣṭāvīmāyayet,

balākā vimalāpaścātkamalā vanamālikā ॥ 103 ॥

vibhīṣikā mālīkā ca śāṅkarī vasubālikā,

śaṅkha-padmanidhī pūjyau pārśvayordakṣavāmayoḥ ॥ 104 ॥

lokādhipāṁstadastrāṇitadbahih paripūjayet,

evaṁ siddhe manau mantrī prayogāṅkartumarhati ॥ 105 ॥

Procedure of Puraścaraṇa — Four lakh (4,00,000)

Japas of the Mantra and one-tenth of it Homa with the wood of Bilva tree should be performed. Lakṣmī-vināyaka should be worshipped on the aforesaid pedestal First of all Aṅga-pūjā and then the eight Śaktis should be worshipped. The names of Śaktis are : Balākā, Vimalā, Kamālā, Vanamālikā, Vibhīṣikā, Mālinī, Śāṅkarī and Vasubālikā. On the right and left sides the Saṅkhanidhi and Padmanidhi should be worshipped respectively. On the outside the Guardians of the Quarters (Dikpālas) and their weapons should be

worshipped. Completing the Puraścaraṇa thus when the mantra becomes potent or activated, the Sādhaka can perform experiments for the fulfilment of his cherished desires.

C. The procedure – After meditation according to Śloka No. 101 above, the Sādhaka should offer mental worship and establish Arghya (water-pot). Then, worshipping the pedestal, as prescribed in case of Gaṇeśa worship above, he should imagine the idol of Lakṣmī-gaṇeśa with the Mūla-mantra. Thereafter, completing all the rituals, such as, meditation, invocation of the Deity, etc. upto the five floral offerings, he should begin the worship of the Coverings thus : In the four angles of the Quarters, in the centre and in the Quarters themselves, Śaḍaṅga-pūjan should be performed with 'Auṁ gāṁ hrdayāya namaḥ etc,' mantras. Then, in the petals, the eight Mantra-śaktis should be worshipped with these mantras : "Auṁ balākāyai namaḥ; Auṁ vimalāyai namaḥ; Auṁ kamalāyai namaḥ; Auṁ vanamālikāyai namaḥ; Auṁ vibhūṣikāyai namaḥ; Auṁ mālīnyai namaḥ; Auṁ Śaṁkaryai namaḥ and Auṁ Vasubālikāyai namaḥ"

Then, both the divine treasure-troves should be worshipped with these mantras : On the right side 'Auṁ Saṁkha-nidhaye namaḥ' and, on the left side, 'Auṁ Padma-nidhaye namaḥ'. On the other side Indra, etc. guardians of the Quarters and their weapons should be worshipped. After this, worshipping with Lhūpa (Incense), Dīpa (light) and Naivedya (eatables), the Japa of Mūla-mantra and the concluding worship should be performed.

Then, completing four lakh (4,00,000) Japas one-tenth of it Havana should be performed with the wood of Bilva tree, followed by Tarpaṇa, Mārjana and Brāhmaṇa-bhojana (feeding the Brāhmins), each one-tenth in number of the previous

ritual. Completion of the Puraścaraṇa thus makes the mantra potent with which the Sādhaka can then perform various experiments for the fulfilments of his cherished desires.

उरोमात्रे जलेस्थित्वा मन्त्री ध्यात्वाकर्मण्डले ।

एवं त्रिलक्षं जपतो धनवृद्धिः प्रजायते ॥ १०६ ॥

बिल्वमूलं समारथाय तावज्जप्ते फलं हि तत् ।

अशोककाष्ठैर्ज्वलिते बह्वावाज्याक्ततण्डुलैः ॥ १०७ ॥

होमतो वशयेद्विश्वमर्ककाष्ठं शुचावपि ।

खादिराग्नौ नरपतिं लक्ष्मीं पायसहोमतः ॥ १०८ ॥

uromātre jalesthitvā mantrī dhyātvārkamaṇḍale,

evaṁ trilakṣaṁ japato dhanavṛddhiḥ prajāyate ॥ 106 ॥

bilvamūlaṁ samāsthāya tāvajjapte phalaṁ hi tat,

aśokakāṣṭhairjvalite vahnāvājyāktatandulaiḥ ॥ 107 ॥

homato vaśayedviśvamarṇakāṣṭhaṁ śucāvapi,

khādirāgnau narapatiṁ lakṣmīṁ pāyasahomataḥ ॥ 108 ॥

Experiments for the fulfilment of desires –

Standing in water upto his chest, if a Sādhaka, meditating upon his cherished Deity in the solar disc, performs three lakh Japas of the mantra, then his wealth will increase. The same result can be obtained if the Sādhaka, sitting at the root of a Bilva tree, performs three lakh Japas.

By performing Havana with rice smeared with Ghee, in a fire kindled with the wood of Aśoka tree, a Sādhaka captivates the entire universe. Homa of the twigs of Arka tree in a fire kindled with the wood of Khādīra tree, captivates the king and Homa of Khīra (rice cooked in milk with sugar) in the same fire pleases Lakṣmī (Goddess of Wealth).

वक्रकर्णेन्दुयुग्ं गान्तो ङैकदंष्ट्राय मन्मथः ।

माया रमा गजमुखो गणपान्ते भगीहरिः ॥ १०९ ॥

वर्वालाग्निस्रत्याः सरेफारुदं जलं स्थिरा ।

सेन्दुर्मेघो मेवशान्ते मानयोष्वर्धप्रिया ॥ ११० ॥

स्यात्त्रयस्त्रिंशदर्णाढ्यो मनुस्त्रैलोक्यमोहनः ।

गणकोस्य ऋषिश्छन्दो गायत्रीदेवता पुनः ॥ १११ ॥

त्रैलोक्यमोहनकरो गणेशो भक्तसिद्धिदः ।

रविवेदशरोदन्वद्गसनेत्रैः षडङ्गकम् ॥ ११२ ॥

vakrakarṇenduyugṇānto daikadaṁṣṭrāya manmathaḥ,
māyā ramā gajamukho gaṇapānte bhagīhariḥ ॥ 109 ॥

varavālāgnisatyāḥ sarephārūḍhaṁ jalam sthirā,
sendurmeṣo mevaśānte mānayoṣarbudhapriyā ॥ 110 ॥

syāttrayastrimśadarṇāḍhyo manuṣṭrailokyamohanaḥ,
gaṇakosya ṛṣiśchando gāyatrīdevatā punaḥ ॥ 111 ॥

trailokyamohanakaro gaṇeśo bhaktasiddhidāḥ,
ravivedaśarodanvadrāsanetrāiḥ ṣaḍaṅgakam ॥ 112 ॥

Mantra of Trailokyamohana Gaṇeśa—Put 'vakra', then Ṇa with Karṇendu (tuṁ), 'daika daṁṣṭrāya', then Manmatha (klīm) Māyā (hrīm) Ramā (śrīm) Gajamukha (gaṁ). then 'gaṇapa' Bhagīhari (te) 'vara', Bālāgni-satya (varada), then 'sa', Rephārūḍha-jala (ve), sthirā (ja), Meṣa with Indu (naṁ), then 'me vaśamānaya' and, at the end, Uṣarbudha priyā (svāhā). All these together make the 33 syllabled mantra of Trailokya-mohana gaṇeśa which fulfills all the desires of the devotee.

The Ṛṣi of the mantra is Gaṇaka, chanda is gāyatrī and the Deity is Gaṇeśa, who is the enchanter of the three worlds and the bestower of all Siddhis (fortunes and glories) to his devotees. The Ṣaḍaṅga-nyāsa should be performed with 12, 4, 5, 4, 6 and 2 letters of the mantra respectively.

C. The Mantra—Vakratuṇḍaika-daṁṣṭrāya klīm hrīm śrīm gaṁ gaṇapate vara-varada sarvajanaṁ me-vaśamānaya svāhā.

Viniyoga — Auṁ asya trailokya-mohana gaṇeśa mantrasya Gaṇaka ṛṣiḥ trailokya-mohana-karo-gaṇeśa devatā mamābhīṣṭa-siddhaye jape viniyogaḥ.

Ṣaḍaṅga-nyāsa — Vakratuṇḍaika-damṣṭrāya klīm hrīm śrīm gaṁ hrdayāya namaḥ; Gaṇapate śīrase svāhā; 'ara-varada śikhāyai vaṣaṭ; Sarvajanaṁ kavacāya hum; Me vaśamānaya netra-trayāya vaṣaṭ; Svāhā astrāya phaṭ.

गदावोजपूरेधनुः शूलचक्रे सरोजोत्पले पाशधान्याग्रदन्तान् ।

करेः संदधानं स्वशुण्डाग्रराजन्मणीकुम्भमङ्गाधिरूढं स्वपत्न्या ॥ ११३ ॥

सरोजन्मनाभूषणानां भरेणोज्ज्वलद्धस्ततन्व्यासमालिङ्गिताङ्गम् ।

करीन्द्राननं चन्द्रचूडं त्रिनेत्रं जगन्मोहनं रक्तकान्तिं भजेत्तम् ॥ ११४ ॥

gadābhūjapūredhanuḥ śūlacakre sarojotpale pāśadhānyāgra-

dantān,

karaiḥ sandadhānaṁ svaśuṇḍāgrarajanmaṇī kumbhamāṅkā-

dhirūḍhaṁ svapatnyā ॥ 113 ॥

sarojanmanābhūṣaṇānāṁ bhareṇojjvaladdhastatanvyūsamā-

liṅgitāṅgam,

karīndrānanaṁ candracūḍaṁ trinetraṁ jaganmohanam

raktakāntiṁ bhajettam ॥ 114 ॥

Dhyāna — I meditate upon the three-eyed, enchanter of the world and red-lustred Lord, who holds in his right hands a mace, pomegranate, trident, discus and lotus, and in his left hands a bow, lily, noose. bunch of corn twig and tusk, who has a shining bejewelled pot in his trunk whose face is like that of an elephant, who is moon-crested and who is embraced by his wife seated on his lap and glittering with numerous ornaments and holding a lotus in her hand.

वेदलङ्घं जपेन्मन्त्रमष्टद्रव्यैर्दशांशतः ।

हुत्वा पूर्वोदितं पीठे पूजयेद्गणनायकम् ॥ ११५ ॥

अङ्गार्वर्चापूर्ववत्प्रोक्ता शक्तीः पत्रेषु पूजयेत् ।

वामा ज्येष्ठा च रौद्री स्यात्काली कलपदादिका ॥ ११६ ॥

विकरिण्याह्वया तद्वद्वलाद्या प्रमथन्यपि ।

सर्वभूतदमन्याख्या मनोन्मन्यपि चाग्रतः ॥ ११७ ॥

दिक्षु प्रमोदः सुमुखो दुर्मुखो विघ्ननाशकः ।

दीर्घाद्या मातरः पूज्या इन्द्राद्या आयुधान्यपि ॥ ११८ ॥

एवं सिद्धे मनौ कुर्यात्प्रयोगानिष्टसिद्धये ।

vedalakṣaṇi japeṇmantramaṣṭadravyairdaśāṁśataḥ,

huvā pūrvoditaṁ pīṭhe pūjayedgaṇanāyakam ॥ 115 ॥

aṅgārccāpūrvavatproktā śaktīḥ patreṣu pūjayet,

vāmā jyeṣṭhā ca raudrī syātkālī kalapadādika ॥ 116 ॥

vīkarīṇyāhvayā tadvadbalādyā pramathananyapi,

sarvabhūtadamanyākhyā manonmanyapi cāgrataḥ ॥ 117 ॥

dikṣu pramodaḥ sumukho durmukho viḡhnanāśakaḥ,

dīrghādyā mātaraḥ pūjyā indrādyā āyudhānyapi ॥ 118 ॥

evaṁ siddhe manau kuryyūtpprayogāniṣṭasiddhaye,

Procedure of Puraścaraṇa – The number of Japa of this mantra is four lakhs (4,00,000); one-tenth of this number Havana should be performed with Aṣṭadravya. After this, Gaṇeśa should be worshipped on the aforesaid pedestal and the Aṅga-nyāsa should also be performed as before. The Śaktis should be worshipped on the petals, Vāmā, Jyeṣṭhā, Raudrī, Kalakālī, Balavikariṇī, Bala-pramathanī, Sarvabhūtadamanī and Manonmanī are the names of the Śaktis of this mantra. In the quarters Pramoda, Sumukha, Durmukha and Viḡhna-nāśaka should be worshipped. Then, “Ām Brāhmyai namaḥ, Īm Māheśvaryai namaḥ” are the mantras with which, worshipping the Mothers, a Sādhaka should worship Indra, etc., Dikpālas (Guardians of quarters) and Vajra, etc. their weapons. By performing the Puraścaraṇa in this manner, the mantra becomes activated and potent and with the potent

mantra a Sādhaka should perform experiments for the fulfilment of his cherished desires.

C. The Procedure — Meditating upon Trailokya-mohana Gaṇapati according to Śloka 113-114 and offering mental worship, the Sādhaka should establish the Arghya (water-pot). Thereafter, worshipping the pedestal and the Deities of the pedestal and imagining the idol of the desired Deity with the Mūla-mantra, the Sādhaka should complete all the rituals from meditation, invocation to five floral offerings.

After this, with 'Auṁ vakratuṇḍaika-danīṣṭrāya klīm hrīm śrīm gaṁ hṛdayāya namaḥ', etc. mantras described in connection with Ṣaḍaṅga-nyāsa above, Aṅga-pūjā (worship of Organs) should be performed. Then, on the petals 'Auṁ Vāmāyai namaḥ, Auṁ Jyeṣṭhāyai namaḥ, Auṁ Raudryai namaḥ, Auṁ Kalakālyai namaḥ, Auṁ Balavikariṇyai namaḥ, Auṁ Balapramathanyai namaḥ, Auṁ Sarvabhūta-damanyai namaḥ, Auṁ Manonmanyai namaḥ'—with these mantras the Śaktis should be worshipped.

Thereafter, in the East, etc. quarters, respectively the Pramoda, etc. should be worshipped with these mantras : 'Auṁ Pramodāya namaḥ, Auṁ Sumukhāya namaḥ, Auṁ Durmukhāya namaḥ, Auṁ Vighna-nāśakāya namaḥ'. Then in the fore-parts of the petals, with 'Auṁ Brāhmyai namaḥ, Īm Māheśvaryai namaḥ, etc.' mantras, the Mātṛkās (Mothers) should be worshipped. Beyond the petals Indra, etc. Guardians of the quarters (Dikpālas) and their Vajra, etc. weapons should be worshipped. Performing the worship of the Coverings thus, all the rituals from worshipping with Incense (Dhūpa) and Lamp (Dīpa) to bidding farewell to the Deity should be performed.

Performing the daily worship, as described above, when the Sādhaka completes the four lakh (4, 0, 00) Āpas in course of time, he should perform one-tenth (40,000) of it Homa with Aṣṭa-dravya. Then, the subsequent rituals of Tarpaṇa, Mārjana and feeding the Brāhmins should be formally completed, each one-tenth of the number of the previous ritual (i.e. 4,000 Tarpaṇa, 400 Mārjana and feeding 40 Brāhmaṇas). When the Puraścaraṇa is completed thus, the mantra becomes Siddha (potent or activated) and with the potent mantra the Sādhaka can perform experiments for the fulfilment of his cherished desires.

वश्येत्कमलैर्भूपान्मन्त्रिणः कुमुदैर्हुतैः ॥ ११९ ॥

समिद्धैश्चलदलसमुद्भूतैर्द्वरासुरान् ।

उदुम्बरोत्थैर्नृपतीन्प्लक्षैर्वाटैर्विशोन्तिमान् ॥ १२० ॥

चौद्रेण कनकप्राप्तिर्गोप्राप्तिः पयसा गवाम् ।

शृद्धिर्दध्वादनैरन्नं घृतैः श्रीर्वैतसैर्जलम् ॥ १२१ ॥

vaśayetkamalairbhūpānmantriṇaḥ kumudairhutaiḥ ॥ 119 ॥

samidvaraiścaladalasamudbhūtairddharāsurān,

udumbarotthairnṛpatīnplakṣairvāṭairviśontimān ॥ 120 ॥

kṣaudreṇa kanakaprāptirgoprapṛtiḥ payasā gavām,

śrīrdhirdadhyodanairannam ghṛtaiḥ śrīrvetasairjalam ॥ 121 ॥

Experiments for the fulfilment of desires –

Homa of lotuses subjugates the kings, of lilies captivates ministers, of the twigs of Pīpala tree captivates Brāhmaṇas, of the twigs of Udumbara tree captivates kings (Kṣatriyas), of the twigs of Plakṣa tree captivates Vaiśyas and of the twigs of Baṭa tree captivates the Śūdras.

The Sādhaka gets gold with Havana of honey and gets cows with the Havana of cow's milk. Havana of curd mixed with Caru (rice, barley and pulse boiled with butter and

milk) bestows prosperity. Oblations of Ghee increases the stock of grains and Lakṣmī (wealth), and oblations of Vetasa (cane) brings rains and prosperous times.

तारो वर्म गणेशो भूर्हरिद्रागणलोहितः ।

आपाढी येवरवारसत्यः सर्वजतर्जनी ॥ १२२ ॥

हृदयं स्तम्भयद्वन्द्वं वल्लभांस्वर्णरेतसः ।

द्वात्रिंशदक्षरो मन्त्रो मदनो मुनिरिरितः ॥ १२३ ॥

छन्दोनुष्टुप् देवतातु हरिद्रागणनायकः ।

वेदाष्टशरससाङ्गनेत्रार्णैरङ्गमीरितम् ॥ १२४ ॥

tāro varma gaṇeśo bhūrharidrāgaṇalohitaḥ,

āṣṭādhi yavaravarasatyaḥ sarvajatarjanī ॥ 122 ॥

hṛdayaṁ stambhayaadvandvaṁ vallabhāṁsvaṇaretasaḥ,

dvātriṁśadakṣaro manthro madano munirīritaḥ ॥ 123 ॥

chandonuṣṭub devatātu haridrāgaṇanāyakaḥ,

vedāṣṭaśarasāṅganetrārṇairāṅgamīritam ॥ 124 ॥

Mantra of Haridrā-gaṇeśa – Put Tāra (Auṁ), Varma (huṁ), Gaṇeśa (gaṁ), Bhū (glauṁ), then 'haridrā-gaṇa', then Lohita (pa), Āṣṭādhi (ta) and 'ye varavara' Satya (da), then 'sarvaja' and Tarjanī (na), then 'hṛdayaṁ stambhaya stambhaya' and, at the end, Agni-vallabhā (svāhā). All these together make the 32 syllabled mantra.

The Ṛṣi of this mantra is Madana, Chanda is Anuṣṭup and Devatā is said to be Haridrā-gaṇa-nāyaka. The Ṣaḍaṅga-nyāsa should be performed respectively with 4, 8, 5, 7, 6 and 2 letters of the mantra.

C. The Mantra – Auṁ huṁ gaṁ glauṁ haridrā-gaṇapataye vara-varada sarvajana hṛdayaṁ stambhaya stambhaya svāhā.

Viniyoga (Statement of details and application of the mantra) – Auṁ asya śrī haridrā-gaṇa-nāyaka mantrasya

Madana Rṣiḥ, Anuṣṭup Chandaḥ, Haridrā gaṇa nāyako devatā mamābhiṣṭa siddhaye jape viniyogaḥ.

Ṣaḍaṅga-nyāsa — Auṁ huṁ gaṁ glaṁ hr̥dayāya namaḥ; Haridrā gaṇapataye śirase svāhā; Vara-varada śikhāyai vaṣaṭ; Sarvajana hr̥dayaṁ kavacāya hum, Stambhaya stambhaya netra-trayāya vaṣaṭ; Svāhā astrāya phaṭ.

पाशांकुशौ मोदकमेकदन्तं करैर्दधानं कनकासनस्थम् ।

हारिद्रखण्डप्रतिमं त्रिनेत्रं पीतांशुकं रात्रिगणेशमीडे ॥ १२५ ॥

pāśāṁkuśau modakamekadantaṁ karairdadhānaṁ

kanakāsanastham,

hāridrakhaṇḍapratimāṁ trinetraṁ pītāṁśukaṁ

rātrigaṇeśamīḍe ॥ 125 ॥

Dhyāna — I worship haridrā gaṇapati who holds goad and Modaka in his right hands, and noose and tusk in the left hands, who is seated on the golden throne, whose lustre is like that of turmeric, who has three eyes and who wears yellow clothings.

वेदलक्षं जपित्वान्ते हरिद्राचूर्णमिश्रितैः ।

दशांशं तण्डुलैर्हुत्वा ब्राह्मणानपि भोजयेत् ॥ १२६ ॥

पूर्वोक्तपीठे प्रजयेदङ्गमातृदिशाधवैः ।

एवमाराधितो मन्त्रस्सिद्धो यच्छेन्मनोरथान् ॥ १२७ ॥

vedalakṣaṁ japitvānte haridrācūrṇamiśritaiḥ,

daśaṁśaṁ taṇḍulairhutvā brāhmaṇānapi bhojayet ॥ 126 ॥

pūrvoktapīṭhe prajayedāṅgamātṛdiśādhavaiḥ,

evamārādhitō mantrassiddho yacchenmanorathān ॥ 127 ॥

C. The Procedure — Meditating upon the Deity according to his form described in Śloka 125 above, and performing mental worship, a Sādhaka should establish the water pot. After finishing the worship of the pedestal, Tīvra, etc. deities of the pedestal should be worshipped in the

filaments. Then, imagining the idol of Haridrā Gaṇapati with the Mūla-mantra, the Sādhaka should meditate again, finish all the rituals respectively from meditation, invocation to the making of five floral offerings and then begin the worship of the Coverings :

In the pericarp, in the east etc. quarters respectively, worship should be made with these mantras : 'Auṁ Gaṇādhipataye namaḥ, Auṁ Gaṇeśāya namaḥ, Auṁ Gaṇanāyakāya namaḥ and Auṁ Gaṇakrīḍāya namaḥ'.

Then, in the filaments, with 'Auṁ hūm gaṁ glaum hrdayāya namaḥ, etc.' mantras of Śaḍaṅga-nyāsa, the worship of the Aṅgas should be performed. Thereafter, on the petals, Vakratuṇḍa, etc. and in the fore-parts of the petals, Brāhmī, etc. Mothers should be worshipped. Beyond the petals Indra, etc. Guardians of the quarters and their Vajra, etc. weapons should be worshipped. After this, all the rituals from showing Dhūpa (Incense), Dīpa (lamp) to prayer should be completed properly.

Performing daily worship thus Japa should be made till the prescribed number of four lakhs Japas (4,00 000) is completed in course of time. Then, one tenth of this number Havana should be performed with rice mixed with turmeric and the remaining rituals of Tarpaṇa, Mārjana and feeding of the Brāhmaṇas should be completed in numbers one-tenth each of the previous ritual. By completing Puraścaraṇa thus the mantra becomes potent and activated.

शुक्लपत्रे चतुर्थ्यां तु कन्यापिण्डहरिद्रया ।

विलिप्याङ्गं जले स्नात्वा पूजयेद्गणनायकम् ॥ १२८ ॥

तर्पयित्वा पुरस्तस्य सहस्रं साष्टकं जपेत् ।

शतं हुत्वा घृतापूपैर्भोजयेद्ब्रह्मचारिणः ॥ १२९ ॥

कुमारीरपि सन्तोष्य गुरुं प्राप्नोति वाञ्छितम् ।
 लाजैः कन्यामवाप्नोति कन्यापि लभते वरम् ॥ १३० ॥
 वन्ध्यानारी रजः स्नाता पूजयित्वा गणाधिपम् ।
 पलप्रमाणगोमूत्रे पिष्टाः सिन्धुवचानिशाः ॥ १३१ ॥
 सहस्रं मन्त्रयेत्कन्यावद्वृन्त्सम्भोज्य मोदकैः ।
 पीत्वा तदौषधं पुत्रं लभते गुणसागरम् ॥ १३२ ॥
 वाणीस्तम्भं रिपुस्तम्भं कुर्यान्मनुरुपासितः ।
 जलाग्निचौरसिंहास्त्रप्रमुखानपि रोधयेत् ॥ १३३ ॥

*śuklapakṣe caturthyām tu kanyāpiṣṭaharidrayā,
 vilipyāṅgaṁ jale snātvā pūjayedgaṇanāyakam ॥ 128 ॥
 tarpayitvā purastasya sahasraṁ sāṣṭakaṁ jayet,
 śataṁ hutvā gṛhṭāpūpairbhojayedbrahmacārīṇaḥ ॥ 129 ॥
 kumārīrapi santoṣya guruṁ prāpnoti vāñchitam,
 'lajaiḥ kanyāmavāpnoti kanyāpi labhate varam ॥ 130 ॥
 vandhyānārī rajāḥ snātvā pūjayitvā gaṇādhipam,
 palapramāṇagomūtre piṣṭāḥ sindhuvacāniśaḥ ॥ 131 ॥
 sahasraṁ mantrayetkanyāvaṭṭānt sambhojya modakaiḥ,
 pītva tadauṣadhaṁ putraṁ labhate guṇasāgaram ॥ 132 ॥
 vāñīstambhaṁ ripustambhaṁ kuryānmanurupāsitaḥ,
 jalāgnicaurasimhāstrapramukhānapi rodhayet ॥ 133 ॥*

Experiments for the fulfilment of desires –

Applying turmeric paste, pounded by a virgin, in his body on the fourth day of the bright fortnight, the Sādhaka, after bathing in the water of Tīrthas, worship Śrī Gaṇeśa. Then, after offering water oblations (Tarpaṇa), he should perform 1008 Japas of the mantra before Him (the Deity). Then, offering 100 oblations of Ghee and sweet bread in the sacred fire, feed the Brahmācārīs (celebrates). At the end by satisfying the virgins and the Guru, the Sādhaka gets the desired fruits.

Homa with parched rice bestows on a male Sādhaka the desired bride and on the female Sādhikā a suitable match. A barren woman, after her menstrual bath and worshipping Gaṇeśa, should pound turmeric and Vaca in four Tolās of cow's urine and consecrate the paste with 1000 mantras. Then, feeding the virgins and the Brahmachārīs (celebates), she should drink the above paste. Thus she will definitely get a virtuous son. By a serious worship of this mantra the Sādhaka obtains the power to paralyse the enemy and his speech. Even the fury of water, fire, robbers, lions and weapons, too, cannot obstruct the way of such a Sādhaka.

शार्ङ्गिमांसस्थितः सेन्दुर्बीजमुक्तं गणेशितुः ।

हरिद्राख्यस्य यजनं पूर्ववत्प्रोदितं मनोः ॥ १३४ ॥

śārṅgīmāṁsasthitah sendurbījamuktaṁ gaṇeśituḥ,

haridrākhyasya yajanaṁ pūrvavatproditaṁ manoḥ ॥ 134 ॥

Bīja-mantra — Adding Anusvāra (dot), Śārṅgī (ga) and māṁsasthita (la) makes the Bīja-mantra (glaṁ) of Haridrā Gaṇapati. The Puraścaraṇa of this Bīja-mantra should be performed in the same manner as the above mantra.

C. Viniyoga — Auṁ asya Śrī Haridrā Gaṇapati mantrasya Vasiṣṭha Ṛṣiḥ Gāyatrī chandaḥ Haridrā-gaṇapatir-devatā, gaṁ bījaṁ laṁ Śaktiḥ mamābhīṣṭa siddhaye jape Viniyogaḥ.

Ṣaḍaṅga-nyāsa — Auṁ gāṁ hr̥dayāya namaḥ; Auṁ gīṁ śirase svāhā; Auṁ gūṁ śikhāyai vaṣaṭ; Auṁ gaṁ kavacāya hum; Auṁ gauṁ netra-trayāya vauṣaṭ; Auṁ gaḥ astrāya phaṭ.

Dhyāna — I resort to Lord Haridrā Gaṇapati whose bodily lustre is like that of turmeric, who has four hands,

who is wearing yellow garments and hold noose, goad, Modaka (a sweet liked by Gaṇeśa) and a tusk in his four hands.

Procedure of Puraścaraṇa – Meditating as above and offering mental worship, the Sādhaka should methodically establish the conch-shell and complete worship of the pedestal and Tivra, etc. Śaktis, Aṅga-pūjā (worship of the organs) and worship of the Coverings as detailed in case of the above mantra.

Resorting thus to daily worship, the Sādhaka should complete four lakhs (4,00,000) Japas of the mantra and one-tenth of it Homa with rice mixed with Ghee, sugar, honey and turmeric. After this he should complete the remaining rituals of Tarpaṇa Mārjana and feeding the Brāhmaṇas, each one-tenth in number of the previous ritual. This completes the Puraścaraṇa.

प्रोक्ता एते गणेशस्य मन्त्रा इष्टमभीप्सता ।

गोपनीया न दुष्टेभ्यो वदनीयाः कथञ्चन ॥ १३५ ॥

इति श्रीमहीधरविरचिते मन्त्रमहोदधौ

गणेशमन्त्रकथननाम द्वितीयस्तरङ्गः ॥ २ ॥

proktā ete gaṇeśasya mantrā iṣṭamabhīpsatā,

gopānīyā na duṣṭebhyo vadanīyāḥ kathañcana ॥ 135 ॥

iti śrī mahīdharaviracite mantramahodadhau

gaṇeśamantrakathanāmnāma dvitīyastaraṅgaḥ ॥ 2 ॥

Thus have been described the mantras of Gaṇeśa which fulfil the cherished desires. These mantras should be kept secret from wicked persons and in no case be divulged to them.

End of the Second Taraṅga of Mantra Mahodadhi
with Translation and an exhaustive Commentary
by Ram Kumar Rai.



Tarāṅga Three

अथ कालीमन्त्रवच्ये सद्योवाविसिद्धिदायकान् ।

आराधितैर्यैः सर्वैष्टं प्राप्नुवन्ति जना भुवि ॥ १ ॥

atha kālīmanūnvakṣye sadyovāksiddhidāyakān,

ārādhitairyaiḥ sarveṣṭaṁ prāpnuvanti janā bhuvi ॥ 1 ॥

Now I am describing the Mantras of Kālī which immediately gives supernatural powers of speech. These Mantras, when propitiated, bestow upon the Sādhaka the fulfilment of all his cherished desires.

क्रोधीशन्नितयं वह्निवामाक्षिविधुभिर्युतम् ।

वराहद्वितयं वामकर्णचन्द्रसमन्वितम् ॥ २ ॥

मायायुग्मं दक्षिणे च दीर्घासृष्टिः सदृक्क्रिया ।

चक्रीक्षिण्टीशमारूढः प्रागुक्तं बीजसप्तकम् ॥ ३ ॥

मन्त्रोवह्निप्रियान्तोयं द्वाविंशत्यक्षरोमतः ।

न चात्रसिद्धसाध्यादिशोधनं मनसापि च ॥ ४ ॥

नयत्नातिशयः कश्चिदुरक्षर्यानिमित्तकः ।

विद्याराज्ञ्याः स्मृतेरेव सिद्धयष्टकमवाप्नुयात् ॥ ५ ॥

krodhīśannitayaṁ vahnivāmākṣividhubhīryutam,

varāhadvitayaṁ vāmakarṇacandrasamanvitam ॥ 2 ॥

māyāyugmaṁ dakṣiṇe ca dīrghāsrṣṭiḥ sadṛkkrīyā,

cakrīkṣiṇṭīśamarūḍḥ prāguktaṁ bījasaṭṭakam ॥ 3 ॥

mantravahnīpriyāntoyaṁ dvāviṁśatyakṣaromataḥ,

na cātrasiddhasādhyaḍiśodhanaṁ manasāpi ca ॥ 4 ॥

nayatnātiśayaḥ kaścītpuraścaryānimittakaḥ,

vidyārājñyāḥ smṛtereva siddhyaṣṭakamavāpnuyāt ॥ 5 ॥

Mantra of Dakṣiṇā-kālī – Put Vāmākṣi (ī) and Vidhu (ra) and Krodhīśa (ka), i.e. Krīmī; repeat it three

times; then put Vāmakarṇa (ū) and Candramā (dot) with Varāha (ha), i.e. hūm, and repeat it twice; then put a pair of Māyā (hrīm hrīm), then dakṣiṇe', Dīrghāsṛṣṭi (kā), Sadṛk kriyā (li), jhantīśa with Cakrī (ke) and then the aforesaid seven Bijas (krīm krīm krīm hūm hūm hrīm hrīm) and at the end, Vahnipriyā (svāhā). All these together make the 22 syllabled mantra.

No Siddha-Sādhya (finding out with the help of various Cakras whether a particular mantra would be favourable to Sādhaka or not; See Taraṅga XXIV etc.) study is required for this mantra. Nor a very effortful Puraścaraṇa with concentrated mind is needed. Merely by remembering this Mahāvidyā (great mantra) the Sādhaka obtains all the eight Siddhis (divine attainments).

C. The Mantra – Krīm krīm krīm hūm hūm hrīm hrīm Dakṣiṇe kālīke krīm krīm krīm hūm hūm hrīm hrīm svāhā.

भैरवोस्य ऋषिश्छन्दउष्णिक् काली तु देवता ।

बीजं माया दीर्घवर्मं शक्तिरुक्ता मनीषिभिः ॥ ६ ॥

पङ्क्तिर्वाढ्याद्यबीजेन विद्याया अङ्गमीरितम् ।

मातृकां पञ्चधाभक्त्वा वर्णान्दशदशक्रमान् ॥ ७ ॥

हृदये भुजयोः पादद्वये मन्त्री प्रविन्यसेत् ।

व्यापकं मनुना कृत्वा ध्यायेच्चेतसि कालिकाम् ॥ ८ ॥

bhairavosya ṛṣiśchandausṇik kālī tu devatā,

bījaṁ māyā dīrghavarma śaktiruktā manīṣibhiḥ ॥ ६ ॥

ṣaḍdīrghādhyādyabījēna vidyāyā aṅgamīritam,

mātṛkāṁ pañcadhābhaktvā varṇāndaśadaśakramāt ॥ ७ ॥

hṛdaye bhujayorḥ pādadvaye mantrī pravinyaset,

vyāpakam manunā kṛtvā dhyāyecchetasi kālīkām ॥ ८ ॥

Viniyoga and Nyāsa – The Ṛṣi of this mantra is

Bhairava, Chanda is Uṣṇik, Devatā is Kālī, Bīja is Māyā and Śakti is Dīrgha Varma.

The Ṣaḍaṅga-nyāsa should be performed with the first Bīja of the mantra associated with six long vowels.

Dividing the letters of Nāgarī alphabet into five groups of ten letters each, nyāsa should be performed with each set of 10 letters respectively on the Hṛdaya (heart), both hands and both feet. Then, performing the comprehensive Nyāsa with the Mūla-mantra, the Sādhaka should meditate upon Asita Kālikā.

C. Meaning of the Mantra – The meaning of the Kālī-mantra has been explained thus in the Yāmala works.

Krīm Krīm Krīm = Ka-kāra (letter ka) gives emancipation while Ra-kāra (letter ra) is all-brilliance. Ī-kāra (the vowel ī) is Śakti and the Bindu (dot) is the Form of Brahma. Thus the combination of these three letters, i.e. Bīja Krīm repeated three times respectively represent Creation, Maintenance and Final Dissolution.

Hūm hūm = ha-kāra (letter ha) is perfect knowledge. A-kāra (vowel a) is Guru and the dot (bindu) is Parama Śiva. Hence these two bījas provide the word and the word-meaning.

Hrīm hrīm = ha-kāra (letter ha) is Supreme Knowledge; Ra-kāra (letter ra) is Supreme Brilliance; Ī-kāra (vowel ī) is Parā Śakti (Supreme Power) and Bindu (dot) is Para Brahma (Supreme Brahma). Thus these two Hrīm bījas represent the Process of Creation and Maintenance.

Dakṣiṇe Kālike – This address provides the proximity of the Devī.

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methods of Varṇa (letter)-nyāsa are prevalent today and both have the sanction of the scriptures in Kālī worship.

Other necessary Nyāsas—According to Vīra-tantra the three Nyāsas known as Ṣoḍhā, Tattva and Bīja are necessary. If these nyāsas are not performed in daily worship then that worship is considered Organless (Aṅga-hīna). These Nyāsas should be performed as follows :

Ṣoḍhā-nyāsa – It is written in the Vīra-tantra that first of all pure Mātrkā (letter) nyāsa should be performed. The letters, conjoined with Auṁ on both sides, should be used for Nyāsa on Lalāṭa (forehead), etc., such as, Auṁ aṁ auṁ namaḥ lalāṭe; auṁ āṁ auṁ namaḥ mukhe....etc.

After that the Praṇava (Auṁ), conjoined with the Mātrkā letters, should be used for Nyāsas respectively at the places of Mātrkā-nyāsa, such as, aṁ auṁ aṁ namaḥ lalāṭe, āṁ auṁ āṁ namaḥ mukhe....etc.

Similarly the Mātrkā letters, conjoined with Śrībīja, should be used for Nyāsa on the aforesaid organs such as, Śrīm aṁ śrīm namaḥ lalāṭe; śrīm āṁ śrīm namaḥ mukhe . etc.

After this the Śrī bīja, conjoined with the Mātrkā letters, should be used for Nyāsa on the aforesaid organs, such as, aṁ śrīm aṁ namaḥ lalāṭe; āṁ śrīm āṁ namaḥ mukhe ...etc.

The Mātrkā letters, conjoined with Kāma bīja, should be used for Nyāsas on the above organs, such as, Klīm aṁ klīm namaḥ lalāṭe; Klīm āṁ klīm namaḥ mukhe....etc

After this the Kāma-bīja, conjoined with Mātrkā letters, should be used for Nyāsas on the above organs, such as, Aṁ klīm aṁ namaḥ lalāṭe; Āṁ klīm āṁ namaḥ mukhe....etc.

Then, the letters, conjoined with Māyā-bīja, should be used

for Nyāsas on the above organs, such as, Hrīm̐ aṁ hrīm̐ namaḥ lalāṭe; hrīm̐ āṁ hrīm̐ namaḥ mukhe....etc.

After this, the Māyā-bīja, conjoined with Mātrkā letters, should be used for Nyāsas on the above organs, such as, Aṁ hrīm̐ aṁ namaḥ lalāṭe; āṁ hrīm̐ āṁ namaḥ mukhe....etc.

Then, Ṛm̐ Ṛm̐ Ḍm̐ Ḍm̐, conjoined with the Bījas Krīm̐ krīm̐, should be used for Nyāsas on the above organs, such as, Krīm̐ krīm̐ ṛm̐ ṛm̐ ḷm̐ ḷm̐ krīm̐ krīm̐ namaḥ lalāṭe....etc.

Then, the Bījas Krīm̐ krīm̐, conjoined with ṛm̐ ṛm̐ ḷm̐ ḷm̐, should be used for Nyāsas on the same organs, such as, ṛm̐ ṛm̐ ḷm̐ ḷm̐ krīm̐ krīm̐ ṛm̐ ṛm̐ ḷm̐ ḷm̐ namaḥ lalāṭe...etc.

And, at the end, the Mātrkā letters, conjoined with the Mūla-mantra and **vice-versa**, should be used for Nyāsas on the above organs.

Performing the Nyāsas thus in forward and reverse order, comprehensive (Vyāpaka) nyāsa should be performed one hundred and eight times with the Mūla-mantra.

Tattva-nyāsa — According to the Svatantra Tantra the aforesaid 22 syllabled mantra should be divided into three parts of 7, 6 and 9 letters respectively and then Tattva-nyāsa should be performed with these three groups of letters of the Mantra, such as :

Krīm̐ krīm̐ krīm̐ hūm̐ hūm̐ hrīm̐ hrīm̐ aum̐ Ātmatattvāya svāhā pāda-mūlāt nābhi-paryantam. Dakṣiṇe kālīke aum̐ Vidyā-tattvāya svāhā nābhitaḥ-hṛdayāntam. Krīm̐ krīm̐ krīm̐ hūm̐ hūm̐ hrīm̐ hrīm̐ svāhā aum̐ Śivatattvāya svāhā hṛdayāt-mastakāntam.

Bīja-nyāsa — The Nyāsa of the seven Bījas of the above mantra respectively on the Brahma-randhra, etc. places is

called Bīja-nyāsa. This Nyāsa is performed in the following manner :

Krīm namaḥ Brahmarandhre; Krīm namaḥ Bhrū-madhye;
Krīm namaḥ Lalāṭe; Hūm namaḥ Nābhau; Hūm namaḥ
Guhye; Hrīm namaḥ Mukhe; Hrīm namaḥ Sarvāṅge.

After completing all these Nyāsas and performing Comprehensive Nyāsa seven times with the Mūla-mantra (showing the prescribed Mudrās alongside), the Sādhaka should meditate upon the Goddess Dakṣiṇa Kālikā in the following manner :

सद्यश्चिन्नाशिरः कृपाणमभयं हस्तैर्वर्त्तिभ्रती ।
घोरास्यां शिरसांस्त्रासासुरचिरासुन्मुक्तकेशावलिम् ॥
सूक्तयसूत्रप्रवहं श्मशाननिलयां श्रुत्योः श्वालंकृतिं ।
श्यामांगीं कृतमेखलां शवकरैर्देवीं सजे कालिकाम् ॥ ९ ॥

sadyaśchinnasīrah kṛpāṇamabhayaṁ hastairvarāmbibhratīm,
ghorāsyām śirasāṁsrajasurucirāmunmuktakeśāvalim,
sūktayasūtrpravahāṁ śmaśānanilayāṁ śrutyoḥ śavālaṅkṛtīm,
śyāmāṅgīm kṛtamekhalāṁ śavakarairdevīṁbhaje kālīkām ॥9॥

Dhyāna — I meditate upon the Goddess Kālikā who holds in her lower left hand a freshly severed head and whose upper left hand is in the gesture showing fearlessness; her lower right hand is showing the gesture of granting boons and in the upper right hand she holds a sword. She is wearing a garland of skulls and her hairs are dishevelled. From the corners of her mouth blood is oozing out; she lives in the cremation ground; her ears are embellished with two corpses of infants; her complexion is black and she is girdled with a band made up of the hands of corpses.

एवं ध्यात्वा जपेत्सूक्तं जुहुयात्तद्दशोशतः ।

प्रसूनैः करवीरोत्थैः पूजायन्त्रमथोच्यते ॥ १० ॥

*evam dhyātvā japellakṣaṁ juhuyāttaddaśāṁśataḥ,
prasūnaiḥ karavīrotthaiḥ pūjāyantramathocyate ॥ 10 ॥*

After meditating thus a Sādhaka should perform one lakh (1,00,000) Japas of the Mantra and then Homa one-tenth of this number with the flowers of Kanera (karavīra). Now, I will describe the procedure of Puraścaraṇa for this Mantra.

आदौ षट्कोणमारच्य त्रिकोणत्रितयं ततः ।

पद्मषट्दलं बाह्ये भूपुरं तत्र पूजयेत् ॥ ११ ॥

ādau ṣaṭkoṇamāracya trikoṇatritayaṁ tataḥ,

padmamaṣṭadalaṁ bāhyebhūpuraṁ tatra pūjayet ॥ 11 ॥

Kālī-pūjana Yantra — First of all, writing a six-triangled hexagon and then enclosing it, make three triangles each over the other. Around the triangles draw an eight petalled lotus and finally, outside the petals, draw a Bhūpura (mystic square shaped outline). (See figure 3). The Sādhaka should worship Kālī on this Yantra.

C. This Yantra, with three triangles, has been accepted as a secondary Yantra for the worship of Kālī. The main Yantra has five triangles, one over the other. According to the Muṇḍamālā Tantra, first of all one should write the dot (Bindu) and then the Bīja mantra Krīm of Kālī and the Bhuvaneśvari-bīja (hrīm). Beyond these should be made one triangle and still beyond four more triangles each enclosing the previous. Then, these triangles be enclosed with a circle on which eight petalled lotus and then again a circle should be drawn. All these should then be enclosed with a Bhūpura (mystical square-shaped enclosure) with four gates (See Figure 4).

जयाख्या विजया पश्चादजिता चापराजिता ।

नित्याविलसिनी चापि दोग्ध्यधोरा च मङ्गला ॥ १२ ॥

पीठशक्त्य एताः स्युः कालिकायोगपीठतः ।
 आत्मने हृदयान्तोयं मायादिः पीठमन्त्रकः ॥ १३ ॥
 अस्मिन्पीठे यजेद्देवीं शवरूपशिवस्थिताम् ।
 महाकालरतासक्तं शिवाभिर्दिक्षु वेष्टिताम् ॥ १४ ॥
 अङ्गानि पर्वमाराध्य षट्पत्रेषु समर्चयेत् ।
 कालीं कपालिनीं कुल्लं कुरुकुल्लं विरोधिनीम् ॥ १५ ॥
 विप्रचित्तं च सम्पूज्य नवकोणेषु पूजयेत् ।
 उग्रामुग्रप्रभां दीप्तां नीलां घनबलाकिके ॥ १६ ॥
 मात्रां सुद्रां तथा मित्रां पूज्याः पत्रेषु मातरः ।
 पद्मस्थाष्टसुपत्रेषु ब्राह्मी नारायणीत्यपि ॥ १७ ॥
 माहेश्वरी च चामुण्डा कौमारी चापराजिता ।
 वाराही नारसिंही च पुनरेतास्तु भूपुरे ॥ १८ ॥
 भैरवीं महदाद्यान्तां सिंहाद्यां धूम्रपूर्विकाम् ।
 भीमोन्मत्तादिकां चापि वशीकरणभैरवीम् ॥ १९ ॥
 मोहनाद्यां समाराध्य शक्रादीनायुधान्यपि ।
 एवमाराधिता काली सिद्धा भवति मन्त्रिणाम् ॥ २० ॥

jayākhyā vijayā paścādajitā cāparājitā,
nityāvilāsini cāpi dogdhryaghorā ca maṅgalā ॥ 12 ॥
pīṭhaśaktaya etāḥ syuḥ kālīkāyogapīṭhataḥ,
ātmane hṛdayānto yaṁ māyādiḥ pīṭhamantrakāḥ ॥ 13 ॥
asminpīṭhe yajeddevīm śavarūpaśivasthitām,
mahākālaratāsaktāṁ śivābbhirdikṣu veṣṭitām ॥ 14 ॥
aṅgāni pūrvamārādhyā ṣaṭpatreṣu samarcayet,
kālīm kapālinīm kullām kurukullām virodhinīm ॥ 15 ॥
vipracittām ca sampūjya navakoṇeṣu pūjayet,
ugrāmugraṇrabhām dīptām nīlām ghanabalakike ॥ 16 ॥
mātrām mudrām tathā mitrām pūjyāḥ patreṣu mātaraḥ,
padmasyaṣṭasupatreṣu brāhmī nārāyaṇītyapi ॥ 17 ॥
māheśvarī ca cāmuṇḍā kaumārī cāparājitā,
vārāhī nārasīṁhī ca punaretāstu bhūpure ॥ 18 ॥

bhairavīm mahadādyāntām śimhādyām dhūmrāpūrvikām,

bhīmonmattādikām cāpi vaśīkaraṇabhairavīm || 19 ||

mohanādyām samārādhyā śakrādīnāyudhānyapi,

evamārādhitā kālī siddhā bhavati mantriṇām || 20 ||

Method of worship – Jayā, Vijayā, Ajitā, Aparājitā, Nityā, Vilāsinī, Dogdhṛī, Aghorā and Maṅgalā are the Pīṭha-śaktis. “Hṛīm kālīkā yoga-pīṭhātmane namaḥ” is the Pīṭha-mantra.

On this Pīṭha (Pedestal), seated on a corpse-like Śiva, the Kālī, seized with a strong longing for Mahākāla and surrounded by Śivās, should be worshipped.

First of all, performing the Aṅga-pūjā and then worshipping in the hexagon the Kālī, Kapālinī, Kullā, Kurukullā, Virodhinī and Vipracittā, in the nine angles of the three triangles Ugrā, Ugraprabhā, Dīptā, Nīlā, Ghanā, Balākikā, Mātrā, Mudrā and Mitrā should be worshipped. In the eight petals of the lotus Brāhmī, Nārāyaṇī, Māheśvarī, Cāmuṇḍā, Kaumārī, Aparājitā. Vārāhī and Nārasimhī should be worshipped. In the Bhūpura Mahābhairavī, Śimhabhairavī, Dhūmrabhairavī, Hīmabhairavī, Unmattabhairavī, Vaśīkaraṇa bhairavī and Mohanabhairavī should be worshipped. Then, Indra, etc. Dikpālas and Vajra, etc. their weapons should be worshipped. Worshipping thus, Kālī becomes pleased with the Sādhaka.

C. Procedure for Kālī-worship – After meditating upon Dakṣiṇa Kālīkā Devī according to Śloka 9 above, the Sādhaka should, first of all, offer mental worship and then establish the water-pot. Filling that pot with pure water, some fragrances, etc. should be dropped in it and then the waters of Tīrthas (waters of sacred rivers) should be invoked

with the mantra 'Auṁ gaṅge ca yamune chaiva....etc.' After this, with the mantra 'yaṁ vahnimaṇḍalāya daśa-kalātmane namaḥ' the base, with the mantra 'Am sūrya-maṇḍalāya-dvādaśa-kalātmane namaḥ' the Śaṁkha, and with the mantra 'Uṁ soma-maṇḍalāya ṣoḍaśakalātmane namaḥ' the water should be worshipped.

Then, with the mantras 'Auṁ krām hṛdayāya namaḥ; Auṁ krīm śīrase svāhā; Auṁ krūm śikhāyai vaṣaṭ and Auṁ kraim kavacāya hum' worship should be offered respectively in the Āgneya (SE), Īśāna (NE), Nairṭya (SW) and Vāyavya (NW) sub-quarters. With the mantra 'Auṁ krauṁ netra-trayāya vaṣaṭ' worship should be offered in the centre and the four Quarters should be worshipped with the mantra 'Auṁ kraḥ astrāya phaṭ'.

Then, covering the water-pot with Matsya Mudrā and performing ten times the Japa of the Mūla-mantra, the Sādhaka should complete the rituals of Amṛtīkaraṇa (inducement of nectar) with Dhenu-mudrā and Samrakṣaṇa (protection) with Astra-mudrā. Then, showing the Bhūtini and Yoni mudrās, some water from the pot should be poured in the Prokṣaṇīpātra and, uttering the Mūla-mantra, the Sādhaka should sprinkle some water on the materials of worship. After this the Pīṭha-pūjana (worship of the Pedestal) should be performed.

Pīṭha-pūjā – In the pericarp worship should be performed with the mantras : Auṁ ādhāra-śaktaye namaḥ; Auṁ Prakṛtye namaḥ; Auṁ Kamaṭhāya namaḥ; Auṁ Śeṣāya namaḥ; Auṁ Pṛthivyai namaḥ; Auṁ Sudhāmbudhaye namaḥ; Auṁ Maṇidvīpāya namaḥ; Auṁ Cintāmaṇi-gṛhāya namaḥ; Auṁ Śmaśānāya namaḥ and Auṁ Pārijātāya namaḥ. Then, at the

root of the pericarp, worshipping with the mantra 'Auṁ ratna-vedikāyai namaḥ', worship should be offered on the pericarp with the mantra 'Auṁ maṇipīḥāya namaḥ.'

In the four quarters worship should be performed with the mantras : 'Auṁ munibhyo namaḥ; Auṁ devebhyo namaḥ; Auṁ Śivābhyo namaḥ; Auṁ Śivamuṇḍebhyo namaḥ; Auṁ Dharmāya namaḥ; Auṁ Jñānāya namaḥ; Auṁ Vairāgyāya namaḥ; Auṁ Aiśvaryāya namaḥ; Auṁ Adharmāya namaḥ; Auṁ Ajñānāya namaḥ; Auṁ avairāgyāya namaḥ; Auṁ Anaīś-varyāya namaḥ; Auṁ Hriṁ Jñānātmane namaḥ.'

Then, in the filaments in the east, etc. order, worshipping with these mantras : 'Auṁ Jayāyai namaḥ; Auṁ Vijayāyai namaḥ; Auṁ Ajitāyai namaḥ; Auṁ Aparājitāyai namaḥ; Auṁ Nityāyai namaḥ; Auṁ Vilāsinyai namaḥ; Auṁ Ghorāyai namaḥ and Auṁ Maṅgalāyai namaḥ'; worship should be offered above the filaments with the mantra 'Hrīm Kālikā-yoga-pīḥātmane namaḥ'.

On the north of the Pīṭha, worshipping the Gurus with the mantras 'Auṁ Gurubhyo namaḥ, Auṁ Parama Gurubhyo namaḥ, Auṁ Parāpara Gurubhyo namaḥ and Auṁ Parameṣṭhi Gurubhyo namaḥ', meditating Kālikā again in the south, the Sādhaka should take flowers in his Añjali (cavity formed by joining both hands) and invoke the Goddess in Her idol imagined with the Mūla-mantra, with the mantra : 'Auṁ Deveśi bhakti-sulabhe parivāra samanvite; Yāvattvām pūja-yiṣyāmi tāvattvām susthirā bhava. Mūlaṁ Dakṣiṇe Kālike Devi ihāvaha ihāvaha iha-tiṣṭha iha-tiṣṭha iha sanniruddhasya iha-sannihitā bhava'.

After this, performing Avagunṭhana with 'Huṁ', Sakalī-karaṇa with Aṅga-nyāsa mantra, Amṛtikaraṇa with Dhenu

Mudrā, Paramīkaraṇa with Paramīkāraṇa Mudrā and then showing respectively the Bhūtinī, Ākarṣiṇī and Yoni Mudrās and performing the Prāṇa-pratiṣṭhā, worship the Goddess with the Pādya, etc rituals in the following manner : 'Mūlaṁ etatpādyam Dakṣiṇa Kālikāyai namaḥ'. Then, in a similar manner, worship upto the offering of flowers with the mantras 'Arghyam svāhā; idamācamanīyam svadhā; snānīyam nivedayāmi; punarācamanīyam svadhā; eṣa gandho namaḥ; etānī puṣpāṇi vaṣaṭ'. After this five Puṣpāñjalis should be offered with the Mūla-mantra.

Thereafter, offering Dhūpa with the mantra 'Mūlaṁ eṣa Dhūpo namaḥ' and showing the Lamp (Dīpaka) with the mantra 'Mūlaṁ eṣa Dīpo namaḥ', the Sādhaka should worship the Bell with 'Auṁ Jayadhvani mantramātraḥ svāhā and also ring it with the left hand. Dhūpa should be shown with its face downwards and the lamp up to the eye region of the Deity. Then, offering three Puṣpāñjalis and the Naivedya, worship of the Coverings should be performed.

Āvaraṇa-pūjā (Worship of the Coverings) – Uttering the mantra 'śrī Dakṣiṇe Kālike devi āvaraṇam te pūjayāmi' the Sādhaka should take the permission of the Devī and then perform Ṣaḍaṅga-pūjā as follows :

Āgneye : Auṁ Krām hṛdayāya namaḥ; Īśāne : Auṁ Krīm śīrase svāhā; Nairṭye : Auṁ Krūm śikhāyai vaṣaṭ; Vāyavye : Auṁ Kraim Kavacāya Hum; Agre : Auṁ Kraum netratrāyāya vaṣaṭ; Caturdikṣu : Auṁ Kraḥ astrāya phaṭ.' Then, reciting 'Mūlaṁ abhīṣṭasiddhiṁ ...prathamāvaraṇārcanam' offer the Puṣpāñjali.

Then, respectively in the six angles of the hexagon, worshipping with the mantras : 'Auṁ Kālyai namaḥ; Auṁ

Kapālīnyai namaḥ; Auṁ Kullāyai namaḥ; Auṁ Kurukullāyai namaḥ; Auṁ Virodhīnyai namaḥ and Auṁ Vipracittāyai namaḥ', offer Puṣpāñjali with the recitation of the mantra 'Mūlaṁ abhīṣṭasiddhiṁ....' etc. mantras.

Then, worship should be performed in the first of the three Triangles with the mantras : 'Auṁ Ugrāyai namaḥ; Auṁ Ugraprabhāyai namaḥ; Auṁ Dīptāyai namaḥ', in the second triangle with the mantras 'Auṁ Nīlāyai namaḥ; Auṁ Ghanāyai namaḥ; Auṁ Balākāyai namaḥ', and in the third triangle with the mantras 'Auṁ Mātrāyai namaḥ; Auṁ Mudrāyai namaḥ; Auṁ Mitrāyai namaḥ'. Then, Puṣpāñjali should be offered with 'Mūlaṁ abhīṣṭasiddhiṁ', etc. mantra.

After this, in the eight petals in the east, etc. order, Pañcopacāra worship should be performed with the mantras 'Auṁ Brāhmyai namaḥ; Auṁ Nārāyaṇyai namaḥ; Auṁ Māheśvaryai namaḥ; Auṁ Cāmuṇḍāyai namaḥ; Auṁ Kaurmāryai namaḥ; Auṁ Aparājitāyai namaḥ; Auṁ Vārāhyai namaḥ and Auṁ Narasiṁhyai namaḥ', and then Puṣpāñjali offered with 'Mūlaṁ abhīṣṭasiddhiṁ', etc. mantra.

After this, in the Bhūpura, respectively in the eight quarters, the Bhairavas should be worshipped with the Mantras : 'Auṁ Mahābhairavyai namaḥ; Auṁ Siṁhabhairavyai namaḥ; Auṁ Dhūmrabhairavyai namaḥ; Auṁ Bhīma-bhairavyai namaḥ; Auṁ Unmattabhairavyai namaḥ; Auṁ Vaśikaraṇabhairavyai namaḥ; Auṁ Mohanabhairavyai namaḥ and Auṁ Mahābhairavyai namaḥ', and then Puṣpāñjali offered with 'Mūlaṁ abhīṣṭasiddhiṁ' etc. mantras.

Then, outside the Bhūpura, the Dikpālas should be worshipped with the mantras : 'Auṁ Indrāya namaḥ; Auṁ Agnaye namaḥ; Auṁ Yamāya namaḥ; Auṁ Nirṛtaye namaḥ; Auṁ

Varuṇāya namaḥ; Auṁ Vāyave namaḥ; Auṁ Somāya namaḥ; Auṁ Īśānāya namaḥ; Auṁ Brahmaṇe namaḥ and Auṁ Anantāya namaḥ'. Near the Dikpālas their weapons should be worshipped with these mantras : 'Auṁ Vajrāya namaḥ; Auṁ Śaktaye namaḥ; Auṁ Daṇḍāya namaḥ; Auṁ Khaḍgāya namaḥ; Auṁ Pāsāya namaḥ; Auṁ Amkuśāya namaḥ; Auṁ Gadāyai namaḥ; Auṁ Triśulāya namaḥ; Auṁ Cakrāya namaḥ and Auṁ Padmāya namaḥ'. After this three Puṣpāñjalis should be offered with the Mūla-mantra and then in the South of the Goddess the Mahākāla Bhairava should be meditated upon as follows :

Mahākālaṁ yajed devyāḥ dakṣiṇe dhūmra-varṇakam;
 Bibhrataṁ daṇḍa-khatvāṅgau daṁṣṭrā bhīma mukarṁ śiṣum.
 Vyāghramarcāvṛtaṁ-kaṭiṁ tundilaṁ rakta-vāsasam;
 Trinetrāmūrdhvakeśaṁ ca muṇḍamālā-vibhūṣitam.
 Jaṭābhāralasaccandrakhaṇḍamugraṁ jvalannibham.

Meditating thus, The Sādhaka should worship Bhairava with the Mantra : "Hūm kṣraum yām rām lām vām Ām Kṛīm mahākāla Bhairava sarvavighnān nāśaya nāśaya hrīm śrīm phaṭ svāhā", and then completing Pādyā, etc. ancillary rites, three Tarpaṇas should be performed.

After this, worshipping the Goddess with Mūla mantra, fragrance, etc. ancillary rituals, the Sādhaka should, concentrating upon Her, perform the Japa of the Mantra. In a Japa for the fulfilment of some cherished desire, the Sādhaka should apply a little camphor on his tongue. When the Japa is complete it should be offered in the left hand of the Goddess with 'Auṁ guhyātiguhyagoptrī tvaṁ', etc. mantras. Thereafter, the Sādhaka should perform circumambulation, Aṣṭāṅga Praṇāma (Eight-fold Salutation) and recite the Kavaca named Jaganmaṅgala.

Then, merging the Deities of the Coverings into the organs of the Goddess, She should be dispersed with the Saṁhāra Mudrā and the mantra 'Dakṣiṇe Kālike devi Kṣamasva', and Her brilliance with the flowers should be projected in his heart by the Sādhaka. Thereafter, some of the Naivedya should be thrown in the Īśāna Koṇa with the mantra 'Aum ucchiṣṭa-cāṇḍālinyai namaḥ' and then, holding the garland removed from the idol of the Goddess, the Sādhaka may spend his time fearlessly.

The prescribed number of Japas for the Puraścaraṇa of the above mantra is two lakhs (2,00,000). In the daytime, eating only sacred food (Haviṣyānna) one lakh Japas and, in the night, after chewing betel and sitting on the bed, further one lakh Japas should be completed. When the required number of Japas is completed, then one-tenth of it Havana and the rituals of Tarpaṇa, Abhiṣeka and feeding the Brāhmins should be performed, each one-tenth in number of the preceding ritual.

ततः प्रयोगान्कुर्वीत महाभैरवभाषितान् ।

आत्मनोर्थे परस्वार्थेऽपि सिद्धिप्रदायकान् ॥ २१ ॥

स्त्रीणां निन्दां प्रहारं च कौटिल्यं वाप्रियं वचः ।

आत्मनोहितमन्विच्छन्कालीभक्तो विवर्जयेत् ॥ २२ ॥

tataḥ prayogānkurvīta mahābhairavabhāṣitān,

ātmanorthe parasyārtheṣi prasiddhipradāyakān ॥ 21 ॥

strīṇāṁ nindāṁ prahāraṁ ca kauṭilyaṁ vāpriyaṁ vacaḥ,

ātmanohitamānvicchankālībhakto vivarjayet ॥ 22 ॥

When the mantra becomes activated through Puraścaraṇa then, as told by Bhairava, the quick fructifying experiments for the fulfilment of one's own cherished desires or of others' should be performed. The devotee of Kālī should refrain

from killing or beating women or misbehaving with them, or indulging into unpleasant dialogues with them if he is desirous of welfare.

सुदृशो मदनावा संपश्यन् यः प्रजपेन्मनुम् ।
 अयुतं सोचिरादेव वाक्पतेः समतामियात् ॥ २३ ॥
 दिगम्बरो मुक्तकेशः श्मशानस्थो धियामिनि ।
 जपेद्योयुतमेतस्य भवेयुः सर्वकामनाः ॥ २४ ॥
 श्रावं हृदयमारुह्य निर्वासाः प्रेतभूगतः ।
 अर्कपुष्पसहस्रेणाभ्यक्तेन स्वीयरेतसा ॥ २५ ॥
 देवीं यः पूजयेन्नक्त्या जपलेकैकशो मनुम् ।
 सोचिरेणैव कालेन धरणीप्रभुतां व्रजेत् ॥ २६ ॥
 रजःकीर्णभगं नार्द्या ध्यायन् योयुतमाजपेत् ।
 सकवित्वेन रस्येण जनान्सोहयति ध्रुवम् ॥ २७ ॥
 त्रिपञ्चारे महापीठे शवस्य हृदि संस्थिताम् ।
 महाकालेन देवेन मारयुद्धं प्रकुर्वतीम् ॥ २८ ॥
 तां ध्यायन्स्मेरवदनां विदधत्सुरतं स्वयम् ।
 जपेत्सहस्रमपि यः सशङ्करसमो भवेत् ॥ २९ ॥
 अस्थिलोमत्वचायुक्तं मांसं मार्जारमेव योः ।
 उष्ट्रस्य महिषस्यापि वलिं यस्तु समर्पयेत् ॥ ३० ॥
 भूताष्टम्योर्मध्यरात्रे वश्याः स्युस्तस्य जंतवः ।
 विद्यालक्ष्मीयशः पुत्रैः स चिरं सुखमेधते ॥ ३१ ॥
 यो हविष्याशनरतो दिवा देवीं स्मरन्नपेत् ।
 नक्तं निधुवनासक्तो लक्षं स स्याद्वरापतिः ॥ ३२ ॥
 रक्ताम्भोजैर्हुतैर्मन्त्री धनैर्जयति वित्तपम् ।
 बिल्वपत्रैर्भवेद्वाज्यं रक्तपुष्पैर्वशीकृतिः ॥ ३३ ॥
 असृजामहिषादीनां कालिकां यस्तु तर्पयेत् ।
 तस्य स्युरचिरादेव करस्थाः सर्वसिद्धयः ॥ ३४ ॥
 यो लक्षं प्रजपेन्मन्त्रं शवमारुह्य मन्त्रवित् ।

*sudṛśo madanāvā saṁpaśyan yaḥprajapenmanum,
 ayutaṁ socirādeva vākpatēḥ samatāmiyāt ॥ 23 ॥*

digambaro muktakeśaḥ śmaśānasthodhiyāmini,
japedyoyutametasya bhavyeḥ sarvakāmanāḥ || 24 ||
śūvaṁ hṛdayamāruhya nirvāsāḥ pretabhūgataḥ,
arkapuṣpasahasreṇābhyaaktaṇa svīyaretasā || 25 ||
devīm yaḥ pūjayedbhaktiā japannekaikaśo manum,
socireṇaiva kālena dharaṇīprabhutām vrajet || 26 ||
rajaḥ kīrṇabhagaṁ nāryā dhyāyanyoyutamājapet,
sakavitvena ramyeṇa janānmohayati dhruvam || 27 ||
tripaṇcāre mahāpīṭhe śavasya hṛdi saṁsthitām,
mahākālena devena mārāyuddham prakurvātīm || 28 ||
tām dhyāyansmeravadanām vidadhatsurataṁ svayam,
japetsahasramapi yaḥ saśaṅkarasamo bhavet || 29 ||
asthilotamvacāyuktaṁ māṁsaṁ mārjārameṣayoh,
uṣṭrasya mahiṣasyāpi baliṁ yastu samarpayet || 30 ||
bhūtāṣṭamyormadhyatre vaśyāḥ syustasya jantavaḥ,
vidyālakṣmīyaśaḥ putraiḥ sa ciraṁ sukhamedhate || 31 ||
yo haviṣyāśanarato divā devīm smaraṇījapet,
naktaṁ nidhuvanāsakto lakṣaṁ sa syāddharāpatiḥ || 32 ||
raktāmbhojairhutaairmantrī dhanairjayati vittapam,
bilvapatrairbhavedrājyaṁ raktapuṣpairvasīkṛtiḥ || 33 ||
asṛjāmahiṣādīnāṁ kālīkām yastu tarpayet,
tasya syuracirādeva karasthāḥ sarvasiddhayaḥ || 34 ||
yo lakṣaṁ prajapenmantraṁ śavamāruhya mantravit,

Experiments for the fulfilment of desires –

If the Sādhaka repeats the mantra ten thousand times while simultaneously looking at the sexual organ of a beautiful woman, then before long he becomes like Brhaspati (the Preceptor of the Gods). If the Sādhaka, with dishevelled hairs, sits in the cremation-ground at night and repeats the mantra ten thousand times, then all his desires would be fulfilled.

Sitting naked on the heart region of a corpse in a cremation-ground, if the Sādhaka devotedly worships the Goddess with one thousand Arka flowers, each smeared with his own semen, and uttering each time the Mūla-mantra, he very soon becomes the Lord of the Earth (i. e. becomes a King).

If a naked Sādhaka meditates upon the menstruating sexual organ of a woman and devotedly repeats the mantra ten thousand times, he will be able to enchant others with his excellent poetic capacity.

If the Sādhaka meditates upon the Goddess seated, on the chest of a corpse, placed on a big pedestal with fifteen corners, and engaged in amorous union with Her husband, the Māhākāla, with a pleasant smile on Her face, and also himself engaged in sexual intercourse while meditating upon the Goddess, and performs one thousand Japas of the mantra, he becomes equal to Lord Śaṅkara.

On the eighth day of the dark fortnight at midnight, if a Sādhaka offers oblations of flesh of a cat, sheep, camel or buffalo, together with the bones, hides and hairs, he is able to subjugate all the creatures.

A Sādhaka who, in the daytime, eats only Haviṣyāṇna (sacred food to be offered to the Deity) and performs Japa with concentration on the Goddess, becomes learned and obtains long life, fame, wealth and progeny.

Sitting in a cremation ground a Sādhaka, who performs one lakh (1,00,000) Japas, becomes a King.

By pouring oblations of red lotus flowers the Sādhaka

becomes not only a minister but even excels Kubera in wealth. Oblations of the leaves of Bilva tree bestow Kingdom and of red flowers gives the power of subjugating people.

A Sādhaka, who performs Tarpaṇa of Kālīkā with the blood of a buffalo, soon obtains all the Siddhis (divine attainments).

A Sādhaka who, sitting on a corpse, performs one lakh (1,00,000) Japas of this mantra, his mantra becomes potent and all his cherished desires are soon fulfilled.

तस्य सिद्धोऽमृतः सद्यः सर्वेप्सितफलप्रदः ॥ ३५ ॥

तेनाश्रमेऽथ प्रमुखैर्यागैरिष्टं सुजन्मना ।

दत्तं दानं तपस्तप्तमुपास्ते यस्तुकालिकाम् ॥ ३६ ॥

ब्रह्मा विष्णुः शिवो गौरी लक्ष्मीर्गणपती रविः ।

tasya siddhomanuḥ sadyaḥ sarvepsitaphalapradah ॥ 35 ॥

tenāśvamedha pramukhairyaṅairiṣṭaṁ sujanmanā,

dattaṁ dānaṁ tapastaptamupāste yastukālikām ॥ 36 ॥

bhrahmā viṣṇuḥ śivo gaurī lakṣmīrgaṇapatī raviḥ,

A person who worships the Kālīkā devī, makes his life successful like a person who performs Āsvamedha, etc. Yajña severe austerities and gives profuse charities.

A person who worships the Kālīkā, worships in person as it were all the Gods like Viṣṇu, Brahmā, Śiva, Gaurī, Lakṣmī, Gaṇapati, Sun and all the other Deities.

पूजिताः सकला देवा यः कालीं पूजयेत्सदा ॥ ३७ ॥

अथ कालीमन्त्रमेदा उच्यन्ते सिद्धिदायिनः ।

मायायुगं कूर्चयुगं करशान्तिविधुत्रयम् ॥ ३८ ॥

दक्षिणेकालिके पूर्वबीजानि स्युर्विलोमतः ।

एकविंशतिवर्णात्मा तारास्तु पूर्ववद्यजिः ॥ ३९ ॥

विश्वमूले शिवारूढो वटमूले तथैव च ।

लक्षं मनुमिमं जप्त्वा सर्वसिद्धीश्वरो भवेत् ॥ ४० ॥

pūjitaḥ sakalā devā yaḥkālīm pūjayetsadā ॥ 37 ॥

atha kālīmantrabheda ucyante siddhidāyinaḥ,

māyāyugaṁ kūrca yugmaṁ karaśāntividhutrayam ॥ 38 ॥

dakṣiṇekālike pūrvabījāni syurvīlomataḥ,

ekavinsatīvarṇātmā tārādyahpūrvavadyajih ॥ 39 ॥

bilvamūle śavārūḍho vaṭamūle tathaiva ca,

lakṣaṁ manumimaṁ japtvā sarvasiddhīśvaro bhavet ॥ 40 ॥

Other Mantras of Kālī – Now the desire-fulfilling different Kālī mantras are being described.

First of all, put Tāra (Auṁ), two Māyā-bījas (hrīm hrīm), two Kūrca (hūm hūm), three Kara-śānti-vidhu (krīm krīm krīm), then ‘Dakṣiṇe Kālike’ and, at the end, the said Bījas in the reverse order. All these together make the 21 syllabled mantra whose Puraścaraṇa and worship should be done as before.

Sitting beneath a Bilva tree or a Baṭa tree or on a corpse and performing one lakh (1,00,000) Japas of this mantra, a Sādhaka becomes master of all the Siddhis (Divine attainments).

C. The Mantra – Auṁ hrīm hrīm hūm hūm krīm krīm krīm Dakṣiṇe Kālike krīm krīm krīm hūm hūm hrīm hrīm.

Worship and procedure for the Puraścaraṇa – The Nyāsa, Dhyāna, worship and Puraścaraṇa are all similar to that of the previous mantra.

The prescribed number of Japas is one lakh (1,00,000). If the Japa is performed under a Bilva tree, Baṭa tree or on a corpse, the Sādhaka becomes the Lord of all the Siddhis,

काली कूर्चं च हृल्लेखा दक्षिणेकालिके पठेत् ।

पुनर्बीजत्रयं बह्विवधूर्मन्वक्षरो मनुः ॥ ४१ ॥

यजनं पूर्ववत्प्रोक्तमस्य मन्त्रस्य मन्त्रिभिः ।

विशेषान्नसुरादीनामयमाकर्षणे क्षमः ॥ ४२ ॥

kālī kūrcaṁ ca hr̥llekhā dakṣiṇekālike paṭhet,

punarbijatrayaṁ vahnivadhūrmānvakṣaro manuḥ ॥ 41 ॥

yajanaṁ pūrvavatproktamasya mantrasya mantribhiḥ,

viśeṣānnasurādīnāmayaṁākaraṣaṇe kṣamaḥ ॥ 42 ॥

Fourteen Syllabled Mantra – Kālī-bīja (krīm), Kūrca (hūm), Hr̥llekhā (hrīm) and then ‘Dakṣiṇe Kālike’, then the said three Bījas (krīm hūm hrīm) and, at the end, Vahni-vadhū (Svāhā) together make the fourteen syllabled mantra.

The authorities of Mantra-śāstra say that the worship and Puraścaraṇa, etc. of this mantra are all like that of the afore-said mantra. This mantra has the special power of attracting both men and Gods.

C. The Mantra – Krīm hūm hrīm Dakṣiṇe Kālike krīm hūm hrīm svāhā.

कूर्चद्वयं त्रयं काल्या मायायुग्मं तु दक्षिणे ।

कालिके पूर्वबीजानि स्वाहा मन्त्रो वशीकृतौ ॥ ४३ ॥

kūrcadvayaṁ trayaṁ kālyā māyāyugmaṁ tu dakṣiṇe,

kālike pūrvabījāni svāhā mantro vasiḥkṛtau ॥ 43 ॥

The King of Mantras – Two Kūrca-bījas (hūm hūm), three Kālī-bījas (krīm krīm krīm), two Māyā-bījas (hrīm hrīm), then ‘Dakṣiṇe Kālike’, then the afore-said Bījas and, at the end, Svāhā together make this mantra which is used in the ritual of Subjugation.

C. The Mantra – Hūm hūm krīm krīm krīm hrīm

hrīm Dakṣiṇe Kālike hūm hūm krīm krīm krīm hrīm hrīm svāhā.

Procedure for its Experiments – The Viniyoga, Nyāsa, Dhyāna, Pūjana and Puraścaraṇa, etc., are all like the aforesaid mantra of Dakṣiṇā Kālikā. The number of Japas is also one lakh (1,00,000). This mantra is specially used for the ritual of Vāśikaraṇa (Subjugation).

मन्त्रराजे पुनः प्रोक्तं बीजसप्तकमुत्सृजेत् ।

तिथिवर्णो महामन्त्र उपास्तिः पूर्ववन्मता ॥ ४४ ॥

mantrarāje punaḥ proktaṁ bijasaptakamutsṛjet,

tithivārṇo mahāmantra upāstih pūrvavanmatā ॥ 44 ॥

The great Mantra – Removing the last repeated seven Bījas from the King of Mantras above, makes this great mantra (Mahāmantra) of fifteen syllables. The worship of this mantra should also be done as above.

C. The Mantra – Hūm hūm krīm krīm krīm hrīm hrīm Dakṣiṇe Kālike svāhā.

ब्रह्मरेफौ वामनेत्रं चन्द्रारूढं मनुर्मतः ।

एकाक्षरो महाकाल्याः सर्वसिद्धिप्रदायकः ॥ ४५ ॥

brahmarephau vāmanetraṁ candrārūḍhaṁ manurmataḥ,

ekākṣaro mahākālyāḥ sarvasiddhipradāyakaḥ ॥ 45 ॥

Single syllable Mantra of Kālī – Brahma and Repha (kra) with Netra (ī) and Candra (dot) make the single-syllable mantra of Kālī which is the bestower of all the Siddhis.

C. The Mantra – Krīm.

बीजं दीर्घयुतश्चक्री पिनाकी नेत्रसंयुतः ।

क्रोधीशो भगवान्स्त्राहा षड्णोमन्त्र ईरितः ॥ ४६ ॥

bījāṁ dīrghayutaścakrī pinākī netrasaṁyutaḥ,

krodhīśo bhagavāṁsvāhā ṣaḍaṇomantra īritaḥ ॥ 46 ॥

Six syllabled Mantra – Bija (krīm), Cakrī with long vowel (kā), Pinākī with Netra (li), Krodhīśa with Bhaga (ke) and, in the end, adding Svāhā makes the six syllabled Mantra.

C. The Mantra – Krīm Kālike svāhā.

काली कूर्चं तथा लज्जा त्रिवर्णो मनुरीरितः ।

हुंफडन्तश्चपञ्चार्णः स्वाहान्तः सप्तवर्णकः ॥ ४७ ॥

kālī kūrcaṁ tathā lajā trivārṇo manurīritaḥ,

huṁphaḍantaścapañcārṇaḥ svāhāntaḥ saptavarṇakaḥ ॥ 47 ॥

Three, five and seven syllabled mantras – Kālī (krīm), Kūrca (hūm) and Lajja (hrīm)—these three Bījas make the three syllabled mantra.

Adding “huṁ phaṭ” at the end of the above mantra makes the five syllabled mantra.

Adding Svāhā to the above five-syllabled mantra makes it seven syllabled mantra.

C. The three Mantras – (i) Krīm hūm hrīm; (ii) Krīm hūm hrīm huṁ phaṭ; (iii) Krīm hūm hrīm huṁ phaṭ svāhā.

एतेषां पूर्ववत्प्रोक्तं यजनं नारदादिभिः ।

निग्रहानुग्रहे शक्ताः कालीमन्त्राः स्मृता इमे ॥ ४८ ॥

eteṣāṁ pūrvavatproktaṁ yajanaṁ nārādādibhiḥ,

nigrahānugrahe śaktāḥ kālīmantrāḥ smṛtā ime ॥ 48 ॥

Worship and Puraścaraṇa of these three mantras – Worship and Puraścaraṇa, etc. of all these three mantras are like that of the mantra of Dakṣinā Kālīkā mentioned previously. Nārada, etc., Ṛṣis are also of this opinion. These three mantras have all the capacities of withholding and upholding like that of the Kālī mantra.

C. In this Taraṅga, in all, ten mantras of Kālī have been described which are as follows :

(i) Twentytwo-syllabled mantra : Krīm krīm krīm hūm
hūm hrīm hrīm Dakṣiṇe Kālike krīm krīm krīm hūm hūm
hrīm hrīm svāhā.

(i) Twentyone-syllabled mantra : Auṁ hrīm hrīm hūm
hūm krīm krīm krīm Dakṣiṇe Kālike krīm krīm krīm hūm
hūm hrīm hrīm.

(iii) Fourteen-syllabled mantra : Krīm hūm hrīm Dakṣiṇe
Kālike krīm hūm hrīm svāhā.

(iv) Twentytwo-syllabled mantra : Hūm hūm krīm krīm
krīm hrīm hrīm Dakṣiṇe Kālike hūm hūm krīm krīm krīm
hrīm hrīm svāhā.

(v) Fifteen-syllabled mantra : Krīm krīm krīm hūm hūm
hrīm hrīm Dakṣiṇe Kālike svāhā.

(vi) One-syllable mantra : Krīm.

(vii) Three-syllabled mantra : Krīm hūm hrīm.

(viii) Five-syllabled mantra : Krīm hūm hrīm hūm phaṭ.

(ix) Six-syllabled mantra : Krīm Kālike svāhā.

(x) Seven-syllabled mantra : Krīm hūm hrīm phaṭ svāhā.

The Ṛṣi of all these mantras is Bhairava. The Chanda of the first five mantras is Uṣṇik and of the remaining five is Virāṭ. The Devatā of all the mantras is Dakṣiṇā Kālikā. The Viniyoga and Nyāsa should, therefore, be framed on the basis of these information.

The Kara and Aṅganyāsas of these mantras is as follows :

Auṁ krām aṅguṣṭhābhyām namaḥ; Hṛdayāya namaḥ.
Auṁ Krīm Tarjanībhyām namaḥ; Śirase svāhā. Auṁ Krīm
Madhyamābhyām namaḥ; Śikhāyai vaṣaṭ. Auṁ kram

Anāmikābhyāṁ namaḥ; Kavacāya hum. Auṁ krauṁ kaniṣṭhi-
kābhyāṁ namaḥ; Netratrayāya vaṁṣaḥ. Auṁ Kraḥ Karatala-
kara-prṣṭhābhyāṁ nāmaḥ; Astrāya phaḥ.

The meditational verse for all the above mantras is the same as described in Śloka 9 of this Taraṅga.

The method of worship, Puraścaraṇa and the number of Japas to be performed are similar to that of the aforesaid mantra of Dakṣiṇa Kālikā.

अथ वक्ष्ये परां विद्यां सुमुखीमतिगोपिताम् ।

यां लब्ध्वा देशिको विद्वान्नशोचति कृताकृते ॥ ४९ ॥

कर्णोद्युतिः सनयना श्वेतेशः स्याज्जरासनः ।

लक्ष्मीर्दीर्घदुसंयुक्ता नन्दीर्दीर्घः सदृक्क्रिया ॥ ५० ॥

मेघः समाधवः कर्णो भृगुस्तन्द्री च सेन्धिका ।

खिदेविमविद्यदीर्घं पिशाचिनि हिमाद्रिजा ॥ ५१ ॥

नन्दजत्रितयं सर्गिद्वारविशत्यक्षरोमनुः ।

atha vakṣye parāṁ vidyāṁ sumukhīmatigopitām,

yāṁ labdhvā deśiko vidvānnaśocati kṛtākṛte ॥ 49 ॥

kaṇṇodyutiḥ sanayanā śveteśaḥ syājjarāsanah,

lakṣmīrdirghadusañyuktā nandīrdirghaḥ sadṛkkriyā ॥ 50 ॥

meṣaḥ samādhavaḥ kaṇṇo bhṛgustandrī ca sendhikā,

khidevimaviyaddirghaṁ piśācini himādrijā ॥ 51 ॥

nandajatritayaṁ sargidvāvinśatyakṣaromanuḥ,

Mantra of Sumukhī –

Now I describe the most secret mantra of Parā-vidyā Sumukhī, after receiving which an erudite person does not worry about acts of omission and commission.

Karṇa (u), Sanayanā dyuti (cchi), Jarāsana śveteśa (ṣṭa), Lakṣmī associated with Dīrghendu (cām) dīrghanandī (ḍā), Sadṛk kriyā (li), Meṣa with Mādhava (ni), Karṇo-bhṛgu (su), Sendhikā-tandrī (mu), then 'khi-devi-

ma', then long viyad (ha), then 'piśācini', then Himādriṇā (hrīm) and, at the end, three Nandaja with Visarga (ṭhaḥ ṭhaḥ ṭhaḥ) together make this twentytwo syllabled mantra.

C. The Mantra — Ucchiṣṭa cāṇḍālīni sumukhī devī mahāpiśācini hrīm ṭhaḥ ṭhaḥ ṭhaḥ.

स्मृता भैरवगायत्री सुमुखीमुनिपूर्विका ॥ ५२ ॥

मुनिरामद्विषट्चन्द्रेवह्यर्णैरङ्गकमनोः ।

विन्यस्य सुमुखीं ध्यायेद्भक्तचित्ताम्बुजस्थिताम् ॥ ५३ ॥

smṛtā bhairavagāyatrī sumukhīmuniṣṭhikā ॥ 52 ॥

munirāmadviṣaṭcandrevahnyarṇairāṅgakaṁmanoḥ,

vinasya sumukhīm dhyāyedbhaktacittāmbujasthitām ॥ 53 ॥

Viniyoga and Nyāsa— R̥ṣi of this mantra is Bhairava, Chanda is Gāyatrī and Devatā is Sumukhī. The Ṣaḍaṅga-nyāsa should be performed respectively with 7, 3, 2, 6, 1 and 3 letters of the mantra. After this the devotee should meditate upon Sumukhī Devī seated on the heart lotus.

C. Viniyoga — Auṁ asya Sumukhī mantrasya Bhairava R̥ṣiḥ, Gāyatrī chandaḥ Sumukhī devatā mamābhīṣṭa siddhaye jape viniyogaḥ.

Ṣaḍaṅga-nyāsa — Auṁ Ucchiṣṭa-cāṇḍālīni hr̥dayāya namaḥ. Auṁ Sumukhī śirase svāhā. Auṁ Devī śikhāyai vaṣaṭ. Auṁ mahāpiśācini kavacāya hum. Auṁ hrīm netra-trayāya vausaṭ. Auṁ ṭhaḥ ṭhaḥ ṭhaḥ astrāya phaṭ.

गुञ्जानिर्मितहारभूषितकुचां सखौवनोल्लासिनीं

हस्ताभ्यां नृकपालखड्गतिके रम्ये मुदा बिभ्रतीम् ।

रक्तालंकृतिवस्त्रलेपनलसदेहप्रभां ध्यायतां

नृणां श्रीसुमुखीं शवासनगतां स्युः सर्वदा सम्पदः ॥ ५४ ॥

guñjānirmitahārabhūṣitakucāṁ sadyauvanollāsinīm,

hastābhyāṁ nṛkapālakhaḍgalatike ramye mudā bibhratīm,

*raktālaṅkṛtīvastralepanālasaddehaprabhāṁ dhyāyatāṁ,
nṛṇāṁ śrīsumukhīṁ śavāsanagatāṁ syuḥ sarvadā sampadaḥ*

॥ 54 ॥

Meditation — The Goddess Śrī Sumukhī has bedecked her breasts with a necklace of Guñjās. She is in the prime of her youth and joyously holding the beautiful human skull in her left hand and fine blade of the sword in the right hand. She is bedecked in red ornaments, red garments and red unguents which all enhance the lustre of her body. She is seated on a corpse. To those who meditate on Sumukhī thus, all the riches flock together.

लक्ष्मेकं जपेन्मन्त्रं दशांशं किंशुकोद्भवैः ।

पुष्पैः समिद्धरैर्वापि जुहुयान्मन्त्रसिद्धये ॥ ५५ ॥

lakṣamekaṁ japeṇmantram daśāṁśaṁ kiṁśukodbhavaḥ,

puṣṭpaiḥ samidvarairvāpi juhuyānmantrasiddhaye ॥ 55 ॥

Number of Japas and materials for Oblations—

The above mantra should be recited one lakh times. One-tenth of this number oblations, either of Kiṁśuka twigs or flowers, should be poured in the sacred fire.

The Yantra (mystical diagram) of Sumukhī Pūjana — Make a pericarp of Pentagon, enclose it with eight petalled lotus and above it make sixteen petalled lotus. Enclose the entire figure with a Bhūpura. The Sumukhī should be worshipped on this Yantra on a Kālī pedestal (See Figure 5).

कालीपीठे यजेद्देवीं पञ्चकोणाढ्यकर्णिके ।

अष्टपत्रे षोडशाब्जे वृत्ते भूपुरसंयुते ॥ ५६ ॥

मूलेन मूर्तिं संकल्प्य पाद्यादीनि प्रकल्पयेत् ।

चन्द्रां चन्द्राननां चारुमुखीं चामीकरप्रभाम् ॥ ५७ ॥

चतुरां पञ्चकोणेषु केसरेष्वङ्गदेवताः ।

ब्राह्मयाद्या अष्टपत्रेषु षोडशारे कलादिकाः ॥ ५८ ॥

कला कलानिधिः काली कमला च क्रिया कृपा ।

कुला कुलीना कल्याणी कुमारी कलभाषिणी ॥ ५९ ॥

करालाख्या किशोरी च कोमला कुलभूषणा ।

कल्पदा भूपुरे पूज्या इन्द्राद्या हेतयोपि च ॥ ६० ॥

kālīpīṭhe yajeddevīm pañcakoṇāḍhyakarnīke,

aṣṭapatre ṣoḍaśābje vṛtte bhūpurasaṁyute ॥ 56 ॥

mūlena mūrtim saṁkalpya pādyūḍmī prokalpayet,

candrām candrānanām cārumukhīm cāmīkaraprabhām ॥ 57 ॥

caturām pañcakoṇeṣu kesareṣvaṅgadevatāḥ,

brāhmyādyā aṣṭapatreṣu ṣoḍaśāre kalādikāḥ ॥ 58 ॥

kalā kalānidhiḥ kālī kamalā ca kriyā kṛpā,

kulā kulīnā kalyāṇī kumārī kalabhāṣiṇī ॥ 59 ॥

karālākhyā kiśorī ca komalā kulabhūṣaṇā,

kalpadā bhūpure pūjyā indrādyā hetayopi ca ॥ 60 ॥

Procedure for Worship – Conceiving the Form of the Goddess with Mūla-mantra and worshipping her with the offerings of Pādyā (water for washing), etc., the Sādhaka should, in the five angles of the pentagon, worship Candrā, Candrānanā, Cārumukhī, Cāmīkaraprabhā and Caturā. The Aṅga-pūjana (Organ worship) should be performed in the filaments. On the eight petals the Brāhmī, etc., Mothers and on the sixteen petals the Kalā, Kalānidhi, Kālī, Kamalā, Kriyā, Kṛpā, Kulā, Kulīnā, Kalyāṇī, Kumārī, Kalabhāṣiṇī, Karālā, Kiśorī, Komalā, Kulabhūṣaṇā and Kalpadā should be worshipped. Then, in the Bhūpura, Indra, etc. Dikpālas and their Vajra, etc., weapons should be worshipped.

C. Procedure for the worship of Sumukhī –

Meditating according to Śloka 54 above, worshipping with mental rituals and performing Pīṭha-pūjā and Guru-pūjā

in the same manner as in case of Kālī, the Idol of Sumukhī should be imagined with the Mūla-mantra. Then, worshipping with Pādya, Arghya, Ācamana, etc. rituals to offering Naivedya, etc., ancillary rituals, the Āvaraṇa-pūjā should be performed.

In the five angles of the pericarp, worshipping with the mantras 'Auṁ Candrāyai namaḥ; Auṁ Candrānanāyai namaḥ; Auṁ Cārumukhyai namaḥ; Auṁ Cārukaraprabhāyai namaḥ and Auṁ Caturāyai namaḥ' the flowers should be offered with the recitation of the mantra 'Abhīṣṭasiddhiṁ....etc.'

After this, the Aṅga-pūjā should be performed in the filaments, as follows : 'Auṁ Ucchiṣṭa-cāṇḍālīni hṛdayāya namaḥ—Āgneye; Auṁ Sumukhi śīrasc svāhā—Īśāne; Auṁ devi śikhāyai vaṣaṭ—Nairṭye; Auṁ Mahāpīśācīni kavacāya hum—Vayavye; Auṁ hrīṁ netra-trayāya vauṣaṭ—Madhye; and Auṁ ṭhaḥ ṭhaḥ ṭhaḥ astrāya phaṭ—Caturdikṣu'. Worshipping in the sub-quarters thus, the Sādhaka should offer Puṣpāñjali with the recitation of the Mūla-mantra and 'Abhīṣṭasiddhiṁ....etc.'

Again, on the eight petals, in the East etc. order, worship should be performed with the mantras : 'Auṁ Brāhmyai namaḥ; Auṁ Nārāyaṇyai namaḥ; Auṁ Māheśvaryai namaḥ; Auṁ Cāmuṇḍāyai namaḥ; Auṁ Kaumāryai namaḥ; Auṁ Aparājitāyai namaḥ; Auṁ Vārāhyai namaḥ; Auṁ Nārasīmhyai namaḥ.' After this, Puṣpāñjali should be offered with the recitation of Mūla-mantra and 'Abhīṣṭasiddhiṁ....etc.'

Then, on the sixteen petals, worship should be performed with these mantras respectively : 'Auṁ Kalāyai namaḥ; Auṁ Kalānidhaye namaḥ; Auṁ Kālyai namaḥ; Auṁ Kamalāyai namaḥ; Auṁ Kriyāyai namaḥ; Auṁ Kṛpāyai namaḥ; Auṁ

Kulāyai namaḥ; Auṁ Kulīnāyai namaḥ; Auṁ Kalyāṇyai namaḥ; Auṁ Kumāryai namaḥ; Auṁ Kalabhāṣiṇyai namaḥ; Auṁ Karālāyai namaḥ; Auṁ Kiśoryai namaḥ; Auṁ Komalāyai namaḥ; Auṁ Kulabhūṣaṇāyai namaḥ; Auṁ Kalpadāyai namaḥ. After worshipping with these mantras, Puṣpāñjali should be offered with the recitation of the Mūlamantra and 'Abhīṣṭa-siddhiṁ....etc.'

Then, in the Bhūpura, in the East, etc. quarters respectively, worship of Dikpālas should be performed with these mantras : 'Auṁ Indrāya namaḥ; Auṁ Āgneye namaḥ; Auṁ Yamāya namaḥ; Auṁ Nirṛtaye namaḥ; Auṁ Varuṇāya namaḥ; Auṁ Vāyave namaḥ; Auṁ Somāya namaḥ; Auṁ Īśānāya namaḥ; Auṁ Brahmaṇe namaḥ; Auṁ Bhūmyai namaḥ. Worshipping the Dikpālas thus, their weapons should be worshipped with these mantras : Auṁ Vajrāya namaḥ; Auṁ Śaktaye namaḥ; Auṁ Daṇḍāya namaḥ; Auṁ Khaḍgāya namaḥ; Auṁ Pāśāya namaḥ; Auṁ Aṅkuṣāya namaḥ; Auṁ Gadāyai namaḥ; Auṁ Trīśūlāya namaḥ; Auṁ Cakrāya namaḥ; Auṁ Padmāya namaḥ. After this Puṣpāñjali should be offered with the recitation of the Mūla-mantra and 'Abhīṣṭasiddhiṁ....etc.'

Completing the worship of the Āvaraṇas in this manner, the Goddess should be worshipped with Gandha (fragrance), etc. ancillary rituals. After this, taking some of the Naivedya offered to the Devī and eating it, one should performe Japa of the Mūlamantra without washing his mouth.

इत्थंजपादिभिः सिद्धे मनौकाम्यानि साधयेत् ।

भुक्त्वौदनमनाचम्य जपेन्मन्त्रमनन्यधीः ॥ ६१ ॥

उच्छिष्टो युतमेवं यः सभवेत्सम्पदां पदम् ।

उच्छिष्टेनैव भक्तेन वलिं दद्यान्निरन्तरम् ॥ ६२ ॥

दध्नाभ्यस्तैः प्रजुहुयात्तल्लं सिद्धार्थतण्डुलैः ।
 राजानो मन्त्रिणस्तस्य भवन्ति वशगाः क्षणात् ॥ ६३ ॥
 शस्त्राणि वशगानि स्युर्हुतान्मार्जारमांसतः ।
 धनद्विंशलागमांसेन विद्याप्राप्तिस्तुपायसैः ॥ ६४ ॥
 मधुपायससंयुक्त स्त्रीरजोयुक्तवाससा ।
 होममाचरतः पुंसो जनतावशवर्तिनी ॥ ६५ ॥
 मधुसर्पिर्युतैर्नागवल्लीपत्रैर्महाश्रियः ।
 सद्यो निहतमार्जारमांसेन मधुसर्पिषा ॥ ६६ ॥
 युक्तेनांत्यजकेशाद्यैर्हुतैराकर्षति स्त्रियः ।
 मध्वक्तशशमांसेन तत्फलं विद्यया सह ॥ ६७ ॥
 उन्मत्ततरुभिर्दीप्ते चित्ताग्रौ जुहुयाच्छदैः ।
 कोकिला काकयोर्मन्त्रीमाचरेदचिरादरीन् ॥ ६८ ॥
 वायसोल्लूकयोः पत्रैर्होमाद्विद्वेषयेदरीन् ।
 गर्भपातः सगर्भाणामुल्लूकच्छदनैर्भवेत् ॥ ६९ ॥
 आज्यावतैर्वित्त्वपत्रैर्यो मासमेकं सहस्रकम् ।
 प्रत्यहं जुहुयात्तेन बन्ध्यापि लभते सुतम् ॥ ७० ॥
 सौभाग्यार्थं दुर्भगाया बन्धूककुसुमैर्नवैः ।
 मधुनाक्तैः प्रजुहुयात्स्त्रीणामाकृष्टयेर्पितैः ॥ ७१ ॥
 निर्जने सदनेऽरण्ये प्रेतावासे चतुष्पथे ।
 बलिं दत्त्वा प्रजपतः सहस्रं चाष्टसंयुतम् ॥ ७२ ॥
 उच्छिष्टस्य च सा देवी प्रत्यक्षा जायतेचिरात् ।
 यत्र नोक्ता होमसंख्यायुतं तत्र विनिर्दिशेत् ॥ ७३ ॥

itthamjapādibhiḥ siddhe manaukāmyāni sādhayet,
bhuktvaudanamānācamya japeṇmantramānanyadhīḥ ॥ ८१ ॥
ucchiṣṭo yutamekam yaḥ sabhavetsampadān padam,
ucchiṣṭenaiva bhaktena balin dadyānnirantaram ॥ ८२ ॥
dadhnābhyaktaiḥ prajuhuyāllakṣaṁ siddhārthatanūlaiḥ.
rājāno mantrinastasya bhavanti vaśagāḥkṣaṇāt ॥ ८३ ॥
śastrāṇi vaśagāni syurhutānmārjāramāmsataḥ,
dhanarddhiśchāgamāmsena vidyāprāptistupāyasaiḥ ॥ ८४ ॥

*madhupāyasasaṁyukta strīrajayuktavāsasā,
 homamācarataḥpūṁsojanatūvaśavartinī ॥ 65 ॥
 madhusarpiryutairnāgavallī patrairmahāśriyaḥ,
 sadyonihatamārjāramānsena madhusarpiṣā ॥ 66 ॥
 yuktenāntyajakeśādyairhutairākaraṣati strīyaḥ,
 madhvaktaśaśamānsena tatphalaṁ vīdyayā saha ॥ 67 ॥
 unmattatarubhirdṛpte citāgnau juhuyācchadaiḥ,
 kokilā kākayormantrīmācaredacirādarīn ॥ 68 ॥
 vāyasolūkayoḥ patrairhomādvīdveṣayedarīn,
 garbhāpātaḥ sagarbhāṇāmūlūkacchadanairbhavet ॥ 69 ॥
 ājyāktāibilvapatrairyo māsamekaṁ sahasrakam,
 pratyahaṁ juhuyāttena bandhyāpi labhate sutam ॥ 70 ॥
 saubhāgyārthaṁ durbhagāyā bandhūkakusumairnavaiḥ,
 madhunāktaiḥ prajuhuyātstrīṇāmākṛṣṭāyerpitaiḥ ॥ 71 ॥
 nirjane sadanē'raṇye pretāvāse catuṣpathe,
 balim dattvā prajāpataḥ sahasraṁ cāṣṭasaṁyutam ॥ 72 ॥
 ucchiṣṭasya ca sā devī pratyakṣā jāyatecirāt,
 yatra noktā homasaṁkhyāyutaṁ tatra vinirdiśet ॥ 73 ॥*

Experiments for the fulfilment of Cherished Desires – After the potentialisation or activation of the Mantra through Japa and Puraścaraṇa, etc., the Sādhaka can perform experiments for the fulfilment of his cherished desires. After eating Odana (boiled rice) and without performing Ācamana (washing the mouth), a Sādhaka, who with one pointed concentration, performs 10,000 Japas of the above-mentioned mantra, gets all kinds of wealth.

Oblations should always be offered with defiled materials. A Sādhaka who, mixing curd with boiled rice, offers one lakh (1,00,000) oblations, captivates the king and his ministers immediately.

By offering oblations of a cat's flesh the Sādhaka becomes versed in the operation of various weapons. Offering oblations of goat's flesh increases wealth and oblations of rice, boiled in milk and added with sugar, bestows learning. Oblations of pieces of cloth smeared in menstrual blood, honey and milk enables the Sādhaka to captivate the people. Oblations of honey, Ghee and betel leaves increases fame and prosperity. Oblations of flesh of a freshly killed cat, mixed with Ghee, honey and pieces of hairs of an untouchable, attracts women. Oblations of flesh of a hare, smeared in honey, also provides the same benefit.

Oblations of the feathers of a crow and cuckoo in a pyre lit with the Dhattūrā wood, enables a Sādhaka to immediately captivate his enemies. Oblations of feathers of crows and owls creates dissension among enemies. Oblation of owl's feathers causes abortion in a pregnant woman.

One thousand oblations daily of Bela-patra, smeared in Ghee, enables even a barren woman to conceive within one month.

Oblations of red Jujube (Bera) flowers with honey bestows good fortune on an unfortunate woman.

Offering oblations (Bali) to the Goddess at a desolate place, forest, cremation ground or a Crossing and then reciting the mantra 1008 times with mouth unwashed after taking food, pleases the Sumukhī Devī who immediately appears before the Sādhaka and shows her kindness towards him.

Wherever the number of oblations is not specified above, there it is implied that the Sādhaka should offer 10,000 oblations.

C. Procedure of Oblations – Making a square on the place of oblation, the Sādhaka should worship the Devī in its centre with the Mūla-mantra. The mantra for this worship is “Mūlamantra+maṇḍalāya namaḥ”.

After this, according to the procedure described in the first Taraṅga, a Sādhaka should meditate upon the Devī in the Form of Fire and then offer oblations of the above-mentioned materials in that fire.

वाममार्गेण सुमुखी शीघ्रं कामविधायिनी ।

भोजनान्ते तथोच्छिष्टैर्जप्या सा स्वेष्टसिद्धये ॥ ७४ ॥

न शीघ्रफलदा देवी सुमुखीसदृशी परा ।

यस्यामन्त्रजपादेव प्रसिध्यन्ति मनोरथाः ॥ ७५ ॥

vāmamārgena sumukhī śīghraṁ kāmavidhāyinī,

bhojanānte tathocchīṣṭairjapyā sā sveṣṭasiddhaye ॥ 74 ॥

na śhīghraphaladā devī sumukhīsadr̥śī parā,

yasyāmantrajapādeva prasidhyanti manorathāḥ ॥ 75 ॥

The Goddess Sumukhī fulfills the cherished desires if she is worshipped according to the Vāma-mārga.

For the attainment of his desired results the Sādhaka should perform Japa of the mantra of the Devī with mouth unwashed after taking food.

There is no other mantra which may yield faster results than the mantra of Sumukhī. Mere recitation of the mantra of this Goddess fulfills all desires.

End of the Third Taraṅga of Mantra Mahodadhi with
Translation and an Exhaustive Commentary by
Ram Kumar Rai.

Tarāṅga Four

कीर्त्यन्ते सिद्धिदातारस्तारायामनवोऽधुना ।

गुरुपदे शब्जज्ञातैर्यैः कृतार्थाः स्युर्नराभुवि ॥ १ ॥

kīrtyante siddhidātārastārāyāmanavo'dhunā,

gurūpade śājjñātairyaiḥ kṛtārthāḥ syurnarābhuvī ॥ 1 ॥

Now I am describing the Mantras of Tārā which bestow all the Siddhis. By merely receiving these mantras from the mouth of the Guru a Sādhaka obtains the fulfilment of all his desires.

आप्यायिनी सरात्रीशा वियदग्नीन्दुशान्तियुक् ।

हरिः पावक गोविन्दचन्द्रमोभिरलंकृतः ॥ २ ॥

खमर्घाशशशांकाद्यमस्त्रं पञ्चाक्षरोमनुः ।

आदिबीजावयुक्तैषा प्रोदितैकजादिमैः ॥ ३ ॥

आद्यन्तबीजरहिता प्रोक्ता नीलसरस्वती ।

āpyāyinī sarātrīśā viyadagnīnduśāntiyuk,

hariḥ pāvaka govindacandramobhiralāṅkṛtaḥ ॥ 2 ॥

khamarghīśaśāṅkādyamastraṁpañcākṣaromanuḥ,

ādibījaviyuktaiṣā proditāikajaḍādimaiḥ ॥ 3 ॥

ādyantabījarahitā proktā nīlasarasvatī,

Mantras of Tārā — Sarātrīśā āpyāyanī (Auṁ), Agnīndu-śanti with Viyad (hrīm), Hari (ta) with Pāvaka (r) Govinda (ī) Candramā (dot) i.e. trīm, Kha (ha) with Arghīśa (ū) and Śāśāṅka (dot) i.e. Hūm and, at the end, Astra (phaṭ) constitutes the five-syllabled mantra of Tārā.

Without the first Bīja (Auṁ) at the beginning, this mantra has been called Ekajaṭā by the former Gurus.

Without the first Bija (auṁ) and the last Bija (phaṭ), this mantra is called Nīla-sarasvatī.

C. The Tārā Mantra – Auṁ hrīm trīm hūm phaṭ.

According to Tārārṇava, the sage Vasiṣṭha worshipped this mantra for a very long time but he could not obtain success. Consequently, he cursed the Devī and since then this mantra lost the power of bestowing any success on its devotees.

After sometime, however, the anger of the sage subsided and then he withdrew his curse and ordained that Sa-kāra should be added to the Bija 'trīm' for the purpose of worship. Thereafter the mantra became "Auṁ hrīm strīm hūm phaṭ". Since then this mantra became auspicious like a bride and this Bija (strīm) of Tārā became famous as a Vadhū-bija (bride-like bija). According to the Nīla-tantra this five syllabled mantra, with Praṇava (auṁ), Māyābija (hrīm), Vadhū-bija (strīm), Kūrca bija (hūm) and Astra-bija (phaṭ) i.e. "Auṁ hrīm strīm hūm phaṭ" is very pious and pure. This mantra bestows intelligence, knowledge, victory and wealth upon its devotees and destroys their fear, illusions and untimely death.

According to the author of the present work, Mantra Mahodadhi, there are three mantras of Tārā, viz.

- (i) Tārā's mantra : Auṁ hrīm trīm hūm phaṭ.
- (ii) Ekajaṭā mantra : Hrīm trīm hūm phaṭ.
- (iii) Nīla-sarasvatī mantra : Hrīm trīm hūm.

But Ekavīrākālpa, Viśvasāra-tantra and Nīla-tantra accept "strīm" as Tārā-bija instead of mere "trīm".

तारा सर्वा मनोरथ्य मुनिरक्षोभ्यसंज्ञकः ॥ ४ ॥

छन्दस्तुबुहती तारा देवता परिकीर्तिता ।

द्वितीयतुर्ये क्रमतो बीजं शक्तिश्च सिद्धिदे ॥ ५ ॥

यद्वा क्रोधो बीजमुक्तमस्त्रं शक्तिरुदाहृता ।

षड्दीर्घयुगिद्वितीयेन षडङ्गविधिरिरितः ॥ ६ ॥

tārā sarvā manorasya munirakṣobhyasanjñakaḥ ॥ 4 ॥

chandastubṛhatī tārā devatā parikīrtitā,

dvitīyaturye kramato bījaṁ śaktiścasiddhide ॥ 5 ॥

yadvā krodho bījamuktamastraṁ śaktirudāhṛtā,

ṣaḍdīrghayugdvitīyena ṣaḍaṅgavidhirīritāḥ ॥ 6 ॥

Viniyoga and Ṣaḍaṅga-nyāsa – Ṛṣi of all the above Tārā-mantras is Akṣobhya, Chanda is Bṛhatī and Devatā is Tārā. The second (hrīm) and fourth (huṁ) bījas of the five-syllabled mantra are respectively regarded as fulfiller of wishes and Śakti. Or, some authorities regard Krodha-bīja “huṁ” and Astra-bīja (phaṭ) as Śakti.

The Ṣaḍaṅga-nyāsa has been said to be performed by the second-bīja with six long vowels.

C. Viniyoga – *Asya Śrī Tārā mantrasya Akṣobhya Ṛṣiḥ Bṛhatī Chandaḥ Tārā Devatā Hrīm bījaṁ huṁ Śaktiḥ (strīm kīlakaṁ) mamābhīṣṭa-siddhaye jape viniyogaḥ.*

Because She rescues the Sādhaka from grave (ugra) calamities, hence She is called Ugra Tārā. As the mantra also makes the Sādhaka Victorious in the King's court, royal works, controversies, battlefield and gambling, hence at the time of its Viniyoga (statement of its application) for such works, the Bīja of the mantra is regarded as ‘Huṁ’ and its Śakti ‘Phaṭ’. According to Vīra-tantra, this Bīja and Śakti is applied for the fulfilment of the four kinds of missions of life.

Ṛṣyādi-nyāsa – Auṁ Akṣobhya Ṛṣaye namaḥ Śirasi.

Aum Ṛḥatī Chandase namaḥ Mukhe. Aum Tārā devatāyai namaḥ Ṛḥdi. Aum hrīm (hūm) bījāya namaḥ Guhye. Aum hūm (phaṭ) Śaktaye namaḥ Pādayoḥ. Aum Strīm kīlakāya namaḥ Sarvāṅge.

Karāṅga-nyāsa – Aum hrām aṅguṣṭhābhyām namaḥ; Ṛdayāya namaḥ. Aum hrīm tarjanībhyām namaḥ; Śīrase svāhā. Aum hrūm madhyamābhyām namaḥ; Śikhāyai vaṣaṭ. Aum hraiṁ anāmikābhyām namaḥ; Kavacāya hum. Aum hraum kaniṣṭhikābhyām namaḥ; Netra-trayāya vaṣaṭ. Aum hraḥ karatala-karapṛṣṭhābhyām namaḥ; Astrāya phaṭ.

According to Siddha-sārasvata-tantra, the Nyāsa in favour of Ekajaṭā and Nīla-sarasvatī should be performed as follows :

Nyāsa in favour of Ekajaṭā – Hrām Ekajaṭāyai aṅguṣṭhābhyām namaḥ; Ṛdayāya namaḥ. Hrīm Tārīṇyai tarjanībhyām namaḥ; Śīrase svāhā. Hrūm Vajrodake madhyamābhyām namaḥ; Śikhāyai vaṣaṭ. Hraiṁ Ugrajāte anāmikābhyām namaḥ; Kavacāya hum. Hraum Mahāpratisare Kaniṣṭhābhyām namaḥ; Netra-trayāya vaṣaṭ. Hraḥ Piṅgo-graikajāte karatala-kara-pṛṣṭhābhyām namaḥ; Astrāya phaṭ.

Nyāsa in favour of Nīla-sarasvatī – Hrām Akhilavāg-rūpiṇyai aṅguṣṭhābhyām namaḥ; Ṛdayāya namaḥ. Hrīm Akhilavāg-rūpiṇyai tarjanībhyām namaḥ; Śīrase svāhā. Hrūm Akhilavāg-rūpiṇyai madhyamābhyām namaḥ; Śikhāyai vaṣaṭ. Hraiṁ Akhilavāg-rūpiṇyai anāmikābhyām namaḥ; Kavacāya hum. Hraum Akhilavāg-rūpiṇyai kaniṣṭhābhyām namaḥ; Netra-trayāya vaṣaṭ. Hraḥ Akhilavāg-rūpiṇyai namaḥ; karatala-kara-pṛṣṭhābhyām namaḥ; Astrāya phaṭ.

According to Vīratāntra, before performing the Karāṅga-nyāsa, the Sādhaka should perform the Varṇa-nyāsa, as

described in the Kālītantra (See Taraṅga Three above), because the Form of Nīlā or Nīla-sarasvatī is the same as that of Kālī. Hence in the worship of Nīlā the Varṇa nyāsa is necessary.

षोडान्यासं ततः कुर्यादेवताभाव सिद्धये ।

देयं भक्ताय शिष्याय न देयं तु दुरात्मने ॥ ७ ॥

श्रीकण्ठादीश्वसेद्रुद्रान्मातृकावर्णपूर्वकान् ।

मातृकोक्तस्थले मायातृतीयक्रोधपूर्वकान् ॥ ८ ॥

चतुर्थीनमसायुक्तान्प्रथमोन्यास ईरितः ।

शवपीठ समासीनां नीलकान्ति त्रिलोचनाम् ॥ ९ ॥

अर्द्धेन्दुशेखरां नानाभूषणाढ्यां स्मरन्त्यसेत् ।

ṣoḍhānyāsaṁ tataḥ kuryāddevatābhāva siddhaye,

deyaṁ bhaktāya śiṣyāya na deyaṁ tu durātmane ॥ 7 ॥

śrīkaṇṭhādīśvasedrudrānmātṛkāvarṇapūrvakān,

mātṛkoctasthale māyātṛtīyakrodhapūrvakān ॥ 8 ॥

caturthīnamasāyuktānprathamonyāsa īritāḥ,

śavapīṭha samāsīnān nīlākāntīm trilocanām ॥ 9 ॥

arddhenduśekharaṁ nānābhūṣaṇādhyān smarannyaset,

Ṣoḍhā-nyāsa – For the fructification of Devatva bhāva (divine feeling) the Ṣoḍhā-nyāsa should be performed. The procedure of this Nyāsa should be disclosed only to one's own devout disciple. This should never be told to a wicked person.

The Mātṛkā-nyāsa should be performed by putting Māyā-bīja (hrīm), third Bīja (trīm or strīm) and Krodha-bīja (huṁ) in the beginning, followed by the letters of Alphabet with dot (aṁ āṁ īṁ ṁ...etc), then putting Śrīkaṇṭha, etc. Rudras in their fourth form and, at the end, namaḥ. This is the first Nyāsa.

Another Nyāsa should be performed by meditating upon

the Goddess as having three eyes, crescent moon adoring Her crown, bedecked with various ornaments and sitting on a corpse.

C. (i) Rudra-nyāsa; (ii) Graha-nyāsa; (iii) Lokapāla-nyāsa; (iv) Śiva-Śakti-nyāsa; (v) Tārādi nyāsa and (vi) Pīṭha-nyāsa are the six Nyāsas which are together called Ṣoḍhā-nyāsa. According to Tārārṇava, a Sādhaka desirous of obtaining fruits, should definitely perform the Ṣoḍhā-nyāsa of Tārā. In Tantraśāstra this Nyāsa has been considered as extremely secret and miraculous in yielding fruits for the Sādhaka.

(i) Procedure of Rudra-nyāsa – At the time of performing this Nyāsa the Devī should be meditated upon in the following manner :

She is three-eyed, blue complexioned, sitting on a corpse, bedecked with various ornaments and embellished with a crescent moon. Meditating thus on the Devī, the Rudra-nyāsa should be performed as follows :

The Bījas “Hrīm trīm (strīm) hūm” should be repeated at all the places marked by dots (...) in the following Nyāsa-mantras :

Hrīm trīm (strīm) hūm aṁ Śrīkaṇṭheśāya namaḥ Lalāṭe.
Ām Ananteśāya namaḥ Mukhavṛtte.im Sūkṣmeśāya
 namaḥ Dakṣa-netre.īm Trimūrtiśāya namaḥ Vāma netre.
uim Amareśāya namaḥ Dakṣa-karṇe. ...ūim Arghīśāya namaḥ
 Vāma-karṇe.Ṛm Bhārabhūtiśāya namaḥ Dakṣanāsāyām.
Ṛm Atiśrīśāya namaḥ Vāma-nāsāyām.Ḍm Sthāṇukeśāya
 namaḥ Dakṣagaṇḍe.Ḍm Hareśāya namaḥ Vamāgaṇḍe.
 ...eṁ Jhṇṭīśāya namaḥ Ūrdhvoṣṭhe.aim Bhautikeśāya

namaḥ Adharoṣṭhe.oim Sadyojātāya namaḥ Ūrdhva-danta-
 pañktau. ... auṁ Anugraheśāya namaḥ Adho-danta-pañktau.
aiṁ Akrūreśāya namaḥ Brahma-randhrc.aḥ Mahāsaneśāya
 namaḥ Mukhe.kaṁ Krodhīśāya namaḥ Dakṣa-bāhu-mūle.
khaṁ Caṇḍeśāya namaḥ Dakṣa-kūrpāre.gaṁ Pañcānta-
 kāya namaḥ Dakṣa-maṇibandhe.ghaṁ Śivottameśāya
 namaḥ Dakṣa-karāṅguli-mūle.ṇaṁ Eka-rudreśāya namaḥ
 Dakṣa-karāṅgulyagre. caṁ Kūrmeśāya namaḥ Vāma-bāhu-
 mūle.chaṁ Ekanetreśāya namaḥ Vāma-kūrpāre. ... jaṁ
 Caturānaneśāya namaḥ Vāma-maṇibandhe.jhaṁ Ajcāya
 namaḥ Vāma-karāṅguli-mūle. ṇaṁ Sarveśāya namaḥ Vāma-
 karāṅgulyagre.ṭaṁ Someśāya namaḥ Dakṣoru-mūle.
ṭhaṁ Lāṅgalīśāya namaḥ Dakṣajaiṅghā-mūle.ḍaṁ Dāru-
 keśāya namaḥ Dakṣapādamūla-sandhau.ḍhaṁ Ardha-
 nārīśvarāya namaḥ Dakṣa-pādāṅguli mūle.ṇaṁ Umākānte-
 śāya namaḥ Dakṣa-pādāṅgulyagre.taṁ Āṣādhīśāya namaḥ
 Vāmoru-mūle. ... thaṁ Daṇḍīśāya namaḥ Vāma-jaiṅghā-mūle.
daṁ Adrīśāya namaḥ Vāma pāda-mūla-sandhau. ... dhaṁ
 Mīneśāya namaḥ Vāma-pādāṅguli mūle. ...naṁ Meṣeśāya
 namaḥ Vāma-pādāṅgulyagre.paṁ Lohiteśāya namaḥ Dakṣa-
 pārśve. ... phaṁ Śikhīśāya namaḥ Vāma pārśve.baṁ
 Chagalaṇḍeśāya namaḥ Prṣṭhe.bhaṁ Dviradaṇḍeśāya namaḥ
 Nābhau.maṁ Mahākāleśāya namaḥ Udare.yaṁ Bālīśāya
 namaḥ Vakṣe.raṁ Bhujaṅgeśāya namaḥ Dakṣa-skandhe.
laṁ Pinākīśāya namaḥ Kakudi.Vaṁ Khadgīśāya namaḥ
 Vāma skandhe.śaṁ Bakeśāya namaḥ Hṛdayādi-dakṣa-haste.
śaṁ Śveteśāya namaḥ Hṛdayādi-vāma-haste. ... saṁ Bhṛgvī-
 śāya namaḥ Hṛdayādi-dakṣa-pāde.haṁ Nakulīśāya namaḥ
 Hṛdayādi-vāma-pāde.laṁ Śiveśāya namaḥ Hṛdayādi
 Udare.kṣaṁ Samvartakeśāya namaḥ Hṛdayādi-mukhe.
 Thus ends the Rudra-nyāsa.

द्वितीयन्तु ग्रहन्यासं कुर्यात्तां समनुस्मरन् ॥ १० ॥
 त्रिवीजस्वरपूर्वं तु रक्तं सूर्यं हृदि न्यसेत् ।
 तथायवर्गपूर्वं तु सोमं शुक्लं भ्रुवोर्द्वयोः ॥ ११ ॥
 कवर्गपूर्वं रक्ताभं मङ्गलं लोचनत्रये ।
 चवर्गाढ्यं बुधं श्यामं न्यसेद्वक्षःस्थले बुधः ॥ १२ ॥
 टवर्गाढ्यं पीतवर्णं कण्ठकूपे बृहस्पतिम् ।
 तवर्गाढ्यं श्वेतवर्णं घण्टिकायां तु भार्गवम् ॥ १३ ॥
 नीलवर्णं पवर्गाढ्यं नाभिदेशे शनैश्चरम् ।
 शवर्गाढ्यं धूम्रवर्णं ध्यात्वा राहुं मुखे न्यसेत् ॥ १४ ॥
 लक्षाढ्यं धूम्रवर्णाभं केतुं नाभौ पुनर्न्यसेत् ।
 त्रिवीजपूर्णकश्चैवं ग्रहन्यासः समीरितः ॥ १५ ॥

dvitīyantu grahanyāsaṁ kuryāttāṁ samanūsmaran ॥ 10 ॥
tribījasvarapūrvam tu raktam sūryam hṛdi nyaset,
tathāyavargapūrvam tu somam śuklam bhruvordvayoḥ ॥ 11 ॥
kavargapūrvam raktābham maṅgalam locanatraye,
cavargādhyaṁ budham śyāmaṁ nyasedvākṣasthale budhaḥ
 ॥ 12 ॥

ṭavargādhyaṁ pītavarṇam kaṇṭhakūpe brhaspatim,
tavargādhyaṁ śvetavarṇam ghaṇṭikāyām tu bhārgavam ॥ 13 ॥
nīlavarṇam pavargādhyaṁ nābhideśe śanaiścaram,
śavargādhyaṁ dhūmravarṇam dhyātvā rahuṁ mukhe
 nyaset ॥ 14 ॥

lakṣādhyaṁ dhūmravarṇābham ketuṁ nābhau punarnyaset,
tribījapūrvakaścaivam grahanyāsaḥ samīritaḥ ॥ 15 ॥

(ii) **Graha-nyāsa** — This is the second Nyāsa and Graha Nyāsa should be performed after meditating upon the Devī as above. With the said three Bījas (Hrīm trīm/strīm huṁ), putting the vowels and 'raktavarṇam sūryam', makes the mantra of the Nyāsa on the Hṛdaya. In the same manner, Nyāsas should be performed on the two eyebrows with

‘Suklavarnaṁ Somaṁ’, preceded by the letters of the ‘Ya-
varga’; on the eyes with ‘rakta-varṇaṁ maṅgalaṁ’, preceded
by the letters of ‘Ka varga’; on the chest with ‘śyāmavarṇaṁ
budhaṁ’, preceded by letters of ‘Ca varga’; on the well of the
throat with ‘pīta varṇaṁ Bṛhaspatiṁ’, preceded by the letters
of ‘Ṭa-varga’; on the neck with ‘śveta varṇaṁ Bhārgavaṁ’,
preceded by the letters of ‘Ta-varga’; on the navel region with
‘Nīla varṇaṁ Śanaīścaraṁ’, preceded by the letters of ‘Pa-
varga’; on the mouth with ‘Dhūmravarṇaṁ Rāhuṁ’, preceded
by the letters of ‘Śa varga’; and again on the navel with
‘Dhūmra-varṇaṁ Ketuṁ’, preceded by the letters of ‘La varga’.
In this Graha nyāsa, in every case the aforesaid three Bījas
(hrīm trīm / strīm huṁ) should always be added in the
beginning of the letters of each Varga.

C. Procedure of Graha nyāsa – After Rudra nyāsa,
this Graha-nyāsa should respectively be performed on the
heart, both eye brows, three eyes, chest, throat, neck, navel
region, mouth and again on the navel, with the following
mantras :

Hrīm trīm (strīm) Huṁ (repeat these three Bījas on
the dotted lines before each of the following sentences) : aṁ
āṁ īṁ ṛṁ uṁ ūṁ ṛṁ ṛṁ ṛṁ ṛṁ eṁ aiṁ oṁ auṁ aṁ aḥ
raktavarṇaṁ Sūryaṁ hr̥di.Yaṁ raṁ laṁ vaṁ Śuklavarṇaṁ
Somaṁ Bhruva dvaye.Kaṁ khaṁ gaṁ ghaṁ naṁ rakta-
varṇaṁ Maṅgalaṁ Locana-traye.caṁ chaṁ jaṁ jhaṁ naṁ
Śhyāmavarṇaṁ Budhaṁ Vakṣa-sthale.ṭaṁ ṭhaṁ ḍaṁ ḍhaṁ
ṇaṁ Pīta-varṇaṁ Bṛhaspatiṁ Kaṇṭhakūpe. taṁ thaṁ daṁ dhaṁ
naṁ Śvetavarṇaṁ Bhārgavaṁ Ghaṇṭikāyām.paṁ phaṁ
baṁ bhaṁ maṁ Nīla-varṇaṁ Śanaīścaraṁ Nābhideśe.śaṁ
ṣaṁ saṁ haṁ Dhūmravarṇaṁ Rāhuṁ Mukhe.laṁ kṣaṁ
Dhūmravarṇaṁ Ketuṁ Nābhau. End of the Graha nyāsa.

तृतीयं लोकपालानां न्यासं कुर्यात्प्रयत्नतः ।

मायादिवीजत्रितयपूर्वकं सर्वसिद्धये ॥ १६ ॥

स्वमस्तके ललाटादौ दशदिग्बधऊर्ध्वतः ।

ह्रस्वदीर्घकादिकाष्टवर्गपूर्वादिदशाधिपान् ॥ १७ ॥

tr̥tīyaṁ lokapālānāṁ nyāsaṁ kuryātp̣rayatnataḥ,

māyādibījatr̥itayapūrvakam̐ sarvasiddhaye ॥ 16 ॥

svamastake lalāṭādaḥ daśadikṣvadhaurdhvataḥ,

hrasvadīrghakādikaṣṭavargapūrvādisādhīpān ॥ 17 ॥

Lokapāla-nyāsa – This third Nyāsa of the Lokapālas should be performed carefully. In order to obtain fulfilment of all desires the Sādhaka should, in the beginning, put three Māyā bījas of the Mantra and then, with all the short and long vowels, the eight classes of the consonants and the Dikpālas should be used for this Nyāsa from forehead to the lower parts in all the quarters.

C. Procedure of Lokapāla-nyāsa – In connection with the Ṣoḍhā nyāsa this Lokapāla nyāsa comes as the third step. This Nyāsa is performed on the forehead and other organs in the 10 quarters, in the following manner :

(Repeat the three Bījas (Hrīm̐ trīm̐ (strīm̐) huṁ) on the dotted lines before each of the following sentences of the Nyāsa mantras :

Hrīm̐ trīm̐ (strīm̐) huṁ aṁ iṁ uṁ ṛ̣ṁ ḷ̣ṁ eṁ oṁ aṁ
Lalāṭapūrve Indrāya namaḥ.āṁ īṁ ūṁ ṛ̣ṁ ḷ̣ṁ aṁ aṁ aḥ
Lalāṭāgneṣyām Agnaye namaḥ.kaṁ khaṁ gaṁ ghaṁ ṇaṁ
Lalāṭa-dakṣiṇe Yamāya namaḥ.caṁ chaṁ jaṁ jhaṁ ṇaṁ
Lalāṭa-nair̥tyām Nir̥taye namaḥ.ṭaṁ ṭhaṁ ḍaṁ ḍhaṁ ṇaṁ
Lalāṭa-pāścīmāyām Varuṇāya namaḥ.taṁ thaṁ daṁ dhaṁ
naṁ Lalāṭa-vāyavyām Vayave namaḥ.paṁ phaṁ baṁ bhaṁ
maṁ Lalāṭottarasyām Somāya namaḥ.yaṁ raṁ laṁ vaṁ

Lalāṭaiśānyāṁ Īśānāya namaḥ.śaṁ śaṁ śaṁ haṁ Lalāṭor-
dhvāyāṁ Brahmaṇe namaḥ.Lāṁ kṣaṁ Lalāṭādhodīśi
Anantāya namaḥ. End of the Lokapāla-nyāsa.

शिवशक्त्यभिधन्यासं चतुर्थं तु समाचरेत् ।

त्रिवीजपूर्वकाद्यस्येत्षट्शिवाब्धित्संयुतान् ॥ १८ ॥

आधारादिषु चक्रेषु चक्रस्थान्तरपूर्वकान् ।

ब्रह्माणं डाकिनीयुक्तं वादिसान्तार्णभूषितम् ॥ १९ ॥

मूलाधारे प्रविन्यस्येच्चतुर्दलसमन्विते ।

श्रीविष्णुं राकिनीयुक्तवादिलान्तार्णपूर्वकम् ॥ २० ॥

स्वाधिष्ठानाभिधे चक्रे लिङ्गस्थे षडदले न्यसेत् ।

रुद्रं तु लाकिनीयुक्तं डादिफान्तार्णपूर्वकम् ॥ २१ ॥

चक्रे दशदले न्यस्येन्नाभिस्थे मणिप्रके ।

ईश्वरं कादिठान्तार्णपूर्वकं काकिनीयुतम् ॥ २२ ॥

विन्यसेद् द्वादशदले हृदयस्थेत्त्वनाहते ।

सदाशिवं शाकिनीं च षोडशस्वरपूर्वकम् ॥ २३ ॥

कण्ठस्थे षोडशदले विशुद्धाख्ये प्रविन्यसेत् ।

आज्ञाचक्रे परशिवहाकिनीसंयुतं जपेत् ॥ २४ ॥

लक्षार्णपूर्वं भ्रूमध्ये संस्थितेतिमनोहरे ।

śivaśaktyabhidhanyāsaṁ caturthaṁ tu samācaret,

tribījapūrvakānnyasyetṣaṭśivāñchaktisaṁyutān ॥ 18 ॥

ādharādiṣu cakreṣu cakrasthākṣarapūrvakān,

brahmāṇaṁ dākinīyuktaṁ vādisāntārṇabhūṣitam ॥ 19 ॥

mūlādhāre pravinyasyeccaturdalasamanvite,

śrīviṣṇuṁ rākinīyuktavādilāntārṇapūrvakam ॥ 20 ॥

svādhiṣṭhānābhidhe cakre līngasthe ṣaḍdale nyaset,

rudraṁ tu lākinīyuktaṁ dādiphāntārṇapūrvakam ॥ 21 ॥

cakre daśadale nyasyennābhisthe maṇipūrake,

īśvaraṁ kādiṭhāntārṇapūrvakaṁ kākinīyutam ॥ 22 ॥

vinyased dvādaśadale hṛdayasthetvanāhate,

sadaśivaṁ śākinīm ca ṣoḍaśasvarapūrvakam ॥ 23 ॥

kanṭhasṭhe ṣoḍaśadale viśuddhākhye pravinyaset,

ājñācakre paraśivahākinīsaṃyutaṃ japet || 24 ||

lakṣārṇapūrvam bhrūmadhye saṁsthitetimanohare,

Śiva-Śakti-nyāsa – After the above Lokapāla-nyāsa the fourth Nyāsa of the series, named Śiva Śakti-nyāsa, should be performed. For the mantras of this Nyāsa put, as usual, the aforesaid three Bījas in the beginning, then the letters of the Cakra and then the Six Śivas, with their respective Śaktis, should be used for the Nyāsa on the Mūlādhāra, etc. six Cakras respectively.

On the four petalled Mūlādhāra Cakra the Nyāsa should be performed with Va-kāra, etc. letters and Brahmā with Dākinī Śakti. On the six-petalled Svādhiṣṭhāna Cakra, situated near the penis, nyāsa should be performed with Pa-kāra, etc. letters and Viṣṇu with Rākinī Śakti. On the ten petalled Maṇipūṛaka Cakra situated in the region of navel, Nyāsa should be performed with the letters from Ṇa kāra to Pha-kāra, with Rudra and Lākinī Śakti. On the twelve petalled Anāhata Cakra situated in the heart region, Nyāsa should be performed with the letters from 'Ka' to 'ṭha' and Īśvara and Kākinī Śakti. On the sixteen petalled Viśuddha Cakra, situated in the throat region, nyāsa should be performed with the sixteen vowels and Sadāśiva with Śākinī Śakti. On the two petalled Ājñā Cakra situated between the two eyebrows, Nyāsa should be performed with the letters 'La' and 'Kṣa' and Para Śiva with Hākinī Śakti.

C. Procedure of Śiva-Śakti Nyāsa – This Nyāsa is performed on the six Cakras from Mūlādhāra to Ajñā Cakras with the aforesaid three Bījas before every sentence, letters of respective Cakras and the Six Śivas, with their Śaktis, in the following manner :

Hrīm trīm (strīm) huṁ vaṁ śaṁ ṣaṁ saṁ Dākinī sahita
 Brahmanē namaḥ Mūlādhāre.baṁ bhaṁ maṁ yaṁ raṁ
 laṁ Rākinī sahita Viṣṇave namaḥ Svādhiṣṭhāneḍaṁ ḍhaṁ
 ṇaṁ taṁ thaṁ daṁ dhaṁ naṁ paṁ phaṁ Lākinī sahita
 Rudrāya namaḥ Maṇipūrake.kaṁ khaṁ gaṁ ghaṁ ṇaṁ
 caṁ chaṁ jaṁ jhaṁ ṇaṁ ṭaṁ ṭhaṁ Kākinī sahitāya Īśvarāya
 namaḥ Anāhateaṁ āṁ iṁ īṁ uṁ ūṁ ṛṁ ṛṁ ṛṁ ṛṁ eṁ
 aiṁ oṁ auṁ aṁ aḥ Śākinī sahita Sadāśivāya namaḥ
 Viśuddhākhyelaṁ (haṁ) kṣaṁ Hākinī sahita Paramaśi-
 vāya namaḥ Ajñā Cakre.

तारादिपञ्चमं न्यासं कुर्यात्सर्वेष्टसिद्धये ॥ २५ ॥

अष्टौवर्गान्स्वरद्वन्द्व पूर्वकान्वीजसंयुतान् ।

पूर्वं प्रयोज्यताराद्यान्यस्तव्या अष्टमूर्तयः ॥ २६ ॥

तारा उग्रा महोग्रापि वज्रा काली सरस्वती ।

कामेश्वरी च चासुण्डा इत्यष्टौतारिकाः स्मृताः ॥ २७ ॥

ब्रह्मरन्ध्रे ललाटे च भ्रूमध्ये कण्ठदेशतः ।

हृदि नाभौ लिङ्गमूले मूलाधारे क्रमाच्चसेत ॥ २८ ॥

tārādipañcamam nyāsam kuryātsarveṣṭasiddhaye ॥ 25 ॥

aṣṭauvargānsvavadvā pūrvakānbījasaṁyutān,

pūrvam prayojyatārādyānyastavyā aṣṭamūrtayaḥ ॥ 26 ॥

tārā ugrā mahogrāpi vajrā kālī sarasvatī,

kāmeśvarī ca cāmuṇḍā ityaṣṭautārikāḥ smṛtāḥ ॥ 27 ॥

brahmarandhre lalāṭe ca bhrūmadhye kaṇṭhadeśataḥ,

hṛdi nābhau liṅgamūle mūlādhāre kramānnyaset ॥ 28 ॥

Nyāsa of Tārā, etc. — For the fulfilment of all his wishes a Sādhaka should perform this fifth Nyāsa of the series of Ṣoḍhā-nyāsas, known as the Nyāsa of Tārā, etc. Put the three aforesaid Bījas, followed by eight classes of letters with two vowels respectively with each class and then the names of Tārā, etc. eight Goddesses. This Nyāsa should be performed

with the mantras so formed on the Brahmarandhra, forehead, centre of the eyebrows, throat, heart, navel, root of the penis and Mūlādhāra respectively.

Tārā, Ugrā, Mahogrā, Vajrā, Kālī, Sarasvatī, Kāmeśvasī and Cāmuṇḍā are said to be the eight Tārās.

C. Procedure of Tārā, etc. Nyāsa – This Nyāsa is performed on the organs from Brahmarandhra to Mūlādhāra with the aforesaid three Bijas before every sentence, followed by two vowels each with eight classes of letters and the names of Tārā, etc. given above. This is called Tārā, etc. Nyāsa and its procedure is as follows :

Hrīm trīm (strīm) huṁ aṁ āṁ kaṁ khaṁ gaṁ ghaṁ ṇaṁ
Tārāyai namaḥ Brahmarandhre. ... iṁ īṁ caṁ chaṁ jaṁ jhaṁ
ṇaṁ Ugrāyai namaḥ Lalāṭe. uṁ ūṁ ṭaṁ ṭhaṁ ḍaṁ ḍhaṁ
ṇaṁ Mahogrāyai namaḥ Bhrūmadhye. ṛṁ ṛīṁ ṭaṁ ṭhaṁ ḍaṁ
ḍhaṁ ṇaṁ Vajrāyai namaḥ Kanthadeśe. ṛṁ ṛīṁ paṁ phaṁ
baṁ bhaṁ maṁ Mahākālyai namaḥ Hṛdi. eṁ aiṁ yaṁ
raṁ laṁ vaṁ Sarasvatyai namaḥ Nābhau. oṁ auṁ śaṁ ṣaṁ
saṁ haṁ Kāmeśvaryai namaḥ Liṅgamūle. aṁ aḥ laṁ
kṣaṁ Cāmuṇḍāyai namaḥ Mūlādhāre End of the Tārā, etc.
Nyāsa.

षष्ठंन्यासं ततः कुर्यात्पीठाख्यं सर्वसिद्धिदम् ।

आधारे कामरूपाख्यं ह्रस्वबीजार्णपूर्वकम् ॥ २९ ॥

हृदि जालन्धरं पीठं दीर्घपूर्वं प्रविन्यसेत् ।

ललाटे पूर्णगिर्याख्यं कवर्गाद्यं न्यसेत्सुधीः ॥ ३० ॥

उड्ढियानं चवर्गाद्यं केशसन्धौ प्रविन्यसेत् ।

भ्रुवोर्वाराणसीपीठं टवर्गाद्यं समाहितः ॥ ३१ ॥

तवर्गपूर्विकां न्यस्येदवन्तींनयनद्वये ।

पवर्गपूर्वकमायापुरीपीठं मुखे न्यसेत् ॥ ३२ ॥

कण्ठे तु मथुरापीठं यवर्गाद्यं प्रविन्यसेत् ।

अयोध्यापीठकं नाभौ शवर्गादिकमुत्तमम् ॥ ३३ ॥

कटघोः काञ्चीपुरीपीठं दशमं तु प्रविन्यसेत् ।

षोडान्यासास्तु तारायाः प्रोक्तास्ते इष्टदायकाः ॥ ३४ ॥

ṣaṣṭhaṁnyāsaṁ tataḥ kuryātpīṭhākhyāṁ sarvasiddhidam,

ādḥāre kāmārūpākhyāṁ hrastvabījārṇapūrvakam ॥ 29 ॥

hṛdi jālandharaṁ pīṭhaṁ dīrghapūrvam pravinyaset,

lalāṭe pūrṇagiriyākhyāṁ kavargādhyāṁ nyasetśudhīḥ ॥ 30 ॥

udḍiyānaṁ cavargādyaṁ keśasandhau pravinyaset,

bhrūvorvārāṇasīpīṭhaṁ ṭavargādyaṁ samāhitāḥ ॥ 31 ॥

ṭavargapūrvikāṁ nyasyedavantīmṇayanadvaye,

pavargapūrvakamāyāpurīpīṭhaṁ mukhe nyaset ॥ 32 ॥

kañṭhe tu mathurāpīṭhaṁ yavargādyaṁ pravinyaset,

ayodhyāpīṭhakaṁ nābhau śavargādikamuttamam ॥ 33 ॥

kaṭyoh kāñcīpurīpīṭhaṁ daśamaṁ tu pravinyaset,

ṣoḍhaṁnyāsaṁ tārāyāḥ proktāste iṣṭadāyakāḥ ॥ 34 ॥

Pedestal-Nyāsa – After the above Nyāsas, the Pedestal-nyāsa should be performed, which is the bestower of the fulfilment of all the desires. In the base the Kāmārūpa-pīṭha-nyāsa is performed with the above three Bījas and short vowels. In the heart the Jālandhara-pīṭha-nyāsa should be performed with the long vowels. In the forehead the Pūrṇagiri-pīṭha-nyāsa should be performed with the letters of Ka-varga. In the joint of the forehead and hairs the Uḍḍiyāna-pīṭha-nyāsa should be performed with the letters of Ca-varga. Vārāṇasī-pīṭha-nyāsa is performed in both the eye-brows with the letters of the Ṭa-varga. In both the eyes the Avanti-pīṭha-nyāsa should be performed with the letters of Ta-varga. In the mouth the Māyāpurī-pīṭha-nyāsa should be performed with the letters of Pa-varga. In the throat the Mathurā-pīṭha-nyāsa should be performed with the letters of Ya-varga. In

the navel the Ayodhyā pīṭha-nyāsa should be performed with the letters of Śa-varga. The tenth Nyāsa known as Kāñcīpura-pīṭha-nyāsa should be performed in the waist with the letters la and kṣa.

Thus have been described the Śoḍha Nyāsas of Tārā, which are the fulfiller of all the cherished desires.

C. Procedure of the Pīṭha-nyāsa — Hrīm trīm (strīm) huṁ aṁ iṁ uṁ ṛiṁ ḷiṁ eṁ oṁ aṁ Kāmarūpa pīṭhāya namaḥ Ādhāre.aṁ iṁ uṁ ṛiṁ ḷiṁ aṁ auṁ aḥ Jālandhara pīṭhāya namaḥ Hṛdi.Kaṁ khaṁ gaṁ ghaṁ ṇaṁ Pūrṇagiri pīṭhāya namaḥ Lalāṭe.caṁ chaṁ jaṁ jhaṁ ṇaṁ Uḍḍiyāna pīṭhāya namaḥ Keśa sandhau.ṭaṁ ṭhaṁ ḍaṁ ḍhaṁ ṇaṁ Vārāṇasī pīṭhāya namaḥ Bhruvoḥ. ...taṁ thaṁ daṁ dhaṁ ṇaṁ Avanti pīṭhāya namaḥ Netra-dvaye. ..paṁ phaṁ baṁ bhaṁ maṁ Māyāpurī pīṭhāya namaḥ Mukhe.Yaṁ raṁ laṁ vaṁ Māthurā pīṭhāya namaḥ Kaṇṭhe.śaṁ ṣaṁ saṁ haṁ Ayodhyā pīṭhāya namaḥ Nābhau.laṁ kṣaṁ Kañcī-purī pīṭhāya namaḥ Kaṭyāḥ. End of the pīṭha-nyāsa.

श्रीमतीं हृद्येकजटां तारिणींशिरसि न्यसेत् ।

वज्रोदकां शिखायां तु उग्रतारां तु वर्माणि ॥ ३५ ॥

महापरिसरे नेत्रेपिङ्गोग्रैकजटेस्त्रके ।

पङ्दीर्घयुक्तमायाद्या एतान्यस्याः पङ्क्तके ॥ ३६ ॥

अंगुष्ठादिष्वंगुलीषु पूर्वविन्यस्य यत्नतः ।

तर्जनीमध्यमाभ्यां तु कृत्वातालत्रयं ततः ॥ ३७ ॥

छोटिकामुद्रया कुर्याद्दिग्बन्धं देवतां स्मरन् ।

विद्यया तारपुटया व्यापकं सप्तधा चरेत् ।

उग्रां तारां ततो ध्यायेत्सद्यो वाक्सिद्धिदायिनीम् ॥ ३८ ॥

śrīmatīm hṛdyekajatām tāriṇīṁśirasi nyaset,

vajrodakām śikhāyām tu ugratārām tu varmaṇi ॥ 35 ॥

mahāparisare netrepīṅgograikajaṭestrate,
ṣaḍdīrghayuktamāyādyā etānyasyāḥ ṣaḍaṅgake || 36 ||
aṅguṣṭhādiṣvaṅgulīṣu pūrvanivinyasya yatnataḥ,
tarjanīmadhyamābhyāntu kṛtvātālatrayaṁ tataḥ || 37 ||
chotikāmudrayā kuryāddigbandhamdevatām smaran,
vidyayā tārapuṭayā vyāpakaṁ saptaadhā caret,
ugrām tāraṁ tato dhyāyetsadyovāksiddhidāyinīm || 38 ||

Ṣaḍaṅga-nyāsa and Digbandhana – Putting the Māyā-bīja with six long vowels (hrām, hrīm, hrūm, hraiṁ hrauṁ hrah) respectively in the beginning, Nyāsa should be performed on the heart for Ekajaṭā, on the head for Tāriṇī, on the tuft of hair on the crown for Vajrodakā, on the armour for Ugratārā, on the eyes for Mahāparisarā and on the weapon for Pīṅgograikajaṭā.

In the same manner, performing Nyāsa of the thumb, etc. fingers, making three clapping sounds with the index and the middle fingers and then meditating upon the Devī, binding of the quarters should be performed with Chotikā Mudrā. After this the Sādhaka should perform Vyāpaka-nyāsa (comprehensive nyāsa) seven times with the Vidyā, conjoined with Praṇava (Auṁ hrīm trīm huṁ phaṭ) Thereafter, he should meditate upon the Ugratārā who is the bestower of perfection of speech.

C: Procedure of Karāṅga-nyāsa – Hrām Ekajaṭāyai Aṅguṣṭhābhyām namaḥ; Hṛdayāya namaḥ. Hrīm Tāriṇyai tarjanībhyām svāhā; Śīrase svāhā. Hrūm Vajrodakāyai Madhyamābhyām vaṣaṭ; Śikhāyai vaṣaṭ. Hraiṁ Ugrajaṭāyai Anāmikābhyām hum; Kavacāya hum. Hrauṁ Mahāparisarāyai Kaniṣṭhikābhyām vauṣaṭ; Netra-trayāya vauṣaṭ. Hrah Pīṅgograikajaṭāyai Karatala-kara-piṅgābhyām phaṭ; Astrāya phaṭ.

विश्वव्यापकवारिमध्यविलसच्छ्वेताम्बुजन्मस्थितां

कर्ताखड्गकपालनीलनलिनै राजकरां नीलभाम् ।

कांचीकुण्डलहारकंकणलसत्केयूरमंजीरता-

मात्तैर्नागवरैर्विभूषिततनूमारक्तनेत्रत्रयाश्च ॥ ३९ ॥

पिङ्गोग्रैकजटां लसत्सुरसनां दंष्ट्राकरालाननां

चर्मद्वैपिवरंकटौ विदधतीं श्वेतास्थिपट्टालिकाम् ।

अक्षोभ्येण विराजमानशिरसं स्मेराननां भोरुहां तारां

शावहदासनं दृढकुचामम्बात्रिलोक्याः स्मरेत् ॥ ४० ॥

viśvavyāpakavārimadhyavilasacchvetāmbujanmasthitāṁ

kartāṅkhaḍgakaṭālanīlanalinai rājatkarāṁ nīlabhām,

kāñcīkuṇḍalahārakamkaṇālasatkeyūramañjīratā-

māptairnāgavarairvibhūṣitatanūmāraktanetratrayāṁ ॥ 39 ॥

piṅgograikajāṭāṁ lasatsurasanāṁ daṁṣṭrākarālānanāṁ

carmadvaiṇipivarankaṭau vidadhatīṁ śvetāsthīpaṭṭālikām,

akṣobhyaṇa virājamānaśīrasaṁ smerānanāṁ bhoruhāṁ tārāṁ

śāvahdāsanāṁ dṛḍhakucāmambātrīlokyāḥ smaret ॥ 40 ॥

Dhyāna of Ugratārā — I meditate upon the Divine

Mother of the three worlds who is sitting on a white lotus situated in the centre of the waters enveloping the entire universe. In her left hands she holds a knife and a skull and, in her right hands, a sword and a blue lotus. Her complexion is blue and she is bedecked with ornaments like ear-rings, necklace, bangles, armlets and anklets. She is decorated with three beautiful serpents and has three red eyes. Her hairs are bunched into a single plait of tawny colour. Her tongue is always moving and dentures and mouth appear horrible. She is wearing a tiger's skin on her waist and her forehead is bandaged with a white bone. Sage Akṣobhya, in the form of a serpent, is situated on her head. She is seated on the heart of a corpse and her breasts are hard. Thus

should be meditated the Bhagavatī Tārā who is the monarch of all the three worlds.

एवं ध्यायन्नदन्मद्यमनेकं दधिमध्वपि ।
 मधुमांसं च ताम्बूलं जपेल्लक्षचतुष्टयम् ॥ ४१ ॥
 दशांशं जुहुयाद्रक्तपद्मैः क्षीराज्यलोलितैः ।
 स्थापयित्वा महाशङ्खं जपस्थाने जपं चरेत् ॥ ४२ ॥
 नारीं पश्यन्स्पृशन्गच्छन्महानिशिबलिं ददेत् ।
 नकार्यः सुभ्रुवां द्वेषो यत्नात्ताः पूजयेत्सदा ॥ ४३ ॥
 जपे न कालनियमो न स्थितौ सर्वदाजपेत् ।
 श्मशाने शून्यसदने देवागारेयनिर्जने ॥ ४४ ॥
 पर्वते वनमध्ये वा शवसारुह्यमन्त्रवित् ।
 समरेशत्रुनिहतं यद्वाषाण्मासिकं शिशुम् ॥ ४५ ॥
 विद्यां संसाधयेच्छीघ्रं साधितैव प्रसिध्यति ।

*evam dhyāyannadanbhakṣyamanekaṁ dāhīmadvhapi,
 madhumāṁsaṁ ca tāmbūlaṁ japellakṣacatuṣṭayam ॥ 41 ॥
 daśāṁśaṁ juhuyādraktapadmaiḥ kṣīrājyalolitaiḥ,
 sthāpayitvā mahāśaṁkhaṁ japasthāne japaṁ caret ॥ 42 ॥
 nārīṁ paśyanspr̥śangacchanmahānīśibaliṁ dadet,
 nakāryaḥ subhruvāṁ dveṣo yatnātāḥ pūjayetsadā ॥ 43 ॥
 jape na kālaniyamo na sthitau sarvadājapet,
 śmaśāne śūnyasadane devāgārethanirjane ॥ 44 ॥
 parvate vanamadhyaḥ vā śavamāruhyamantravit,
 samareśatrūnihataṁ yadvāṣaṇmāsikaṁ śiṣum ॥ 45 ॥
 vidyāṁ sansādhayecchīghraṁ sādhitaiḥ prasidhyati,*

Meditating as above and eating sacred food or curd, honey, meat and betel, the Sādhaka should perform four lakh (4,00,000) Japas of the Mantra, and after that, offer one-tenth of it Oblations of red lotus, smeared with milk and Ghee.

At the place of the Japa the Sādhaka should place a

Mahāśaṁkha (human skull) and then perform Japa at that place. The Sādhaka must be looking, touching or carnally enjoying a woman while offering sacrificial oblations at midnight. He should never be envious of women. On the other hand, he should always try to keep them in good humour.

There is no restriction of time and place in Japa, which can be performed at anytime, or always.

It is better for the Sādhaka to perform Japa in a cremation ground, desolate house, temple, solitary place, mountain, forest or sitting on a corpse. It is best to activate this mantra by performing Japa while sitting on the dead body of an enemy or the corpse of a six months' old infant. This mantra is activated very soon by such a Sādhana.

मेधाप्रज्ञाप्रभाविद्याधीर्धृतिस्मृतिबुद्धयः ॥ ४६ ॥

विद्येश्वरीतिसंप्रोक्ताः पीठस्य नवशक्तयः ।

भृगुमन्विन्दुसंयुक्तमेघवर्त्मसरस्वती ॥ ४७ ॥

योगपीठात्मने हार्दं पीठस्य मनुरीरितः ॥ ४८ ॥

medhāprajñāprabhāvidyādhīrdhṛti smṛtibuddhayaḥ ॥ 46 ॥

vidyeśvarītisamproktāḥ pīṭhasya navaśaktayaḥ,

bhṛgumanvīndusaṁyuktameghavartmasarasvatī ॥ 47 ॥

yogapīṭhātmane hārdaṁ pīṭhasya manurīritaḥ ॥ 48 ॥

Pīṭha-śakti and Pīṭha-mantra — Medhā, Prajñā, Prabhā, Vidyā, Dhī, Dhṛti, Smṛti, Buddhi and Vidyēśvarī are the nine Pīṭha-śaktis. With Bhṛgu (sa), 'ha' with anusvara (dot) and 'au' (hauṁ) and then "Sarasvatī-yogapīṭhātmane namaḥ" make the Pīṭhā-mantra.

C. Pīṭha-mantra — Sa hauṁ Sarasvatī-yoga-pīṭhātmane namaḥ.

दत्त्वानेनासनं मूर्तिं मूलमन्त्रेण कल्पयेत् ।

पूजयेद्विधिवद्देवीं तद्विधानमथोच्यते ॥ ४९ ॥

datvānenāsanam mūrtim mūlamantreṇa kalpayet,

pūjayedvidhivaddevīm tadvidhānamathocyate ॥ 49 ॥

Providing a seat to the Deity with the above mantra the Sādhaka should imagine the Form of Devi with Mūla mantra. After this the Goddess should be worshipped according to the procedure described below :

तारो माया भगं ब्रह्माजटेसूर्यः सदीर्घक्षम् ।

यक्षाधिपतये तन्द्रीमोपनीतं बलिं ततः ॥ ५० ॥

गृह्ययुग्मं शिवास्वाहा बलिमन्त्रोयमीरितः ।

दद्यान्नित्यबलिं तेन मध्यरात्रे चतुष्पथे ॥ ५१ ॥

tāro māya bhagam brahmājaṭesūryaḥ sadīrghakham,

yakṣādhipataye tandrīmopanītaṁ baliṁ tataḥ ॥ 50 ॥

gr̥hṇayugmaṁ śivāsvāhā balimantroyamīritaḥ,

dadyānnityabaliṁ tena madhyarātre catuṣpathe ॥ 51 ॥

Procedure for offering Sacrificial Oblation –

Tāra (Auṁ) Māyā (hrīm) Bhaga (e), Brahmā (ka) then 'jaṭe', Sūrya (ma), 'kha' with long vowel (hā) then 'yakṣādhipataye', then Tandrī (ma), 'mopanītaṁ baliṁ', then 'Gṛhṇa-gr̥hṇa', Śivā (hrīm) and, in the end, Svāhā makes the Bali-mantra.

The sacrificial oblation should be offered daily at mid-night on a crossing.

C. The Bali-mantra – Auṁ hrīm ekajaṭe mahāyakṣādhipataye mamopanītaṁ baliṁ gr̥hṇa gr̥hṇa hrīm svāhā.

जलादानादिकं मन्त्रैर्विदध्याद्दशभिस्ततः ।

ध्रुवो वज्रोदके वर्मफट्सप्तार्णैर्जलग्रहः ॥ ५२ ॥

ताराद्याबद्धिजायां तामायांघ्रिचालने स्मृता ।

तारो माया भृगुः कर्णविशुद्धधर्मवर्णतः ॥ ५३ ॥

सर्वपापनिशाम्याक्षे श्वेतोनेत्रयुतञ्जलम् ।

कल्पानपनयस्वाहा षड्विंशत्यक्षरोमनुः ॥ ५४ ॥

अनेनाचमनं कुर्याद् ध्रुवोमणिधरीति च ।

वज्रिण्यक्षियुतो मृत्युः खरिनेत्रयुतारतिः ॥ ५५ ॥

सर्वान्ते ववकः सेन्दुः करिण्यंतेशिरोर्ध्विखम् ।

अस्त्रवह्निप्रियामन्त्रस्त्रयोविंशतिवर्णवान् ॥ ५६ ॥

शिखावन्धं प्रकुर्वीत मन्त्रेणानेन मन्त्रवित् ।

प्रणवो रक्षयुगलं दीर्घवर्मास्त्रठह्वयम् ॥ ५७ ॥

नववर्णेन मन्त्रेण कुर्याद्भूमिविशोधनम् ।

तारान्ते सर्वविघ्नानुत्सारयेतिपदं ततः ॥ ५८ ॥

हुंफटस्वाहा गुणेन्द्रर्णोमनुविघ्ननिवारणे ।

अनेनविघ्नानुत्सार्य भूतशुद्धिमयाचरेत् ॥ ५९ ॥

*jalādānādikaṁ mantrairvidadhyaddaśabhistataḥ,
dhruvo vajrodake varmaphaṭsapṭārṇairjalagrahaḥ ॥ 52 ॥*

*tārādyāvahnijāyāṁ tāmāyāṁghrikṣālane smṛtā,
tāro māyā bhṛguḥ karṇvīśuddhadharmavarṇataḥ ॥ 53 ॥*

*sarvapaṇiśūmyāśe śvetonetrayutañjalam,
kalpānapanayasvāhā ṣaḍvīṁśatyakṣaromanuḥ ॥ 54 ॥*

*anenācamanaṁ kuryād dhruvomaṇidharīti ca,
vajrīṇyaksīyuto mṛtyuḥ kharinetrayutāratiḥ ॥ 55 ॥*

*sarvānte vavakaḥ senduḥ karīṇyāṁteśīroṅghikham,
astravahnipriyāmantrastrayovīṁśatīvarṇavān ॥ 56 ॥*

*śikhābandhaṁ prakurvīta mantreṇānena mantravīṭ,
praṇavo rakṣayugalaṁ dīrghavarṇāstraṭhadvayam ॥ 57 ॥*

*navavarṇena mantreṇa kuryādbhūmivīśodhanam,
tārānte sarvaviḥgnānutsārayetiṭipadaṁ tataḥ ॥ 58 ॥*

*hūṁṣaṭsvāhā guṇendavarṇomanurvighnanivāraṇe,
anenaviḥgnānutsārya bhūtaśuddhimathācaret ॥ 59 ॥*

Mantras for taking water, etc. — Thereafter, the

ritual of taking water and others should be performed with the following the Mantras :

Put Dhruva (Auṁ), 'vajrodake', then Varma (huṁ) and, at the end, Phaṭ. This forms the seven lettered mantra with which the Sādhaka should take water.

Putting Tāra (Auṁ) at the beginning of Māyā-bīja and 'Vahnijāyā' (svāhā) at the end makes the four-syllabled mantra for washing the feet.

Put Tāra (auṁ), Karṇī-bhṛgu (su), 'Viśuddha dharma', 'sarvapāpānīśāmyā śe', Śveta (ṣa), Water with eyes (vi) and, at the end, 'Kalpānapanaya svāhā'. All these together make the twentysix syllabled mantra for Ācamana (Ritualistic rinsing of the mouth).

Put Dhruva (Auṁ), 'maṇidhari', Mṛāyu with Akṣi (śi), 'khari', Rati with Netra (ṇa), 'sava', 'va' and Vaka with Indu (śaṁ), 'karīṇi', Śira (kaṁ), Arghi with Indu (haṁ), Astra (phaṭ) and, at the end, Vahnipriyā (svāhā). All these together make the 23 syllabled mantra with which the Sādhaka should tie up the tuft of hair on the crown.

Praṇava (auṁ), two times Rakṣa (rakṣa rakṣa), Dīrgha Varma (hūṁ) Varma (phaṭ) and two times 'ṭha' (svāhā), together make the nine syllabled mantra with which ground should be purified.

Tāra (auṁ), then 'sarvavighnānutsārāya' and, at the end, 'huṁ phaṭ svāhā' together make the thirteen syllabled mantra which should be used for dispelling obstacles and purification of the elements of the body (Bhūta-śuddhi).

C. Mantra for taking Water – Auṁ vajrodake huṁ phaṭ.

Mantra for purification of feet – Auṁ hrīm svāhā.

Mantra for Ācamana (ritualistic rinsing of the mouth) – Auṁ hrīm suviśuddha-dharma-sarva-pāpāniśāmyā-śeṣa vikalpāna panaya svāhā.

Mantra for tying the tuft of hair on the crown – Auṁ maṇidhari Vajriṇi-śikhariṇi sarva-vaśamkarīṇi kaṁ huṁ phaṭ svāhā.

Mantra for the purification of the ground – Auṁ rakṣa rakṣa huṁ phaṭ svāhā.

Mantra for dispelling obstacles – Auṁ sarva-vighnānūtsāraṇa huṁ phaṭ svāhā.

मायाबीजं जपापुष्पनिभं नाभौविचिन्तयेत् ।

तदुत्थेनाग्निना देहं दहेत्सार्द्धं स्वपाप्मना ॥ ६० ॥

ताराबीजं सुवर्णाभं चिन्तयेद्भृदि मन्त्रवित् ।

पवनेन तदुत्थेन पापभस्म क्षिपेद्भुवि ॥ ६१ ॥

तुरीयं चन्द्रकुन्दाभं बीजं ध्यात्वा ललाटतः ।

तदुत्थसुधयादेहंरचयेद्देवतानिभम् ॥ ६२ ॥

अनया भूतशुद्धया तु देवीसादृश्यमाप्नुयात् ।

māyābījaṁ japāpuṣpaṇibhaṁ nābhauvicintayet,

tadutthenāgninā dehaṁ dahetsārddhaṁ svapāpmanā ॥ 60 ॥

tārābījaṁ suvarṇābhaṁ cintayeddhṛdi mantravit,

pavanena tadutthena pāpabhasma kṣipedbhuvi ॥ 61 ॥

turīyaṁ candrakundābhaṁ bījaṁ dhyātvā latāṭataḥ,

tadutthasudhayādehaṁracayeddevatānibham ॥ 62 ॥

anayā bhūtaśuddhayā tu devīsādṛśyamāpnuyāt,

Bhūta-śuddhi – The Sādhaka should meditate upon the Māyā-bīja (hrīm) as of red colour like that of Japā-kusuma (China rose) in his navel and then, in the flames emanating therefrom, he should burn his body along with its

sins. Thereafter, he should meditate upon the Tārā-bīja (trīm or strīm) of golden yellow colour in his heart and with the wind rising therefrom, blow out the ashes of his burnt sins and throw them on the ground. Then, he should meditate in his forehead upon the Turīya-bīja (hūm) as white like the moon or Kunda flower and out of the nectar emanating from there, he should reconstruct his body like that of Gods.

By performing this ritual of Bhūtaśuddhi the Sādhaka becomes like that of the Goddess Herself.

C. Procedure of Bhūtaśuddhi — The Sādhaka should assume Padmāsana posture in a quiet and peaceful place and then place both his hands in his lap with palms facing upwards, one upon the other. Then, with the Haima mantra, he should bring the Kuṇḍalinī along with his Individual Soul and the Twentyfour Tattvas upwards through the passage of Suṣumnā and merge it with Parama Śiva in the thousand petalled lotus situated in the region of head.

Thereafter, meditating upon the red-coloured Hrīm bīja in the navel and reciting it sixteen times, he should, with inhalation (Pūraka) process, burn his body together with its sins in the flames emanating from that Bīja.

Then, meditating upon the yellow-coloured Strīm Bīja in his heart and reciting it sixtyfour times, he should, with the process of retention of breath (Kumbhaka), collect the ashes and, with the exhalation (Recaka) process, bring out the same and throw it outside.

After this, meditating upon the white-coloured Hūm-bīja in his head and reciting it thirtytwo times, he should, with

the nectar emanating from it, construct his divine body by the inhalation (Pūraka) process.

It is mentioned in the Phetkārīya Tantra that after performing Bhūta-suddhi, as described above, the Sādhaka should meditate upon the 'Āḥ' letter like a red lotus; above it meditate 'tām' letter like a white lotus; above it meditate upon the Hūm bīja like blue lotus; and still above it, meditate upon the Kartṛkā, adored with its Bīja, as originating from the Hūm bīja. Finally, above this Kartṛkā, the Sādhaka should meditate upon his own Soul of the form of Tārīṇī (Tārā Devī). Thereafter, reciting eleven times the mantra 'Ām hrīm kroṁ svāhā', consecrate it in his heart. By this method a Sādhaka himself becomes like the Goddess.

तारःपवित्रवज्रेतिभूमेर्वीशेन्दुयुग्वियत ॥ ६३ ॥

वह्निप्रियामनुः प्रोक्ता रुद्रार्णो भूमिमन्त्रणे ।

तारोनन्तोभृगुः कर्णोपद्मनाभयुतोबली ॥ ६४ ॥

खेवज्ररेखे क्रोधाख्यं बीजं पावकवल्लभा ।

द्वादशार्णेन मन्त्रेण रचयेन्मण्डलं शुभम् ॥ ६५ ॥

तारो यथागतानिद्रासदृशकभृगुर्विषम् ।

सदीर्घस्मृतिरौ साक्षौ महाकालो भगान्वितः ॥ ६६ ॥

क्रोधोस्त्रं मनुवर्णोयं मनुः पुष्पादिशोधने ।

तारः पाशपरास्वाहापञ्चार्णश्चित्तशोधने ॥ ६७ ॥

tārāḥpavitravajretibhūmerghāśenduyugviyat ॥ 63 ॥

vahnipriyāmanuḥ proktā rudrārṇo bhūmimantrane,

tāronantobhṛguḥ karṇopadmanābhayutobalī ॥ 64 ॥

khevajrarekhe krodhākhyam bījāṁ pāvakavallabhā,

dvādaśārṇena mantreṇa racayenmaṇḍalam śubham ॥ 65 ॥

tāro yathāgatānidrāsadṛśakabhṛgurviṣam,

sadīrghaṁsmṛtirau sāksau mahākālo bhagānvitah ॥ 66 ॥

krodhostraṁ manuvarṇoṇaṁ manuḥ puṣpādiśodhane,

tārāḥ pāśaparāsvāhāpañcārṇaścittaśodhane ॥ 67 ॥

Mantras for inviting the Ground, etc. —Put Tāra (Auṁ), 'pavitra vajra', 'Bhūme', Viyaḍ with Arghīśendu (Hūm) and, at the end, Vahnipriyā (Svāhā). All these together make the eleven-syllabled mantra for inviting the Ground.

Tāra (Auṁ), Ananta (ā), Karṇī bhṛgu (sa), Balī with Padmanābha (re), then 'khe vajre', Krodha bīja (huṁ) and Pāvaka-vallabhā (svāhā) at the end, together make the twelve syllabled mantra with which the Sādhaka should draw the Maṇḍala (mystic diagram).

Tāra (Auṁ), 'yathā-gatā', then Sadṛk-nidrā (bhi), 'ṣeka', Bhṛgu (sa), Sadīrgha viṣa (mā), Sākṣi-smṛti (gñi), Mahākāla with Bhaga (me), Krodha (huṁ) and, at the end, Astra (phaṭ) together make fourteen-syllabled mantra for the purification of flowers, etc.

Tāra (Auṁ), Pāśa (āṁ), Parā (hrīm) and 'Svāhā' at the end, makes the five syllabled mantra for the purification of mind.

Thus have been described the ten Mantras for taking the water and other rituals. Now the procedure for Arghya-sthāpana is being described.

C. Mantra for Inviting the ground — Auṁ pavitra vajra-bhūme hūm svāhā.

Mantra for drawing the Maṇḍala — Auṁ āsurekhe vajra-rekhe huṁ svāhā.

Mantra for purification of flowers — Yathāgatā-bhiṣeka-samāgni me huṁ phaṭ.

Mantra for purification of the Mind — Auṁ āṁ hrīm svāhā.

मनवोदशसं प्रोक्ता अर्घ्यस्थापनमुच्यते ।
 सेन्दुभ्यां मांसतोयाभ्यां भुवं संमृज्यभूगृहम् ॥ ६८ ॥
 वृत्तं त्रिकोणसंयुक्तं कुर्यान्मण्डलमन्त्रतः ।
 यजेत्तत्राधारशक्तिं कच्छपं नागनायकम् ॥ ६९ ॥
 आधारं स्थापयेत्तत्रतारां च स्त्रांगमायया ।
 वह्निमण्डलमभ्यर्च्य महाशङ्खं निधापयेत् ॥ ७० ॥
 वामकर्णेन्दुयुक्तेन फडन्तेन विहायसा ।
 प्रक्षालितं भृगुं दण्डिन्निमूर्तान्दुयुतं पठन् ॥ ७१ ॥
 ततोर्चयेन्महाशंखं जपन्मन्त्रचतुष्टयम् ।
 दीर्घत्रयान्विता माया कालीसृष्टिःसदीर्घपः ॥ ७२ ॥
 प्रतिष्ठा संयुतं मांसं पवनो हृदयं ततः ।
 एकादशार्णःप्रथमोमहाशङ्खार्चने मनुः ॥ ७३ ॥
 हंसो हरिभुजङ्गेशयुतो दीर्घत्रयेन्दुयुक् ।
 तारिण्यन्ते कपालायनमोन्तो ह्वादशाक्षरः ॥ ७४ ॥
 खं दीर्घत्रयविन्द्वाढ्यं मेषोवामद्वगन्वितः ।
 लोकपालाय हृदयं तृतीयोयं शिवाक्षरः ॥ ७५ ॥
 माया स्त्रीबीजमर्चनीन्दुयुतं खं स्वर्गखादिसः ।
 पालाय सर्वाधाराय सर्वःसर्वोद्भवस्तथा ॥ ७६ ॥
 सर्वशुद्धिमयश्चेतिडेन्ताः सर्वसुरान्ततः ।
 रुधिराक्षरतिर्दीर्घावायुः शुभ्रानिलःसुरा ॥ ७७ ॥
 भाजनाय भगीसत्यो वीकपालायहन्मनुः ।
 तुर्योरसेषुवर्णोयं महाशङ्खप्रपूजने ॥ ७८ ॥
 तत्रार्कमण्डलं चेष्ट्वा सलिलंमूल मन्त्रतः ।
 प्रपूरयेत्सुधाबुद्ध्या गन्धपुष्पाक्षतान्निषेत् ॥ ७९ ॥
 मुद्रां त्रिखण्डां संदर्श्य पूजयेच्चन्द्रमण्डलम् ।
 वाक्शक्तिपद्मागगानरैफानुग्रहविन्दुयुक् ॥ ८० ॥
 मूलमन्त्रो वियद्गंसमनुसर्गसमन्वितम् ।
 वराहोदीपिकेन्द्वाढ्यो मनुरेकादशाक्षरः ॥ ८१ ॥
 अष्टकृतवोमुनामन्त्रीमन्त्रयेत्प्रयतो जलम् ।
 मायया मदिरां क्षिप्त्वा शंखं योनिं च दर्शयेत् ॥ ८२ ॥

manavodaśasaṁ proktā arghyasthāpanamucyate,
 sendubhyaṁ māṁsatoyābhyāṁ bhuvaṁ saṁmrjyabhūgrham || 68 ||
 vṛttaṁ trikoṇasaṁyuktaṁ kuryānmaṇḍalamantrataḥ,
 yajettatrādhāraśaktiṁ kacchapaṁ nāganāyakam || 69 ||
 ādhāraṁ sthāpayettatratārā dyastrāṅgamāyayā,
 vahnirīmaṇḍalamabhyarcya mahāśaṁkhaṁ nidhāpayet || 70 ||
 vāmakaṇḍenduyuktena phaḍantena viḥāyāsā,
 prakṣūlitaṁ bhṛguṁdaṇḍitrimūrtīnduyutaṁ paṭhan || 71 ||
 tatorcayenmahāśaṁkhaṁ japanmantracatuṣṭayam,
 dīrghatrayānvitā māyā kālīṣṭīḥsadīrghapaḥ || 72 ||
 pratiṣṭhā saṁyutaṁ māṁsaṁ pavano hṛdayaṁ tataḥ,
 ekādaśārṇaḥprathamamahāśaṁkhārcane manuḥ || 73 ||
 haṁso haribhujāṅgeśayuto dīrghatrayenduyuk,
 tāriṇyante kapālāyanamonto dvādaśākṣaraḥ || 74 ||
 khaṁ dīrghatrayabinduḍḍhyaṁ meśovāmāḍrganvitaḥ,
 lokapālāya hṛdayaṁ tṛtīyayaṁ śivākṣaraḥ || 75 ||
 māyā strībījamarghīnduyutaṁ khaṁ svargakkhādimaḥ,
 pālāya sarvādhārāya sarvaḥsarvodbhavastathā || 76 ||
 sarvaśuddhimayaścetiṇentāḥ sarvāsuraṇtataḥ,
 rudhirārurātirdīrghāvūyuh śubhrānilaḥsurā || 77 ||
 bhājanāya bhagīsatyo vīkapālāyahīnmanuḥ,
 turyoraseṣuvarṇoyaṁ mahāśaṁkhapṛpūjane || 78 ||
 tatrārkaṁḍalaṁ ceṣṭvā salilāṁmūla mantrataḥ,
 prapūrayetsudhābuddhya gandhapuṣpākṣatāṅkṣipet || 79 ||
 mudrāṁ trikhaṇḍāṁ sandarśya pūjayeccandramaṇḍalam,
 vākśaktipadmāgaganāṁrephānugrahabinduyuk || 80 ||
 mūlamantro viyaddhaṁsamanusargasamanvitam,
 varāhodīpikenduḍḍhyo manurekādaśākṣaraḥ || 81 ||
 aṣṭakṛtvomunāmantrīmantrayetprayatojalam,
 māyayā madirāṁ kṣiptvā śaṁkhaṁ yoniṁ ca darśayet || 82 ||

Arghya-sthāpana (Placing the consecrated water-vessel) – Purifying the ground with 'Laṁ Vaṁ', a Sādhaka should, with the mantra for Maṇḍala, draw the mystic diagram consisting of a circle, triangle and square and worship on the diagram the Ādhāra śaktis (powers of the base), Kūrma (tortoise) and the Śeṣanāga (Serpent named Śeṣa). Then, on the diagram, the base-vessel should be placed with the mantra 'Auṁ hrīm phaḥ'. Thereafter, worshipping Vahni-maṇḍala (Fire) with the mantra 'Maṁ vahni-maṇḍalāya namaḥ', the Sādhaka should wash the Mahāśaṁkha (Skull) with 'huṁ phaḥ' and place it (the human skull) over the base-vessel with the recitation of Bija 'sthīm'.

After reciting the following four mantras the Sādhaka should worship the Mahāśaṁkha.

Māyā with three long vowels (hrām hrīm hrūm), then 'Kālī', Sṛṣṭi (ka), long Pa (pā), Māmsa with Pratiṣṭhā (lā), Pavana (ya) and Hṛdaya (namaḥ) at the end, together make the first mantra for the worship of Mahāśaṁkha.

Haṁsa (s) Hari (t) and Bhujāṅgeśa (r) with a dot and three long vowels, viz. 'Srām Srīm Srūm', then Tāriṇī and, at the end, 'Kapālāya namaḥ' together make the twelve-syllabled second mantra for the worship of Mahāśaṁkha.

Kha = Ha with dot and three long vowels viz. 'Hām Hīm Hūm', Meṣa with Vāmadṛka (nī), then 'lā Kapālāya' and, at the end, Hṛdaya (namaḥ) together make the eleven-syllabled third mantra for the worship of Mahāśaṁkha.

Put Māyā (hrīm), Strīm, Khaṁ with Arghnīndu (hūm), then 'svarga', Khādima (ka), then 'pālāya sarvādhārāya' then fourth forms of Sarva, Sarvodbhava and Sarvaśuddhi-

maya (viz. Sarvāya, Sarvodbhavāya, Sarvasuddhimayāya), then 'Sarvāsura', 'Rudhirāru', Dīrgha Rati (ṇā), Vāyu (ya), then 'Śubhrā', Anala (ya), then 'surābhājanāya', Bhagī satya (de), then 'vikapālāya' and, at the end, Hṛdaya (namaḥ). All these together make the fiftysix-syllabled fourth mantra for the worship of Mahāśaṁkha.

Then, worshipping the Solar disc on it with the mantra 'Auṁ sūryamaṇḍalāya namaḥ', the Sādhaka should fill water, conceiving it as wine, with the Mūlamantra. Then, put in it scent, flowers, and rice. Thereafter, showing the Trikaṇḍā Mudrā, he should worship the lunar disc in the water with the mantra 'Auṁ soma-maṇḍalāya namaḥ.'

Vāk (Aiṁ), Śakti (hrīm), Padmā (Śrīm) Gagana with Rephānugraha and dot (hrauṁ), then the Mūla mantra (Auṁ hrīm trīm huṁ phaḥ), Viyat with Hainsamanusarga (hasauḥ) and, at the end, Varāha with Dīpikā and Dot (hūm), together make the eleven-syllabled mantra with which the Sādhaka should consecrate the Water eight times. After adding wine in the water with Māyā-bīja (hrīm), he should show the Śaṁkha and Yoni Mudrās,

C. Procedure of Arghya-sthāpana – For Arghya-sthāpana (placing the consecrated water-vessel), first of all the Sādhaka should, on his left side, clean and purify the ground with 'laṁ vaṁ' bījas. Then, with the mantra 'Auṁ āsurekhe vajrarekhe huṁ svāhā', he should draw a Maṇḍala consisting of a circle, triangle and square. On that Maṇḍala he should worship the Ādhāra-śaktis (powers of the base), Kūrma (tortoise) and Śeṣanāga (Serpent named Śeṣa) respectively with the mantras : 'Auṁ ādhāra-śaktaye namaḥ', 'Auṁ Kūrmāya namaḥ', 'Auṁ Śeṣāya namaḥ' and then

place the base-vessel for water with the Mantra 'Auṁ hrīm phaṭ'.

Thereafter, worshipping the base-vessel with the mantra 'Auṁ maṁ \ahnimaṇḍalāya namaḥ', the Sādhaka should wash the Mahāśaṁkha (human skull) with 'huṁ phaṭ' mantra and place it on the base-vessel with the recitation of Sthīṁ Iḥja.

Then, the Mahāśaṁkha should be worshipped with the following four mantras : (i Hrām hrīm hrūm Kālī Kapālāya namaḥ; (ii) Strām Strīm Strūm Tārīṇī Kapālāya namaḥ; (iii) Hām hīm hūm Nīlā Kapālāya namaḥ; and (iv) Hrīm Strīm hūm Svarga Kapālāya sarvādhārāya sarvaya sarvodbhāya sarvaśuddhimayāya sarvāsura-rudhirāruṇāya śubhrāya surā-bhājanāya devī Kapālāya namaḥ.

After worshipping the Mahāśaṁkha with the above four mantras, the solar orb should be worshipped with the mantra 'Auṁ suryamaṇḍalāya namaḥ'. Then, reciting the Mūla-mantra, the Sādhaka should fill the vessel with water, conceiving it as wine, and drop fragrance flowers and rice in it and show Trikhāṇḍā Mudrā to it.

Then, worshipping in that water the lunar orb with the mantra 'Auṁ Somamaṇḍalāya namaḥ', consecrate that water eight times with the mantra 'Auṁ hrīm śrīm auṁ hrīm trīm huṁ phaṭ hsaṇ hūm'.

After this, adding Tīrtha-water (wine) in that water with 'Hrīm', the Śaṁkha and Yoni Mudrā should be shown to it.

Trikhāṇḍā Mudrā – Hold the palms so that their back

touch each other and both the thumbs should also be similarly held so as to touch each other. The Tarjinī fingers should be bent and placed within the Anāmā fingers. O Maheśvara, the little fingers should remain in their own positions. This is Trikhanda Mudrā used for the ritual of invoking the Goddess Tripurā.

Śaṁkha Mudrā – The left thumb should be held with the fist of the right hand. Then, the fist is turned to face upwards and its thumb extended. The remaining fingers of the left hand should be spread but kept together and touch the right thumb. Thus is formed the Śaṁkha Mudrā which is the bestower of all prosperity.

Yoni Mudrā – Both the little fingers should be kept touching each other. The respective ring fingers are held upwards and placed beneath the two middle fingers touching each other. The tip of the two thumbs should be touching each other. This is called the Yoni Mudrā.

तत्रवृत्ताष्टषट्कोणं ध्यात्वा देवीं विचिन्तयेत् ।

पूर्वोक्तां पूजयित्वैनां मूलेनाथप्रतर्पयेत् ॥ ८३ ॥

तर्जनी मध्यमानामाकनिष्ठाभिर्महेश्वरी ।

सांगुष्ठाभिश्चतुर्वारं महाशङ्खस्थिते जले ॥ ८४ ॥

खं रेफमनुविन्द्वाढ्यं भृगुमन्विन्दुयुक्तया ।

ध्रुवाद्येन नमोन्तेन तर्प्यादानन्दभैरवम् ॥ ८५ ॥

ततस्तेनार्च्यतोयेन प्रोक्षेत्पूजनसाधनम् ।

योनिमुद्रां प्रदर्शयथ प्रणमेद्भवतारिणीम् ॥ ८६ ॥

tatravṛttāṣṭaṣaṭkoṇaṁ dhyātvā devīm vicintayet,

pūrvoktāṁ pūjayitvainaṁ mūlenāthapratarpayet ॥ 83 ॥

tarjanī madhyamānāmākaniṣṭhābhirmahēśvarī,

sānguṣṭhābhīścaturvāraṁ mahāśaṁkhaṣṭhite jale ॥ 84 ॥

khaṁ rephamanuvindvādhyāṁ bhṛgumanvinduṣyuktayā,

dhruvādyena namontena tarpyādānandabhairavam || 85 ||
tatastenārghyatoyena prokṣetpūjanasādhanaṃ,
yonimudrāṃ pradarśyātha praṇamedbhavatāriṇīm || 86 ||

Conceiving a Yantra consisting of a circle, eight petals and hexagon in the water of the Arghya-vessel, the Sādhaka should meditate upon the Goddess and worship Her with the Mūla mantra.

Thereafter, joining the Index finger (Tarjanī), middle finger (madhyamā) ring finger (Anāmā) and the little (Kanīṣṭhā) finger with the thumb, water oblation should be given four times to the Devī with Mūla-mantra.

Kha=h, repha=r, Manu and dot=auṃ, i.e. Hrauṃ; then making, as before, 'Ha' with Bhṛgu (sa) i.e. hsaṃ, and adding Dhruva (Auṃ) in the beginning and namaḥ at the end, makes the mantra 'Auṃ hrauṃ hsaṃ namaḥ'. With this mantra water-oblations should be offered to Ānanda-Bhairava.

Thereafter, sprinkling water from the Arghya-vessel on all the materials of worship, the Sādhaka should show Yoni Mudrā and bow down to Bhava Tāriṇī.

विधानमध्ये संप्रोक्तं सर्वसिद्धिप्रदायकम् ।
 पूर्वोक्ते पूजयेत्पीठे पद्मे षट्कोणकर्णिके ॥ ८७ ॥
 धरागृहावृत्ते रम्ये देवीं रम्योपचारकैः ।
 महीगृहचतुर्दिक्षु गणेशादीन्प्रपूजयेत् ॥ ८८ ॥

vidhānamadhye samproktaṃ sarvasiddhipradāyakam,
pūrvokte pūjayetpīṭhe padme ṣaṭkoṇakārṇike || 87 ||
dharāgṛhāvṛte ramyē devīm ramyopacāraṅkaiḥ,
mahīgṛhacaturdikṣu gaṇeśādīnprapūjayet || 88 ||

The procedure of worship – The procedure for

worship, which is the fulfiller of all desires, has already been described in the middle of this Tārāṅga.

The Goddess should be worshipped on the Pīṭha enclosed with a Bhūpura with all the pleasant Upacāras in the hexagonal pericarp and the eight petals. Around the square pedestal the Gaṇeśa and others should be worshipped.

Procedure for the worship of Tārā – First of all, finishing the rituals from remembering in the morning to bathing, the Sādhaka should sip water in the following manner :

The Ācamana should be performed methodically with these three mantras : (i) Auṁ hrīm trīm hūm phaṭ; (ii) Hrīm trīm hūm phaṭ; and (iii) Hrīm trīm hum. Or, according to Āgama-tattva-vilāsa, perform Ācamana with these three mantras : (i) Auṁ 'gra-tārāyai namaḥ; (ii) Auṁ Ekajaṭāyai namaḥ; and (iii) Auṁ Nīla-sarasvatyai namaḥ. Then, hands should be washed with 'hrīm' lips be cleaned with 'Strīm hūm' and hands washed again with 'phaṭ'.

Thereafter, the specified spots should be touched with the following mantras : Auṁ Vairocanāya namaḥ—Vadane. Auṁ Śaṁkhāya namaḥ - Dakṣa-nāsāyām. Auṁ Pāṇḍavāya namaḥ—Vāma-nāsāyām. Auṁ Padmanābhāya namaḥ—l'akṣanetre. Auṁ Amitābhāya namaḥ—Vāma-netre. Auṁ Nāmakāya namaḥ—Dakṣakarṇe. Auṁ Bhāmakāya namaḥ - Vāmakarṇe. Auṁ Tāvakāya namaḥ—Nābhau. Auṁ Padmāntakāya namaḥ—Vakṣe. Auṁ Yamāntakāya namaḥ Śīrasi. Auṁ Vighnāntakāya namaḥ Dakṣaskandhe. Auṁ Narāntakāya namaḥ—Vāmaskandhe.

Performing the Ācamana, etc. in this manner, the Sādhaka should proceed to the place of Sādhanā.

Place of Sādhana — It is said in the Nīla Tantra (III. 1ff.) and the Mahāphetkārīṇī Tantra that a place around which upto 10 miles there may be no other Śiva-līṅga except one, is called Ekaliṅga. By performing Sādhana at such a place the Sādhaka easily obtains fructification of his mantras. Apart from such a place, a cremation ground, desolate house, road crossing, battlefield, Yoni-maṇḍala, forest-garden, temple of any Deity, Śiva's temple, water reservoir, bank of Ganges, mountain, Corpse-seat, seat beneath which human skulls may be buried, have also been recommended as fruitful for the Sādhana of Tārā.

Resorting to such a place of Sādhana, the Sādhaka should take water with the mantra 'Auṁ vajrodake huṁ phaṭ', because water taken thus becomes purified. This water should be kept by the Sādhaka for worship.

Taking some water out of this with the mantra 'Auṁ hrīm svāhā', the Sādhaka should wash his feet. Then, putting on rings of Kuśa, as representatives of gold and silver, in the Index finger (Tarjanī) and Ring finger (Anāmā), sip water with the mantra 'Auṁ hrīm suviśuddha-dharma-sarva-pāpāni śāmyāśeṣa-vikalpāna-panaya svāhā'.

After these preliminary rituals the Sādhaka, meditating upon the cremation ground, should conceive there a Kalpa-vṛkṣa (wish-fulfilling divine tree) and, at its root, a Maṇipīṭha (jewel pedestal) ornamented with various jewels and adorned with the presence of Gods and sages. It should be conceived that in that cremation ground various Śivās (female attendants of Lord Śiva) are roaming in joyous mood here and there in the hope of getting flesh and bones. All around the place corpses, severed skulls and embers of

funeral pyres are scattered. Meditating upon the Devī there according to Śloka 39-40 above, as seated on the jewelled pedestal in the cremation ground, the Sādhaka should tie his tuft of hair on the crown with the mantra : 'Auṁ maṇḍhari-vajriṇi śikhariṇi sarva-vaśaṁkariṇi kaṁ hūṁ phaṭ svāhā'.

Then, sprinkling water with the Mantra 'Auṁ rakṣa rakṣa hūṁ phaṭ svāhā', purify the ground and with the mantra 'Auṁ sarva-vighnānutaśāraya hūṁ phaṭ svāhā' and Nārāca Mudrā, throwing rice, the Sādhaka should drive away divine, atmospheric and earthly obstacles.

After this, inviting the ground with the mantra 'Auṁ pavitra-vajrabhūme hūṁ phaṭ svāhā', spread Komalāsana, Viṣṭarāsana or Kambalāsana, on the ground.

Komalāsana — It has been specified in the Śrīkrama Tantra that the corpse of a child upto five years of age, whose head may not have been shaved so far, or the corpse of an aborted foetus between five to ten months, are called Komalāsana. According to Nīla Tantra, the corpse of 5 years' old child, whose hair shaving and sacred thread ceremonies may not have been performed, is called a Komalāsana.

Viṣṭarāsana — If an Āsana (seat) is woven by a Baṭuka with 100 Kuśās and consecrated with a corpse, is called Viṣṭarāsana. This seat should be one or two hands long and square in shape.

Kambalāsana — A seat of black deer-skin, lion-skin or knitted with wool is called a Kambalāsana. Some Ācāryas believe that even such a seat should also be consecrated with a corpse.

Conceiving any of the above seats as Corpse-seat, the Sādhaka should make a square Maṇḍala over it, consisting

of four doors, with the mantra 'Auṁ āsurekhe vajrarekhe hūṁ svāhā' and after worshipping it, assume his seat on it in Svastikāsana posture.

As soon as the Sādhaka assumes his seat, he should tie a self-protective knot at the tip of his clothes with the mantra 'Auṁ maṇidhari-vajriṇi mahāpratisare rakṣa rakṣa hūṁ phaṭ svāhā' and then purify his body, tongue and mind by performing comprehensive Nyāsa with the mantra "Auṁ āṁ hrīm svāhā".

Then, performing the purification of the bodily elements (Bhūta-śuddhi) and infusing life according to the method described in Ślokas 60-63 above, the Sādhaka, conceiving his Self as the Form of Tārīṇī, perform Prāṇāyāma in the following manner :

Pūraka (Inhalation) should be performed through the left nostril till 4 repetitions of Mūla mantra; then retain breath (Kumbhaka) by closing both nostrils till 16 repetitions of the Mūla-mantra; and finally Exhale (Recaka) the breath through the right nostril till 8 repetitions of the Mūla-mantra. Similarly, perform Inhalation through the right nostril, Retain by stopping both the nostrils and then Exhale through the left nostril. The duration of each of these processes should respectively be till 4, 16 and 8 repetitions of the Mūlamantra. Similarly, the same set of Inhalation through the left, Retention through both and Exhalation through the right nostril should be performed a third time. Thus three Prāṇāyāmas should be performed.

Thereafter, performing Ṛṣyādi-nyāsa according to the method described in the commentary of Śloka 4 above, the

Nyāsa of Letters should be performed according to the Kālī Tantra in the following manner :

Varṇa-nyāsa (Nyāsa of Letters) – Aīn Āin iin īin
uīn ūin ṛin ṛīn ḷin ḷīn namo Hṛdī. Eīn aīn oīn auīn aīn aḥ
kaīn khaīn gaīn ghaīn namo Dakṣa-bhuje Nāin caīn chaīn jaīn
jhaīn nāin ṭaīn ṭhaīn ḍaīn ḍhaīn namo Vāma bhuje. Nāin taīn
thaīn daīn dhaīn naīn paīn phaīn baīn bhaīn namo Dakṣiṇa-
jaṅghāyāma. Maīn Yaīn raīn laīn vaīn śaīn ṣaīn saīn haīn laiīn
kṣaīn namo Vāma-jaṅghāyām.

After this, performing Dhyāna methodically, as described in the commentary of Ślokas 9–34, Śoḍhā Nyāsa should be performed. Then, performing Karāṅga-nyāsa, according to the method described in Ślokas 35–38, the Sādhaka should, remembering the Devī perform the rituals of binding the quarters (Digbandhana) with ‘Choṭikā Mudrā’ by clapping thrice with the Index and middle fingers. After this, performing seven times comprehensive Nyāsa with the mantra “Hrīm trīm hum phaḥ”, meditate and worship the Devī with the Mūla mantra. Thereafter, according to the method described in Ślokas 69–82, place the Water-vessel on his left and worship the Mahāśaṅkha. Then, according to the method described in Ślokas 83 to 86, perform Tarpaṇa and sprinkle water over the materials of worship.

Special Commentary – According to Phetkārīṇī Tantra, after performing Bhūta-śuddhi, the Sādhaka should perform Prāṇāyāma, Ṛṣyādi-nyāsa and Śoḍhā-nyāsa and then worship the Devī. The above method of worship described by the author of Mantra Mahodadhi is in accordance with the method prescribed in Yāmala works.

Yantra for worship – The Tārā Devī should be

worshipped on a beautiful Yantra (mystic diagram) consisting of a hexagonal pericarp, eight petals and surrounded by a square pedestal (See figure 6).

Worship of the Pedestal – In the pericarp worship should be performed with these mantras : Auṁ ādhāraśaktaye namaḥ; Auṁ Prakṛtyai namaḥ; Auṁ Kamaḥhāya namaḥ; Auṁ Ścāya namaḥ; Auṁ Sudhāmbudhaye namaḥ; Auṁ Maṇidvīpāya namaḥ. Auṁ Cintāmaṇi grhāya namaḥ; Auṁ Śmaśānāya namaḥ; Auṁ Kalpavṛkṣāya namaḥ.

In the mouth of the Pericarp, worshipping with the mantra 'Auṁ ratnavedikāyai namaḥ', above the pericarp worship should be performed with 'Auṁ Maṇipīṭhāya namaḥ'.

Then, on the four sides, worship should be performed with the following mantras : Auṁ munibhyo namaḥ; Auṁ Devebhyo namaḥ; Auṁ bāhumāṁsāsthi modamāna Śivābhyo namaḥ.

Then in the eight petals of Āgneyādi quarters, worshipping with the mantras 'Auṁ medhāyai namaḥ; Auṁ prajñāyai namaḥ; Auṁ prabhāyai namaḥ; Auṁ Vidyāyai namaḥ; Auṁ Dhiyai namaḥ; Auṁ Dhṛtyai namaḥ; Auṁ smṛtyai namaḥ. Auṁ buddhayai namaḥ; Auṁ Vidyēśvāryai namaḥ', the Sādhaka should offer Āsana with the Pīṭha mantra "shauṁ sarasvatī yogapīṭhātmane namaḥ". Thereafter, imagining the Form of Devī with the Mūla-mantra, he should worship with Dhyāna and Āvāhana (invocation), etc. rituals.

Then, conceiving the Goddess as one with his own Self and holding Dūrvā, rice, red sandal and flowers in the Anjali (cavity formed by joining both palms), the Sādhaka should meditate upon the Devī as follows :

“Kharvāṇīla viśāla-piṅgala-jaṭājūṭaikaṇāgairiyutā; Jāḍyaṁ nyasya Kapālake trijagatām hantyuḡratārā svayam”.

“Pratyālīḍha-padārpitāṅghri-śava-hṛd-ghorāttahāsā parā; Khaḍgendīvara-karṭṭ-kharpara-bhujā hūmkāra-bījodbhavā”.

That is “Tārā devī, in an aiming position, is standing with her both feet on the heart of corpse-like Śiva. With a horrid laughter, she is holding in Her four hands respectively the sword, blue lotus sickle and a pot of skull. She has originated from the Hūmkāra-bīja, is blue complexioned and dwarfish in size. On Her head is a single plait of reddish brown colour and numerous snakes. Such an Ugratārā Devī Herself destroys the stupor of the three worlds”.

Meditating thus upon the Goddess, the Sādhaka should conceive the Mātrkā Yantra in the flowers held in his Añjali. Then, piercing the six Cakras with the Mūla-mantra, the activated and Conscious Devī should be united with the Parama Śiva seated in the pericarp of the Thousand-petalled lotus situated in the head, and establish Her there to rest in the milky ocean of nectar of the Thousand-petalled lotus. Thereafter, bringing the Conscious Devī, greedy of nectar, through the nostril which may be flowing at the moment, into the flowers held in the Añjali and imagining Her Form, She should be invoked. Thus invoking the Devī in the flowers held in the Añjali, those flowers should be placed on the Yantra or Idol of the Devī. Then, the Sādhaka should recite the following prayer : “Auṁ Deveśi bhaktisulabhe parivāra samanvite. Yāvattvām pūjayiṣyāmi tāvattvām susthīrā bhava.”

After this, following rites should be performed : Ava-
guṇṭhana with Hūm, Sakalīkaraṇa with Aṅga-nyāsa mantra,

Amṛtīkaraṇa with 1 henu Mudrā and Paramīkaraṇa with Paramīkaraṇa Mudrā. Also showing the Bhūtinī, Ākarṣiṇī and Yoni, etc five Mudrās and infusing life with 'Auṁ āṁ hrīm krauṁ svāhā', etc. mantras the Sādhaka should worship the Devī with Ṣoḍaśopacāra (sixteen ancillary rites) or Pañcopacāra (five ancillary rites).

In the process of worship the Āsanas, etc. Upacāras (ancillary rites) should be offered with the following mantras¹ :

"Strīm hrīm huṁ phaṭ Srīmadekajaṭe vajrapuṣpa-pratīccha huṁ phaṭ svāhā"—this mantra should be repeated on the dotted space before each of the following sentences :

...Idamāsanam śrīmadekajaṭāyai namaḥ.etatpādyam śrīmadekajaṭāyai namaḥ.idamarghyam śrīmadekajaṭāyai svāhā.idamācamanīyam śrīmadekajaṭāyai svadhā.eṣa madhuparkaḥ śrīmadekajaṭāyai svadhā.Snānīyam śrīmadekajaṭāyai nivedayāmi.punarācamanīyam śrīmadekajaṭāyai svadhā.eṣa gandhaḥ śrīmadekajaṭāyai namaḥ.etāni puṣpāṇi śrīmadekajaṭāyai vausaṭ.

1. According to Vidyādharaṇḍya and the author of Tārīṇī-nirṇaya the mantras for offering the Upacāras of worship are as follows : "Auṁ bhagavatyekajaṭe hrīm (viśuddha-dharmagātri) sarvapāpāni śamaya sarvavikalpānapanaya huṁ phaṭ svāhā pādyam namaḥ. Auṁ hrīm Maṇidhara vajriṇi mahāpratisare idamarghyam svāhā. Auṁ Tārīṇī hrīm idamācamanīyam svadhā. Auṁ hrīm Kapālike madhuparkaḥ svadhā. Auṁ śrīmadekajaṭe idamācamanīyam sugandhijalam namaḥ. Auṁ Tārīṇī hrīm punarācamanīyam svadhā. Auṁ paramānanda saurabhya-paripūrṇa

After this, offering five Puṣpāñjalis with the Mūla-mantra, perform the following rites with the respective mantras :

(a) Offer Dhūpa with the mantra "Strīm hrīm huṃ phaṭ śrīmadekajaṭe vajrapuṣpa-pratīccha hūṃ phaṭ svāhā eṣa Dhūpo śrīmadekajaṭāyai namaḥ".

(b) worshipping the bell with the mantra "Auṃ jayadhvani mantramāta svāhā" and ringing it, show the lamp raising it upto the height of the eyes of the Devī with the mantra "Strīm hrīm huṃ phaṭ śrīmadekajaṭe vajra-puṣpa-pratīccha hūṃ phaṭ svāhā eṣa Dīpa śrīmadekajaṭāyai namaḥ".

and (c) Offering three Puṣpāñjalis with the Mūla-mantra, submit the Naivedya (Offerings of eatables).

पाशांकुशौ कपालं च त्रिशूलं दधतं करैः ।

अलङ्कारचयोपेतं गणेशं प्राक्समर्चयेत् ॥ ८९ ॥

कपालशूले हस्ताभ्यां दधतं सर्पभूषणम् ।

श्वयूथवेष्टितं रम्यं वटुकं दक्षिणेर्चयेत् ॥ ९० ॥

digantaram Gṛhāṇa paramaṃ gandhaṃ kṛpā parameśvari. Śrīmadekajaṭe eṣa gandho namaḥ. Auṃ turīya-vana-sambhūtaṃ nānāguṇa-manoharam. Ānanda-saurabhāṃ puṣpaṃ gr̥hyatāṃ parameśvari. Śrīmadekajaṭe etāni-puṣpāṇi vaṣaṭ."

Offering the Upacāras from Pādyā (water for washing the feet) to flower with the above mantras, the Sādhaka should worship the Devī, offer five Puṣpāñjalis, then offer Dhūpa with 'Vanaspati śrīmadekajaṭe eṣa Dhūpo namaḥ', ring the bell, worship it and then show the lamp with the following mantras : "Auṃ supra-kāśo mahādīpaḥ sarvatastimirāpahaḥ. Savāhyābhyantaraṃ jyotirdīpoḍayaṃ pratigr̥hyatāṃ. Śrīmadekajaṭe eṣa dīpo namaḥ".

असिशूलकपालानि ढमरं दधतं करैः ।
 कृष्णं दिगम्बरं क्रूरं क्षेत्रपं पश्चिमे यजेत् ॥ ९१ ॥
 कपालं ढमरं पाशं लिङ्गं सम्बिभ्रतीकरैः ।
 अन्त्राकल्पा रक्तवस्त्रा योगिनीरुत्तरेयजेत् ॥ ९२ ॥
 अक्षोभ्यं प्रयजन्मूर्ध्नि देव्यामन्त्रशृषिं शुभम् ।
 अक्षोभ्यवज्रपुष्पं च प्रतीच्छानलवल्लभा ॥ ९३ ॥
 अक्षोभ्यपूजने मन्त्रः षट्कोणेषु षडङ्गकम् ।
 वैरोचनं चामितामं पद्मानाभाभिधं तथा ॥ ९४ ॥
 शंखं पाण्डुरसंज्ञं च दिग्दलेषुप्रपूजयेत् ।
 लामकां मामकां चैवपाण्डुरां तारकां तथा ॥ ९५ ॥
 विदिग्गताब्जपत्रेषु पूजयेदिष्टसिद्धये ।
 सविन्दुनामाद्यर्णाद्याःसम्बुध्यन्तास्तथाभिधाः ॥ ९६ ॥
 वज्रपुष्पप्रतीच्छाग्निप्रियान्ताःप्रणवादिकाः ।
 वैरोचनादिपूजायां मनवः परिकीर्तिताः ॥ ९७ ॥
 भृगृहस्य चतुर्द्वार्यु पद्मान्तकयमान्तकौ ।
 विघ्नान्तकाभिधं पश्चान्नारान्तकमथोयजेत् ॥ ९८ ॥
 शक्रादींश्चापिवज्रादीन्पूजयेत्तदनन्तरम् ।

pāśāṁkuśau kapālaṁ ca triśūlaṁ dadhataṁ karaiḥ,
alaṅkāracayopetaṁ gaṇeśaṁ prākṣamarcayet ॥ 89 ॥
kapālaśūle hastābhyāṁ dadhataṁ sarpaḥbhūṣaṇam,
śvayūthaveṣṭitaṁ ramaṇaṁ batukaṁ dakṣiṇercayet ॥ 90 ॥
asiśūlakapālāni ḍamaruṁ dadhataṁ karaiḥ,
kṛṣṇaṁ digambarāṁ krūraṁ kṣetrapaṁ paścime yajet ॥ 91 ॥
kapālaṁ ḍamaruṁ pāśaṁ liṅgaṁ sambibhratīkaraiḥ,
antrākālpā raktavastrā yoginīruttareyajet ॥ 92 ॥
akṣobhyaṁ prayajannmūrdhni devyāmantraṁśiṁ śubham,
akṣobhyavajrapuṣpaṁ ca pratīcchānalavallabhā ॥ 93 ॥
akṣobhyapūjane mantraḥ ṣaṭkoneṣu ṣaḍaṅgakam,
vairocanaṁ cāmītābhaṁ padmānābhābhidhaṁ tathā ॥ 94 ॥
śaṁkhaṁ paṇḍurasañjñāṁ ca digdaleṣuprapūjayet,

lāmakāṁ māmakāṁ caivapāṇḍurāṁ tārakāṁ tathā ॥ 95 ॥
vidiggatābhjapatreṣu pūjayediṣṭa siddhaye,
sabindunāmādyarṇādyāḥ sambudhyantāstathābhidhāḥ ॥ 96 ॥
vajrapuṣpaṁpratīchāgnipriyāntāḥ praṇavādikāḥ,
vairocanādīpūjāyāṁ manavaḥ parikṛtītāḥ ॥ 97 ॥
bhūgṛhasya caturdvārṣu padmāntakayamāntakau,
vighnāntakābhidhāṁ paścānnārāntakamathoyajet ॥ 98 ॥
śakrādīmścāpivajrādīpūjayettadanontaram,

Worship of the Āvaraṇas (Coverings) – Holding noose, goad, skull and trident, adorned with various ornaments, the Gaṇeśa should be worshipped on the eastern door of the Pīṭha.

Holding skull and trident, adorned with the ornaments of Serpents and surrounded by a pack of dogs, the Baṭuka Bhairava should be worshipped on the southern door.

Holding in his four hands respectively sword, trident, skull and Damarū, black in complexion, naked and cruel faced Kṣetrapāla should be worshipped on the western door.

Holding in her hands respectively a skull, Damarū, noose and a Liṅgam and dressed in red clothes, the Yoginīs should be worshipped on the northern door.

The mantra for the worship of Ṛṣi Akṣobhya is : “Akṣobhya-vajrapuṣpaṁ-pratīccha svāhā”. Worshipping with this mantra the Ṛṣi Akṣobhya, seated in the form of a serpent on the head of the Goddess, the Sādhaka should perform the Ṣaḍaṅga-pūjā in the six corners of the hexagon.

Then, in the petals of east, etc four quarters, Vairocana, Amitābha, Padmanābha and Śaṁkhaṇḍu should be worshipped. In the petals of Āgneya, etc. sub-quarters, Lāmakā,

Māmakā, Pāṇḍurā and Tārakā should be worshipped for the fructification of desires. For the purpose of worship, the Mantras formed by putting these names (Vairocana, etc.) in the Vocative case, should be preceded with 'Aum' and the first letter of the name with dot and followed by "Vajrapuṣpa-pratīccha svāhā".

On the four doors of the Bhūpura (outer square enclosing the Yantra), worshipping Padmāntaka, Yamāntaka, Vighnāntaka and Nārāntaka, the Indra, etc. Guardians of the Quarters and their Vajra, etc weapons should be worshipped.

C. Procedure of worship of the Coverings – Worshipping the Goddess according to the method described above and showing the Yoni-mudrā, the Sādhaka, uttering "devī ājñāpaya āvaraṇaṁ te pūjayāmi", should obtain the permission of the Devī and then begin the worship of the Coverings.

Meditating according to Śloka No. 89 above, Gaṇeśa should be worshipped on the eastern door of the Pīṭha with the mantra "aum hrīm gaṁ gaṇeśāya namaḥ".

Meditating according to Śloka No 90 above, Baṭukabhairava should be worshipped on the southern door with the mantra "aum hrīm baṁ baṭukāya namaḥ".

Meditating according to Śloka No. 91 above, the Kṣetrapāla should be worshipped on the western door with the mantra "aum hrīm kṣaṁ kṣetrapālāya namaḥ".

Meditating according to Śloka No. 92 above, the Yoginīs should be worshipped on the northern door of the pedestal with the mantra "aum yaṁ yoginībhyo namaḥ".

After this the primary Guru of this Vidyā (Mantra), the Akṣobhya Rṣi, seated on the head of the Devī, should be

worshipped with the mantra "auṁ akṣobhya vajra-puṣpaṁ-pratīccha svāhā".¹

¹It is said in the Tārā-tantra and Phetkārīṇī-tantra that after the worship of Akṣobhya Ṛṣi, the lines of Divya-guru, Siddha-guru and Mānava-gurus should be worshipped on the northern side of the pedestal from Vāyavya to Īśāna corners.

According to Tārā-tantra Urdhvakeśa, Vyomakeśa, Nīlakaṇṭha and Vṛṣadhvaja are Divya Gurus. Vaśiṣṭha, Karma-nātha, Mīnanātha Maheśvara and Harinātha are Siddha Gurus. Tārāvātī, Bhānumatī, Jayā, Vidyā, Mahodarī, Sukhānanda, Paramānanda, Pārijāta, Kulēśvara Virūpākṣa and Pheravī are Mānava Gurus. All these are the Kula Gurus of Tārādevī.

In the worship of the Gurus, at the end of their names, the word "ānandanātha" and at the end of Female Gurus, the word "ambā" should be added and then, by putting "vajrapuṣpa pratīccha svāhā", completes their mantras for worship, such as : Ūrdhva Keśānandanātha vajrapuṣpa pratīccha svāhā. Vyoma Keśānandanātha vajrapuṣpa pratīccha svāhā. Nīlakaṇṭhānandanātha vajrapuṣpa pratīccha svāhā. Vṛṣadhvajānandanātha vajrapuṣpa pratīccha svāhā.

The mantras for the Female Gurus are formed as follows : Tārāvatyāmbā vajrapuṣpa pratīccha svāhā.

According to Tārā-tantra the worship of these Gurus fructifies all the desires; hence they should invariably be worshipped. However, if the Sādhaka is unable to do so, then he should at least complete the worship of Akṣobhya Ṛṣi. According to the Phetkārīṇī-tantra, the Devī Herself says : "My worshipper should definitely worship the Akṣobhya Ṛṣi seated on my head."

Then, Śaḍaṅga worship should be performed in the filaments in the Agni, Īśāna, Vāyu, Nairṭya corners, in the centre and in all the quarters in the following manner : Hrām Ekajaṭāyai hr̥dayāya namaḥ-Āgneye. Hrīm Tāriṇyai Śīrase svāhā-Īśānye. Hrūm Vajrodakāyai śikhāyai vaṣaṭ-Vāyavye. Hraim Ugrajaṭāyai kavacāya hum-Nairṭye. Hraum Mahā-parisarāyai netra-trayāya vauṣaṭ-Madhye (centre). Hraḥ Piṅograikajaṭāyai astrāya phaṭ-Caturdikṣu (in all the four quarters).

After this¹, in all the petals of East, etc. quarters, Vairocana, etc. should be worshipped and then in the petals of Āgneya, etc. corners, Lāmakā, etc. should be worshipped, with the following mantras : Auṁ (vaiṁ) Vairocana Vajrapuṣpa pratīccha svāhā². Auṁ (aṁ) Amitābha Vajrapuṣpa pratīccha svāhā. Auṁ paṁ Padmanābha.... (here and in all the subsequent mantras, repeat the phrase 'Vajrapuṣpa pratīccha svāhā'). Auṁ Śaṁ Saṁkhanābha.... Auṁ Lāṁ Lāmike.... Auṁ māṁ Māmike ... Auṁ Pāṁ Pāṇḍure.... Auṁ tāṁ Tārake.... .

¹According to Phetkārīṇī-tantra, after the Śaḍaṅga worship, in the roots of the petals of the east, etc. quarters, the eight Yoginīs named Mahākālī, Rudrāṇī, Ugrā, Bhīmā, Ghorā, Iḥrāmarī, Mahārātri and Bhairavī should be worshipped. Their mantras are formed with their names and 'Auṁ' and 'namaḥ' respectively in the beginning and, at the end, viz. "Auṁ Mahākālyai namaḥ", etc.

²According to Nīla Tantra and Siddha-sārasvata, mantras for the worship of these Deities are formed by putting their names followed by "Vajrapuṣpa pratīccha hūm phaṭ svāhā".

Then, on the four doors of the Bhūpura, Padmāntaka, etc. should be worshipped with the following mantras in the order of east, etc. directions : Auṁ paṁ Padmāntaka Vajrapuṣpa pratīccha svāhā Auṁ Yaṁ Yamāntaka Vajrapuṣpa pratīccha svāhā. Auṁ viṁ Vighnāntaka Vajrapuṣpa pratīccha svāhā. Auṁ nām Nārāntaka Vajrapuṣpa pratīccha svāhā.

Then, in the East, etc. directions of the Bhūpura (square enclosing the Yantra), Indra, etc. Guardians of the quarters should be worshipped with the following mantras : Auṁ lām Indrāya devādhipataye namaḥ—Pūrve. Auṁ rām Agnaye tejodhipataye namaḥ—Āgneye. Auṁ yām Yamāya Pretādhipataye namaḥ—Dakṣiṇe. Auṁ kṣām Nirṛtaye rakṣodhipataye namaḥ—Nairṛtye. Auṁ vām Varuṇāya Jalādhipataye namaḥ—Pāścīme. Auṁ yām Vāyave Prāṇādhipataye namaḥ—Vāyavye. Auṁ sām Somāya Tārādhipataye namaḥ—Uttare, Auṁ hām Īśānāya Gaṇādhipataye namaḥ—Īśāne. Auṁ ām Brahmaney Prajādhipataye namaḥ—Pūrveśānayormadhye Auṁ hrīm Anantāya Nāgādhipataye namaḥ—Nirṛti-Varuṇayormadhye.

And, in the end, outside the square (Bhūpura), in the east, etc. quarters near the Guardians of the quarters, their weapons should be worshipped with the following mantras : Auṁ Vajrāya namaḥ. Auṁ Śaktaye namaḥ. Auṁ Daṇḍāya namaḥ. Auṁ Khaḍgāya namaḥ. Auṁ Pāśāya namaḥ. Auṁ Amkuśāya namaḥ. Auṁ Gadāyai namaḥ. Auṁ Śulāya namaḥ. Auṁ Padmāya namaḥ. Auṁ Cakrāya namaḥ.

Completing the worship of the Coverings in this manner, the Sādhaka should offer 5 Puṣpāñjalis and then perform Japa methodically.¹

¹According to Māyā and Sarasvatī Tantras, in the Japa of Tārā-mantra the knowledge of Kullikā and its Nyāsa is

एवं सम्पूजयेद्देवीं पाण्डित्यं धनमद्भुतम् ॥ ९९ ॥

पुत्रान्पौत्रान्सुखं कीर्तिं लभते जनवर्यताम् ।

evam sampūjayeddevīm paṇḍityaṁ dhanamadbhutam ॥ 99 ॥

putrānpautrānsukhaṁ kīrtiṁ labhate janavaśyatām,

Performing worship of Devī in this manner, a Sādhaka obtains erudition, wealth, sons-grandsons, comfort and fame and also the power of Captivating others.

तारो माया श्रीमदेकजटेनीलसरस्वति ॥ १०० ॥

महोग्रतारे देवालः सनेत्रोगदियुग्मकम् ।

necessary. A Sādhaka, who performs the mantra-japa of Tārā without performing a Nyāsa of Kullikā in the head may develop Neurosis or may even die. Hence, before Her Japa, the Nyāsa of Kullikā should definitely be performed on the head with the mantra "Auṁ hrīṁ strīṁ hūṁ".

After this, the Japa should be performed with a Rahasya-mālā or a Mahāśaṁkha-mālā. Phetkārīṇī-tantra says that Mālā (Rosary) made of bones of the skull of a man is called Mahāśaṁkha-mālā. This kind of Rosary is specially fruitful in the Japa of Tārā-mantra. It is said in the Nīla-tantra that in the absence of a Rosary of Mahāśaṁkha a Rosary of Pravāla (Coral) or Sphaṭika (Quartz) should be used.

Procedure for the Japa of the Mantra – In the Mūlādhāra, Svādhiṣṭhāna and Maṇipūra Cakras, the three Bījas, Hrīṁ Strīṁ and Hūṁ, brilliant like millions of lightnings, respectively pervade them in an inter-twinned manner. In the heart is situated the "phaṭ" Bīja in all its brilliance. Meditating thus and then performing the Japa, a Sādhaka becoming free of his great sins, obtains all the fruits and omniscience.

सर्वभूतपिशाकूर्मो दीर्घोऽग्निर्मेऽस्मान्प्रसः ॥ १०१ ॥

प्रभृगुर्ममजाड्यं च च्छेदयद्वितयं रमा ।

मायास्त्राग्निप्रियांतोयं द्विपञ्चाशल्लिपिर्मुनुः ॥ १०२ ॥

अनेन नित्यपूजान्तेऽन्वहंदेव्यै बलिं हरेत् ।

एवं सिद्धे मनौ मन्त्री प्रयोगान्विदधीत च ॥ १०३ ॥

tāro māyā śrīmadekajaṭe nīlasarasvati ॥ 100 ॥

mahogratāre devālaḥṣanetrogadiyugmakam,

sarvabhūtapīśākūrmo dīrghognirmerusāngrasaḥ ॥ 101 ॥

grabhṛgurmamajāḍyaṁ ca cchedayadvitayaṁ ramā,

māyāstrāgnipriyāntoyaṁ dvipañcāśallipirmanuḥ ॥ 102 ॥

anena nityapūjānte'nvahamdevyai baliṁ haret,

evam siddhe manau mantrī prayogaṇvidadhīta ca ॥ 103 ॥

The mantra for Sacrifice (Bali) after worship –

Tāra (Auṁ), Māyā (hrīm), then 'śrīmadekajaṭe nīla-sarasvati mahogratāre de' then Bāla with eyes (vi), pair of Gadi (kha kha), then 'sarva-bhūta-pīśāca', then Kūrma (ca), long Agni (rā), meru (kṣa), Eḥgu (sa), 'grasa-grasa', Bhṛgu (sa), then 'mama jāḍyaṁ', two times 'chedaya chedaya', then Ramā (śrīm), Māyā (hrīm), Astra (phaṭ) and, at the end, beloved of Agni (svāhā), together make the 50 syllabled Mantra for offering the sacrifice. The Sādhaka should offer sacrifice daily after the worship. Through such a worship when the Mantra becomes accomplished and activated, the Sādhaka can perform experiments for the fulfilment of his desires.

C. The Bali mantra – Auṁ hrīm śrīmadekajaṭe nīla-sarasvati mahogratāre devī kha kha sarva bhūta-pīśāca-rākṣāsān grasa grasa mama jāḍyaṁ chedaya chedaya śrīm hrīm phaṭ svāhā.

Method of offering sacrificial oblations – It is

said in the Phetkārīṇī Tantra that everyday before offering eatable materials, the Sādhaka should offer sacrificial oblations.

At the time of offering sacrificial oblations the Sādhaka should make a Maṇḍala on his left consisting of a triangle, circle and a square and then, worshipping it with flowers, put on it the vessel containing sacrificial material with its base. After this, touching the vessel with the thumb and ring finger, offer it to the Devī with the recitation of the aforesaid Bali-mantra thrice.¹

Rahasya-Puraścaraṇa (Mysterious Puraścaraṇa)- While describing the methods of Puraścaraṇa it has been said in the Tārāṇava and Muṇḍamālā Tantras that in a pleasant mood the Devī Herself asked Lord Śiva : "O Deva ! How a sole devotee or an incapacitated person should perform the Puraścaraṇa ?"

Replying to this question Lord Śiva described the following method of Puraścaraṇa :

¹In the Sāadhanā of Tārā, everyday after worshipping and offering sacrificial materials, it is necessary for the Sādhaka to go to a crossing at midnight and offer sacrificial oblation there also. Specially while performing the Puraścaraṇa of Tārā-mantra, such a sacrifice must be made at midnight. The Sādhaka should, going to a crossing at midnight and placing the vessel containing the sacrificial material on the Maṇḍala consisting of a Triangle, etc., offer to the Devī oblations with the recitation of the mantra 'Auṁ hrīm ekajaṭe mahāyākṣādhīpataye mamopanītaṁ baliṁ gṛhṇa gṛhṇa hrīm svāhā'.

(i) Bringing a human skull on a Tuesday or Saturday, drench it with Pañca-gavya and then annoint it with sandal-paste. Then bury it in a one foot deep hole in the ground of a remote or nearby forest. Then, sitting alone on that very spot (where the skull has been buried) in the night, if the Sādhaka performs one thousand Japas of the Mantra, his Puraścaraṇa becomes complete. Through such a Puraścaraṇa the Sādhaka becomes like the wish-fulfilling tree (Kalpavṛkṣa).

(ii) Bringing a corpse on a Tuesday or Saturday, treat it as above and then bury it one foot deep in the ground beneath the door of the house. Then, sitting on that spot, the Sādhaka should perform 108 Japas everyday. This Japa should be continued for eight days till the same day on which the Japa was begun. Through such a Japa for eight days the Puraścaraṇa becomes complete and the Sādhaka becomes the Lord of various Siddhis.

(iii) Sitting on a Śavāsana (seat of a corpse) or a Komalāsana (see Glossary) on an Aṣṭamī or a Caturdaśī (eighth or fourteenth day of a lunar fortnight) the Sādhaka should begin the Japa at sunrise and continue it without break till the next sunrise. Through such a Puraścaraṇa the Sādhaka becomes fearless and master of various Siddhis.

(iv) Worshipping devotedly the Devī daily at night the Sādhaka should, from Caturthī to Navamī (fourth to the ninth day of a lunar fortnight) in the winter season, perform one thousand Japas of the Mantra daily. During this period of Japa he should also observe fast on the Aṣṭamī and Navamī (the eighth and the ninth days of the fortnight). This Japa should be performed in a desolate and dark house. Thus the Puraścaraṇa is completed within six days.

(v) Beginning on an Aṣṭamī of a dark fortnight and continuing till the next Aṣṭamī of another dark fortnight, the Sādhaka should worship the Devī devotedly and perform one thousand Japas daily. Thus the Japa for one month completes the Puraścaraṇa.

जातमात्रस्य बालस्यदिवसत्रितयादधः ।

जिह्वायां विलिखेन्मन्त्रं मध्वाज्याभ्यां शलाकया ॥ १०४ ॥

सुवर्णकृतया यद्वा मन्त्री धवलदूर्वाया ।

गतेष्टमेव वा लोसौ जायते कविराट् ध्रुवम् ॥ १०५ ॥

तथापरैरजेयोपि भूपसन्धैर्धनाचितः ।

उपरागेतदानीय तरद्वाहसरोजले ॥ १०६ ॥

निर्माय कीलकं तेन तैलमध्वमृतैर्लिखेत् ।

सरोजिनीदले मन्त्रं वेष्टयेन्मातृकाक्षरैः ॥ १०७ ॥

निखाय तद्वलं कुण्डे चतुरस्रे समेखले ।

संस्थाप्य पावकं तत्र जुहुयान्मनुनाऽपुना ॥ १०८ ॥

सहस्रं रक्तपद्मानां धेनुदुग्धजलाप्लुतम् ।

होमान्ते विविधैरक्षैः पलैरपि बलिं हरेत् ॥ १०९ ॥

बलिमन्त्रेण विधिवद्बलिमन्त्रः प्रकाशयते ।

तार पद्मेयुगं तन्त्रीवियद्दीर्घं च लोहितः ॥ ११० ॥

अत्रिर्विषमगारुढो वदेत्पद्मावतीपदम् ।

द्विण्डीशाढ्योऽनिलः स्वाहा षोडशाणोऽबलेर्मनुः ॥ १११ ॥

ततो निशीथेपि बलिं पूर्वोक्तमनुना हरेत् ।

एवं कृते पण्डितानामजेयः कविराड् भवेत् ॥ ११२ ॥

निवासो भारती लक्ष्म्योर्जनतारजनक्षमः ।

शताभिजसां यो मन्त्री रोचनामलिके धरेत् ॥ ११३ ॥

सयं पश्यति तस्यासौ दासवज्जायते ज्ञातः ।

श्मशानाङ्गारमाहृत्य शर्वर्यां कुजवासरे ॥ ११४ ॥

कृष्णाम्बरेण संवेष्ट्य निबद्धं रक्तनन्तुभिः ।

शताभिजसमूलेन निःक्षिपेद्भैरिवेशमनि ॥ ११५ ॥

उच्चाटयति सप्ताहात्सकुटुम्बान्निरोधिनः ।

क्षाराढ्यनिशया मन्त्रं लिखित्वा पौरुषेस्थिति ॥ ११६ ॥
 रविबारे निशीथिन्यां सहस्रमभिमन्त्रयेत् ।
 तत्त्वितं शत्रुसदने मण्डलादङ्गशकं भवेत् ॥ ११७ ॥
 क्षेत्रे क्षिप्तं सस्यहान्यै जवहत्तुरगालये ।
 षट्कोणमध्ये प्रविलिख्य मूलं साध्यान्वितं केसरगङ्गवराढ्यम् ।
 काष्ठपटवर्गान्वितपत्रमञ्जं लिखेद्बहिर्भूमिपुरेण वीतम् ॥ ११८ ॥
 यन्त्रमेतल्लिखेद्भूर्जेरसेन जतुजन्मना ।
 पीताम्बरेण संवेष्ट्य वधनीयात्पीतसूत्रतः ॥ ११९ ॥
 शिशूनां कण्ठतो बद्धं रक्तकं भूतभीतितः ।
 वामबाहौ तु नारीणां पुत्रदं सुभगवत्कृत ॥ १२० ॥
 दक्षबाहौ नृणां बद्धं निर्धनानां धनप्रदम् ।
 ज्ञानदं ज्ञानमिच्छूनां राज्ञां तु विजयप्रदम् ॥ १२१ ॥
 एतद्यन्त्रं पुराष्टत्वागौतमाद्यामहर्षयः ।
 लेभिरे मोक्षसंसिद्धिं साम्राज्यं भूमिनायकाः ॥ १२२ ॥
 किम्भूरिणा नृणामे तद्वाञ्छितां यच्छति श्रियम् ।
 कवित्वं राजमानं च कीर्तिमायुररोगताम् ॥ १२३ ॥
 नैव तारासमा काचिद्देवता सर्वसिद्धिदा ।
 कलौ युगे ततो गोप्या वाञ्छितां सिद्धिमीप्सुना ॥ १२४ ॥

jātamātrasya bālasya divasatritayādadhaḥ,
jihvāyām vilikhenmantram madhvājyābhyām śalākayā ॥ 104 ॥
suvarṇakṛtāyā yadvā mantri dhavaladūrvayā,
gateṣṭamebde bālosau jāyate kavirāṭ dhruvam ॥ 105 ॥
tathāparairajeyopi bhūpasandhairdhanārcitāḥ,
uparāgetadānīya taraddārusarojale ॥ 106 ॥
nirmāya kīlakam tena tailamadhvamṛtairlikhet,
sarojinīdale mantram veṣṭayenmātrkāḥśraiḥ ॥ 107 ॥
nikhāya taddalam kuṇḍe caturasre samekhale,
saṁsthāpya pāvakam tatra juhuyānmanunā'munā ॥ 108 ॥
sahasram raktapadmānām dhenudugdhajalāplutam,
homānte vividhairannaiḥpalairapi baliṁ haret ॥ 109 ॥

bulimantreṇa vidhivadbaliṃmantraḥ prakāśyate,
 tārā padmeyugaṃ tandrīviyaddīrghaṃ ca lohitaḥ ॥ 110 ॥
 atrirviśabhagārūḍho vadetpadmāvātīpadam,
 jhīṇīśāḍhyonilaḥsvāhā śoḍaśārṇobalermanuḥ ॥ 111 ॥
 tato niśītheḥpi baliṃ pūrvoktamanunā haret,
 evaṃ kṛte paṇḍitānāmajeyaḥkavirāḍ bhavet ॥ 112 ॥
 nivāso bhāratī lakṣmyorjanatārāñjanakṣamaḥ,
 śatābhijaptāmyo mantrī rocanāmalike dharet ॥ 113 ॥
 sayam paśyati tasyāsau dāsavajjāyate kṣaṇāt,
 śmaśānāṅgāramāhṛtya śarvaryaṃ kujavāsare ॥ 114 ॥
 kṛṣṇāmbareṇa saṃveṣṭya nibaddhaṃ raktatantubhiḥ,
 śatābhijaptamūlena niḥkṣīpedvairiveśmani ॥ 115 ॥
 uccāṣṭayati saptāhātsakuṭumbānvirodhinaḥ,
 kṣārāḍhyaniśayā mantraṃ likhitvī pauraṣesthini ॥ 116 ॥
 ravivāre niśīthinyāṃ sahasramabhimantrayet,
 tatksīptaṃ śatrusadane maṇḍalādbhiraṃśakaṃ bhavet ॥ 117 ॥
 kṣetre kṣīptaṃ sasyahānyai javahrītturagālaye,
 ṣaṭkoṇamādhye pravilīkhyā mūlaṃ sādhyānvitāṃ
 kesaragasvarāḍhyam,
 kādyaṣṭavargānvitapatramabjaṃ likhēdbahirbhūmipureṇa vītam
 ॥ 118 ॥
 yantrametalīkhēdbhūrjerasena jatujanmanā,
 pītāmbareṇa saṃveṣṭya badhnīyātīpītasūtrataḥ ॥ 119 ॥
 śīśūnāṃ kaṇṭhato baddhaṃ rakṣakaṃ bhūtabhītitaḥ,
 vāmabāhau tu nārīṇāṃ putradaṃ subhagatvakṛt ॥ 120 ॥
 dakṣabāhau nṛṇāṃ baddhaṃ nirdhanānāṃ dhanapradam,
 jñānadaṃ jñānamicchūnāṃ rājñāṃ tu vijayapradam ॥ 121 ॥
 etadyantraṃ purādhṛtvāgautamādyāmaharṣayaḥ,
 lebhire mokṣasaṃsiddhiṃ sāmṛājaṃ bhūmināyakāḥ ॥ 122 ॥
 kimbhūriṇā nṛṇāme tadvāñchitāṃ yacchati śrīyam,
 kavitvaṃ rājamānaṃ ca kīrtimāyurarogatam ॥ 123 ॥

naiva tārāsamā kāciddevatā sarvasiddhidā,

kalau yuge tato gopyā vāñchitāñ siddhinīpsunā || 124 ||

Experiments for the fulfilment of desires –

With a pen of gold or white Dūrvā the Tārā mantra should be written with honey on the tongue of an infant within three days of his birth. This will definitely make that child a great poet on attaining his eighth year. Also he will remain unsurpassed by other scholars and honoured by the king.

On the occasion of an eclipse the Sādhaka should bring any piece of wood floating in a lake or pond, make a pen out of it and with that pen write the Tārā mantra on a lotus leaf with the ink made of honey, oil and wine. Thereafter, encircling that leaf with the letters of the alphabet, bury it in girdled sacrificial pit of square shape. Then, kindling fire in that pit, pour one thousand oblations of red lotus mixed with cow's milk, with the accompaniment of Tārā-mantra. After completing the Homa in this manner, sacrificial oblations of various kinds of food-materials and flesh should be offered with the accompaniment of Bali-mantra which is formed as follows :

Tāra (auṁ), then 'padme padme', 'Tandrī (ma), long Viyat (hā), Lohita (pa), Vṛṣa-bhagārūḍha Atri (dme), then 'padmāvatī', then Jhiṇṭīśādaya Anila (ye) and at the end, putting 'Svāhā' makes the sixteen syllabled Bali-mantra which runs thus : Auṁ padme padme mahāpadme padmāvatī-ye Svāhā.

Again, at midnight also, the sacrificial oblation should be offered with the aforesaid mantra (See Śl. 50-51 above). By performing this ritual a Sādhaka becomes a great poet and

invincible among scholars; both the Goddesses Lakṣmī and Sarasvatī reside in him and he attains the capability of pleasing the public.

Reciting the Tārā-mantra a hundred times, if a Sādhaka puts on the Tilaka of Gorocana, then anyone who happens to see him becomes a captive like a slave.

On the night of a Tuesday bring a piece of coal of a funeral pyre from the cremation ground, wrap it with a black cloth and then tie it with red thread. Then, reciting the Mūla-mantra one hundred times, if that coal is thrown into the house of an enemy, it will create aversion in the entire family of that enemy.

On a Sunday night, writing the Mūla-mantra on a human bone with turmeric and rock-salt, the Sādhaka should consecrate that bone a thousand times with the Mūla-mantra. Then, if such a consecrated bone is thrown into the house of an enemy, it will oust him from his position within a maṇḍala (49 days). If the same bone is thrown in a field then that field will become barren and nothing will grow there.

The Sādhaka should write on a Bhojapatra, with lac-juice, a Yantra consisting of a hexagon, eight petals and a square. In the centre of the hexagon the name of the beneficiary and the Mūla-mantra should be written. In the filaments of the eight petals, writing the Ka-varga, etc. eight sets of alphabets, the entire Yantra should be enclosed with a square Bhūpura (See Fig. 7). This Yantra should then be wrapped in a yellow cloth and tied with yellow threads to form an amulet. If such an amulet is tied to the neck of a child it will protect him from evil spirits. If the ladies wear it on their left arm

it will bestow on them good fortune and sons. If a male person wears it on his right arm it will bestow wealth, if he is poor; knowledge, if he is a seeker of knowledge; and victory, if he is a king.

In the ancient times the Gautama, etc. Ṛṣis got emancipation and many kings attained their kingdom by virtue of this very Yantra. No praise of this is too high. In short, this Yantra gives to men prosperity, Siddhis, capability of writing poems, honour in the king's court, fame, long life, and freedom from sickness and disease.

There is no other Deity equal to Tārā in this Kali-age who bestows all the supernatural attainments. Therefore, persons desirous of obtaining fulfilments, should keep this mantra a well guarded secret.

End of the Fourth Taraṅga of Mantra Mahodadhi with
Translation and an Exhaustive Commentary by
Ram Kumar Rai.



Tarāṅga Five

ताराभेदा अथोच्यन्ते शीघ्र सिद्धिप्रदायिनः ।
 वह्निवामाक्षिविन्द्वाढ्या कामिका भुवनेश्वरी ॥ १ ॥
 भुवनेशी वर्मरुद्धाफडन्ता प्रणवादिका ।
 सप्ताक्षरीमहाविद्या विरिञ्चिसमुपासिता ॥ २ ॥
 वाक्शक्तिःकमलाकामो हंसोनुग्रहसर्गवान् ।
 वर्मोग्रतारे वर्मास्त्रविष्ण्वर्चाद्वादशाक्षरी ॥ ३ ॥
 तारवर्मशिवाकामो मनुसगर्युतोभृगुः ।
 वर्मास्त्रमेघासप्तार्णा सिद्धिदा विष्णुसेविता ॥ ४ ॥
 एतयोःपञ्चमे बीजे सकारोहादिरान्तिमः ।
 तदाविद्याद्वयं प्रोक्तं चतुर्मुखसमर्चितम् ॥ ५ ॥
 तारो मायावर्ममायावर्मास्त्रं च रसाक्षरी ।
 हरिरग्नित्रिमूर्तीन्दुयुगवर्मपुटिताद्विजा ॥ ६ ॥
 अस्त्रान्तापञ्चवर्णोयंप्रोक्तमेकजटाद्वयम् ।
 रेफशान्तीन्दुयुङ्णान्तोवर्मास्त्रकामवारभवम् ॥ ७ ॥
 नारायणोपासितेयं पञ्चाणां सर्वसिद्धिदा ।

tārābhedā athocyante śīghrā siddhipradāyinaḥ,
vahnivāmākṣibindvādhyā kāmikā bhuvaneśvarī ॥ 1 ॥
bhuvaneśī varmaruddhāphaḍantā praṇavādikā,
saptākṣarīmahāvidyā viriñcisamupāsita ॥ 2 ॥
vākśaktiḥkamlākāmo haṁsonugrahasargavān,
varmogratāre varmāstraṁviṣṇvarcādvādaśākṣarī ॥ 3 ॥
tāravarmaśivākāmo manusagaryutobhṛguḥ,
varmāstrameṣasaptārṇā siddhidā viṣṇusevita ॥ 4 ॥
etayopāñcame bīje sakārohādirāntimaḥ,
tadāvidyādvayaṁ proktaṁ caturmukhasamarcitam ॥ 5 ॥
tāro māyāvarmamāyāvarmāstraṁ ca rasākṣarī,
hariragnitrimūrtīnduyugvarmapuṭitādvijā ॥ 6 ॥

*astrāntāpañcavarṇoyaṁproktamekajaṭādvayam,
rephaśāntīnduyuññāntovarmāstraṁkāmavāgbhavam || 7 ||
nūrāyaṇopāsīteyaṁ pañcārṇā sarvasiddhidā,*

Now, the quick fructifying, various kinds of Tārā-mantras are being described :

(i) Kāmika with Vahni, Vāmākṣi and Vindu (Trīm), then Bhuvaneśvarī (hrīm) and Bhuvaneśī between two Varma-bijas (huṁ hrīm huṁ), with Praṇava (Auṁ) in the beginning and Phaṭ at the end, makes the Mahāvidyā (Tārā) mantra adored by Brahmā.

(ii) Vāk (aiṁ), Śakti (hrīm), Kamalā (Śrīm), Kāma (klīm), 'hsa' with Anugraha sarga (sauḥ). Varma (huṁ), then 'Ugratāre', Varma (huṁ) and Astra (phaṭ) at the end, makes the twelve syllabled mantra of Tārā adored by Viṣṇu.

(iii) Tāra (auṁ), Varma (huṁ), Śivā (hrīm), Kāma (klīm), Bhṛgu with Manu-sarga (sauḥ). Varma (huṁ) and Astra (phaṭ) at the end, makes the seven syllabled Tārā-mantra served by Viṣṇu.

In the last two mantras (ii and iii) putting 'ha' before the fifth Bīja (sauḥ), makes them other two mantras (iv and v) worshipped by Brahmā.

(vi) Tāra (auṁ), Māyā (hrīm), Varma (huṁ), Māyā (hrīm), Varma (huṁ) and Astra (phaṭ) at the end, makes the six syllabled mantra.

(vii) Hari with Agni-trimūrtīndu (trīm), Adrijā with Varma on both sides (huṁ hrīm huṁ), and Astra (phaṭ) at the end, makes the five syllabled mantra. These last two are the Mantras of Ekajaṭā.

(viii) Ṇa with Repha and Śāntīndu (trīm), Varma (huīm), Astra (phaṭ) Kāma (klīm) and Vāgbhava (aiīm) at the end, makes the all bestowing five-syllabled Tārā mantra worshipped by Nārāyaṇa.

C. Tārā mantra worshipped by Brahmā -

(i) Auṁ trīm hrīm huīm phaṭ.

Tārā-mantras worshipped by Viṣṇu -

(ii) Aiīm hrīm śrīm klīm sauḥ huīm ugratāre huīm phaṭ.

(iii) Auṁ huīm hrīm klīm sauḥ huīm phaṭ.

Tārā-mantras worshipped by Brahmā (Catur-mukha) -

(iv) Aiīm hrīm śrīm klīm hsauḥ huīm ugratāre huīm phaṭ

(v) Auṁ huīm hrīm klīm hsauḥ huīm phaṭ.

Mantras of Ekajaṭā -

(vi) Auṁ hrīm huīm hrīm huīm phaṭ.

(vii) Trīm huīm hrīm huīm phaṭ.

Tārā mantras worshipped by Nārāyaṇa -

(viii) Trīm huīm phaṭ klīm aiīm.

अमूषामष्टविद्यानामृषिःशक्तिर्वसिष्ठजः ॥ ८ ॥

गायत्री तारके छन्दोदेवते परिकीर्तिते ।

न्यासं तु पूर्ववत्कृत्वाध्यायेत्तारां हृदम्बुजे ॥ ९ ॥

amūṣāmaṣṭavidyānamṛṣiḥ śaktirvasiṣṭhajaḥ ॥ 8 ॥

gāyatrī tārake chandodevate parikīrtite,

nyāsaṁ tu pūrvavatkrtvādhyāyettārāṁ hṛdambuḥ ॥ 9 ॥

Ṛṣis of all the above eight mantras is Śakti, born out of Vasiṣṭha. Chanda is Gāyatrī and Devatā is Tārakā. Performing Nyāsa as described earlier, the Sādhaka should meditate upon Tārā as seated on the heart-lotus.

C. The Viniyoga, Ṛṣyādi-nyāsa and Karāṅga nyāsa of

all the above eight mantras should be performed as follows :

Viniyoga – Auṁ asyāstārā-vidyāyāḥ Vasiṣṭhajo Śaktir-
ṛṣiḥ Gāyatrī Chandaḥ Tārakā Devatā (hrīm bījam, huṁ
śaktiḥ, strīm kīlakam) mamābhīṣṭa siddhaye jape vini-
yogaḥ.

Rṣyādi-nyāsa – Auṁ Vasiṣṭhaja Śaktirṛṣaye namaḥ-
śirasi. Auṁ Gāyatrī chandase namaḥ - mukhe. Auṁ Tārakā
devatāyai namaḥ - hr̥di. Auṁ hrīm bījāya namaḥ - guhye.
Auṁ huṁ Bijāya namaḥ - pādayoḥ. Auṁ strīm kīlakāya
namaḥ sarvāṅge.

Karāṅga-nyāsa – Auṁ hrīm aṅguṣṭhābhyām namaḥ-
hr̥dayāya namaḥ. Auṁ hrīm tarjanībhyām svāhā - śīrase svāhā.
Auṁ hrīm madhyamābhyām vaṣaṭ - śikhāyai vaṣaṭ. Auṁ hraiṁ
anāmikābhyām huṁ - kavacāya huṁ. Auṁ hrauṁ kaniṣṭhi-
kābhyām vauṣaṭ - netra-trayāya vauṣaṭ. Auṁ hraḥ karatala-
kara-prṣṭhābhyām phaṭ - astrāya phaṭ.

श्वेताम्बरां शारदचन्द्रकान्तिं सद्भूषणां चन्द्रकलावतंसाम् ।

कर्त्राकिपालान्वितपाणिपद्मां तारां त्रिनेत्रां प्रभजेखिलद्धर्यै ॥ १० ॥

śvetāmbarāṁ śāradacandrakāntiṁ sadbhūṣaṇāṁ candrakalā-

vataṁsām,

kartrāṁ kapālānvitapāṇipadmāṁ tārāṁ trinetraṁ

prabhajekhiladdharyai ॥ 10 ॥

Dhyāna – For the purpose of attaining all kinds of prosperity and fulfilments, I meditate upon the three-eyed Goddess Tārā who is clad in white garments, whose lustre is like that of winter moon, whose head is bedecked with the crescent moon and who holds in her lotus-hands a knife and a skull.

जपपूजादिकं सर्वमासां पूर्ववदाचरेत् ।

मधुयुक्परमाब्जेन होमाद्विद्या निधिर्भवेत् ॥ ११ ॥

रक्तां वश्ये स्वर्णवर्णां स्तम्भने मारणे सिताम् ।

उच्चाटने धूम्रवर्णां शान्तौ श्वेतां स्मरेदिमाम् ॥ १२ ॥

भूरिणा किमिहोक्तेन विद्या एताः प्रसाधिताः ।

पूरयन्त्यखिलं नृणां मनोरथमिह ध्रुवम् ॥ १३ ॥

japapūjādikaṁ sarvamaśāṁ pūrvavadācayet,

madhuyukṣparamānnena homādvidyā nidhirbhavet ॥ 11 ॥

raktāṁ vaśye svarāvartnāṁ stambhane māraṇesitām,

uccāṭane dhumravartnāṁ śāntau śvetāṁ smaredimām ॥ 12 ॥

bhūrīṇākimihoktena vidyā etāḥ prasādhitāḥ,

pūrayantyakhilaṁ nṛṇāṁ manorathamihadhravam ॥ 13 ॥

Japa, Pūjā and Homa – The Japa of the Mantra, Pūjana of the Deity and Homa (sacrificial oblations) for all the above Mantras should be performed like the aforesaid Tārā-mantra (See Śl 86–88 of the fourth Tārāṅga). By performing Homa with Paramānna (rice cooked in milk, mixed with sugar) a Sādhaka becomes a man of great learning.

One should meditate upon the Devī of red complexion for captivation; of golden complexion for paralysation; of black complexion for eradication; of smoky complexion for aversion and of white complexion for pacificatory and health-promoting rituals.

Worship of these mantras fulfil all the desires of man—this is no exaggeration.

मायाहृद्भगवत्येकजटे ममजलंस्थिरा ।

बह्मयासनगता पुष्पप्रतीच्छानलवल्लभा ॥ १४ ॥

द्वाविंशत्यक्षरोमन्त्रस्तारादिः सर्वसिद्धिदः ।

ऋषिः पतञ्जलिश्छन्दो गायत्र्येकजटापुनः ॥ १५ ॥

देवता दीर्घषट्कादयमाययास्यात्षडङ्गकम् ।

ध्यानार्चनप्रयोगास्तु कुर्यात्पूर्वोक्तमन्त्रवत् ॥ १६ ॥

māyāhr̥dbhagavatyekajaṭe mama jalam̐sthirā.

vahnayāsanagatā puṣpaṁpratīcchānalavallabhā ॥ 14 ॥

dvāvin̐satyakṣaromantrastārādīḥsarvasiddhidah,

r̥ṣiḥpatañjaliśchando gāyatrīyekajaṭāpunah ॥ 15 ॥

devatā dīrghaṣaṭkādhyaṁyayāsyātṣaḍaṅgakam,

dhyānārcanaprayogūṁstukuryātpūrvoktamantravat ॥ 16 ॥

Mantra of Ekajaṭā – Māyā (hrīm̐), Hṛda (namaḥ), then “Bhagavatyekajaṭe”, then Jala (va), then Vahnayāsanagatā sthirā (jra), then ‘puṣpaṁ pratīccha’, then Analavallabhā (svāhā) at the end and Tāra (Auṁ) in the beginning, makes the twentytwo syllabled Mantra of Ekajaṭā which is the bestower of all the desires.

The Ṛṣi of this mantra is Patañjali, Chanda is Gāyatrī and Devatā is Ekajaṭā. The Ṣaḍaṅga-nyāsa should be performed with six long forms of Māyā-bīja. The meditation, worship and experiments for the fulfilment of desires are all similar to the above-mentioned mantra.

C. The extricated form of the Ekajaṭā-mantra – Auṁ hrīm̐ namo Bhagavatyekajaṭe vajra-puṣpaṁ pratīccha svāhā.

Viniyoga – Auṁ asya Śrīmadekajaṭā mantrasya Patañjalir̥ṣiḥ, Gāyatrī Chandaḥ Ekajaṭā Devatā mamābhīṣṭa siddhaye jape viniyogaḥ.

Karāṅga-nyāsa – Hrām̐ Ekajaṭāyai aṅguṣṭhābhyām̐ namaḥ; hṛdayāya namaḥ. Hrīm̐ Tāriṇyai tarjanībhyām̐ namaḥ; śīrase svāhā. Hrūṁ Vajrodake madhyamābhyām̐ namaḥ; śikhāyai vaṣaṭ. Hraim̐ Ugrajaṭe anāmikābhyām̐ namaḥ;

kavacāya hum. Hraum Mahāpratisare kaṇiṣṭhābhyām namaḥ;
netra trayāya vauṣaṭ. Hraḥ Piṅograikajaṭe karatala-kara-
prṣṭhābhyām namaḥ; astrāya phaṭ.

Meditation – According to Śloka 39–40 of Taraṅga Four.

रमां मायाहसौन्यापिन्यारुढौसर्गसंयुतौ ।

वर्मास्त्रं नीलभृगुरस्वत्यै ठद्वयमीरितम् ॥ १७ ॥

प्रणवाद्यो मनुः सर्वसिद्धिदो मनुवर्णकः ।

ऋष्याद्या ब्रह्मगायत्रीतथानीलसरस्वती ॥ १८ ॥

नेत्रचन्द्रेन्दुनेत्राङ्गनेत्राणैरङ्गकल्पना ।

मन्त्रोत्थितैरथोध्यायेद्देवीं सर्वेष्टसिद्धिदाम् ॥ १९ ॥

ramāṁ māyāhasauvyāpinyārūḍḥausargasamyutau,

varmastraṁ nīlabhṛgurasvatyaiṭhadvayamīritam ॥ 17 ॥

praṇavādyo manuḥsarvasiddhido manuvarṇakah,

rṣyādya brahmagāyatrītathānīlasarasvatī ॥ 18 ॥

netracandrendunetrāṅganetrārṇairāṅgakalpanā,

mantrōtthitairathodhyāyeddevīm sarveṣṭasiddhidām ॥ 19 ॥

Mantra of Nīla-sarasvatī – Ramā (śrīm), Māyā (hrīm), 'has' with Vyāpinī and Visarga (hasauḥ), Varma (huṁ), Astra (phaṭ), then 'Nīla'. I hṛgu (sa), then 'rasvatyai', then svāhā at the end and Pranava (Auṁ) in the beginning, makes the fourteen syllabled mantra of Nīla-sarasvatī.

The Ṛṣi of this mantra is Brahmā, Chanda is Gāyatrī and Devatā is Nīla-sarasvatī. Performing the Śaḍaṅga-nyāsa respectively with 2, 1, 1, 2, 6 and 2 letters of the Mantra, the Devī, who fulfills all the desires, should be meditated upon as mentioned below.

C. Extricated Form of the Mantra – Auṁ śrīm hrīm hsauḥ huṁ phaṭ Nīla sarasvatyai svāhā.

Viniyoga — Auṁ asya Śrī Nīlasarasvatī mantrasya Brahmā Ṛṣiḥ Gāyatrī Chandaḥ Nīla sarasvatī Uvātā mamā-bhīṣṭa sidhaye jape viniyogaḥ.

Karāṅga-nyāsa — Auṁ śrīm aṅguṣṭhābhyām namaḥ; hr̥dayāya namaḥ. Hrīm tarjanībhyām namaḥ; śirase svāhā. Hsauḥ madhyamābhyām namaḥ; śikhāyai vaṣaṭ. Hum phaṭ anāmikābhyām namaḥ; kavacāya hum. Nīlasarasvatyai kaniṣṭhābhyām namaḥ; netra-trayāya vauṣaṭ. Svāhā karatala-kara-prṣṭhābhyām namaḥ; astrāya phaṭ.

घण्टाशिरःशूलमसिङ्कराग्रैः सम्बिभ्रतींचन्द्रकलावतंसाम् ।

प्रमथन्तीं पादतले पशुन्तां भजेमुदानीलसरस्वतीशाम् ॥ २० ॥

ghaṇṭāśiraḥśūlamasiṅkarāgraiḥ sambibhratīṁcandra-

kalāvataṁsām,

pramathmatīṁ pādatala paśuntāṁ bhajemudānīla-

sarasvatīśām ॥ 20 ॥

Meditation — I meditate upon the Goddess Nīla-sarasvatī of cheerful disposition, who holds in her left hands the bell and skull and, in her right hands, the trident and sword; who is adorned with crescent moon and is trampling a beast beneath her feet.

जपपूजादिकं सर्वमस्याःपूर्ववद्विरितम् ।

विशेषाज्जयदा वादे विद्येयं साधिता नृणाम् ॥ २१ ॥

japapūjadikaṁ sarvamasyaḥpūrvavadiritam,

viśeṣājjayadā vāde vidyeyam sādhitā nṛṇām ॥ 21 ॥

The Japa and Pūjā of this Mantra is similar to the above mentioned Mantra. When this mantra becomes accomplished, it is said to bestow victory in arguments and controversies.

माया सानन्तसंयुक्ता वर्महन्त्रेयुतापुनः ।

तारामहापदाद्या सा भृगुब्रह्मानलान्तिमः ॥ २२ ॥

दुस्तरांस्तारयद्वन्द्वं तरयुग्मं च षड्वयम् ।

द्वात्रिंशदर्णा ताराद्या पूजास्याःपूर्ववन्मता ॥ २३ ॥

māyā sānantasaṁyuktā varmahṛnnīyutāpunah,

tārāmahāpadādyā sā bhṛgubrahmānalāntimaḥ ॥ 22 ॥

dustarāṁstārayadvandvaṁ tarayugmaṁ ca ṣaḍvayam,

dvātriṁśadarnā tārādyā pñjāsyāḥpūrvavanmatā ॥ 23 ॥

Mantra of Tārā – Tārā (Auṁ trīm) in the beginning, Ananta-saṁyuktā Māyā (hrām), Varma (huṁ), Hṛda (namaḥ), Tārā and mahā-tārā in their dative forms (Tārāyai Mahātārāyai), Bhṛgu (sa), Brahmā (ka), Analāntima (la), then ‘dustarāṁ’, two times ‘tāraya’, two times ‘tara’ and, at the end, svāhā makes the thirtytwo syllabled Tārā mantra.

The worship, etc. of this Mantra is also similar to the above-mentioned Tārā-mantra.

C. Extricated form of the Mantra – Auṁ trīm hrām huṁ namastārāyai mahā-tārāyai sakala dustarāṁstārāya tārāya tara tara svāhā.

विद्याराज्ञीमथोवच्ये सुरेन्द्रस्यापि दुर्लभाम् ।

लब्ध्वा यां मानवाःस्वेष्टं साधयन्त्यर्चनेरताः ॥ २४ ॥

वाङ्माया श्रीर्मनोजन्माहंसोनुग्रह बिन्दुयुक् ।

कामःशक्तिश्चवागीजं फान्तोलाधीशविन्दुयुक् ॥ २५ ॥

स्त्रीबीजं नीलतारेस्यात्संबुद्धयन्ता सरस्वती ।

अत्रीसरेफौकमतःशेषवामाक्षिसंयुतौ ॥ २६ ॥

सानुस्वारौकामबीजंफान्तोमांसाधिबिन्दुगः ।

सर्गाभृगुर्वाग्दत्तलेखारमाकामोथसौद्वयम् ॥ २७ ॥

सर्गान्तंभुवनेशानीस्वाहा द्वात्रिंशदक्षरी ।

महाविद्या हि साख्याता सेविता भोगमोक्षदा ॥ २८ ॥

ब्रह्मानुष्टुप्सरस्वत्यो मुन्याद्या अङ्गकल्पना ।

पञ्चपञ्चाष्टपञ्चेषुयुगार्णैर्मन्त्रसम्भवैः ॥ २९ ॥

*vidyārājñīmāthovakṣye surendrasyāpi durlabhām,
labdhvā yām mānavāḥsveṣṭām sādhayantyarcaneratāḥ ॥ 24 ॥*
*vānmāyā śrīrmanojanmāhāṁsonugraha binduyuk,
kāmaḥśaktiścavāgbījām phāntolārgḥīśabinduyuk ॥ 25 ॥*
*strībījām nīlatāresyātsambuddhyantā sarasvatī
atrī sarephaukramataḥśeṣavāmākṣisaṁyutau ॥ 26 ॥*
*sānusrāukāmabījanphāntomāṁsārghibindugaḥ,
sargībḥḥgurvāghṛllekhāramkāāmoṭhasaudvayam ॥ 27 ॥*
*sargāntambhuvaneśānisvāhā dvātrīṁśadakṣarī,
mahāvidyā hi śakhyātā sevītā bhogamokṣadā ॥ 28 ॥*
*brahmānuṣṭupsarasvatyo munyūdyā aṅgakalpanā,
pañcapanṇcāṣṭapañceṣuyugārnairmantrasambhavaīḥ ॥ 29 ॥*

Vidyārājñī-mantra (Mahāvidyā Mantra) – Now the Vidyārājñī is being described. Her accessibility is rare even to Surendra (Indra). Obtaining this Mantra, if a person worships it with disciplined devotion, all his desires are fulfilled.

Vāg (aiṁ) Māyā (hrīm) Śrī (śrīm) Manojanmā (klīm) Hāṁsa with Anugraha and Bindu (sauṁ), Kāma (klīm) Śakti (hrīm) Vāgbīja (aiṁ) 'pha' with 'lārgḥīśa' and Bindu (blūṁ), Strī-bīja (strīm), then 'nīlatāre', sambuddhanta Sarasvatī (sarasvati), 'Sānusrāra' Atrī with Repha and Śeṣavāmākṣi (drām drīm) Kāma-bīja (klīm), Phānta with Māṁsārdhī-Bindu (blūṁ), Sargī Bhṛgu (saḥ), Vāg (aiṁ), Hṛllekhā (hrīm), Ramā (śrīm), Kāma (klīm), two times Visargānta Sau (sauḥ sauḥ), Bhuvaneśānī (hrīm) and Svāhā at the end, makes the thirtytwo syllabled Mantra.

This Vidyā (Mantra) is called Mahāvidyā and bestows both worldly comforts and Emancipation.

The Ṛṣi of this mantra is Brahmā, Chanda is Anuṣṭup and Devatā is Sarasvatī. Ṣaḍaṅga-nyāsa should be performed respectively with 5, 5, 8, 5, 5 and 4 letters of the Mantra.

C. Extricated form of the Mantra – Aīm hrīm śrīm klīm sauḥ klīm hrīm aīm blūm strīm Nīlatāre Sarasvatī drām drīm klīm blūm saḥ aīm hrīm śrīm klīm sauḥ sauḥ hrīm svāhā.

Viniyoga – Aum asya śrī Mahāvidyā mantrasya Brahmā Ṛṣiḥ anuṣṭup Chandaḥ Sarasvatī devatā mamābhīṣṭa siddhaye jape viniyogaḥ.

Karāṅga-nyāsa – Aīm hrīm śrīm klīm sauḥ aṅguṣṭhābhyām namaḥ; hṛdayāya namaḥ. Klīm hrīm aīm blūm strīm tarjanībhyām namaḥ; śīrase svāhā. Nīlatāre sarasvatī madhyamābhyām namaḥ; śikhāyai vaṣaṭ. Drām drīm klīm blūm saḥ anāmikābhyām namaḥ; kavacāya hum. Aīm hrīm śrīm klīm sauḥ kaniṣṭhābhyām namaḥ; netra-trayāya vauṣaṭ. Sauḥ hrīm svāhā karatala-kara-prṣṭhābhyām namaḥ; astrāya phaṭ.

शवासनां सर्पविभूषणादद्यां कर्त्री कपालं चपकं त्रिशूलम् ।

करैर्दधानां नरमुण्डमालां त्र्यक्षां भजेनीलसरस्वतीं ताम् ॥ ३० ॥

śavāsanaṁ sarpavibhūṣaṇādhyānaṁ kartrīm kapalaṁ

caṣakamtriśūlam,

karairdadhānāṁ naramuṇḍamālāṁ tryakṣāṁ bhajenīla-

sarasvatīmtām ॥ 30 ॥

Dhyāna (meditation) – I meditate upon the three-eyed Nīla-sarasvatī who is seated on a corpse, is decked with serpents, holds in her four hands respectively a knife, trident, a skull and a cup and is wearing a garland of skulls.

चतुर्लक्षं जपेद्विद्यां किंशुकैर्मधुरान्वितैः ।

दशांशं जुहुयाद्वह्नौ श्रद्धापूर्वमतन्द्रितः ॥ ३१ ॥

caturlakṣaṁ japedyāṁ kiṁśukairmadhurānvitaiḥ,

daśāṁśaṁ juhuyādvahnau śraddhāpūrvamatandritaḥ ॥ 31 ॥

Number of recitation of the Mantra and Havana — The mantra should be recited four lakh (4,00,000) times and then one-tenth of this number Homa (oblations in fire) should be performed devotedly and with concentration with red Palāśa flowers, smeared in honey.

पूर्वोक्ते पूजयेत्पीठेवक्ष्यमाणेन वर्तमाना ।

आदौ त्रिकोणं षट्कोणमष्टषोडशपत्रके ॥ ३२ ॥

द्वात्रिंशत्पत्रमब्जं स्याच्चतुष्पष्टिदलं ततः ।

त्रिरेखाद्वयं धरागोहं चतुरस्रमतः परम् ॥ ३३ ॥

एवं यन्त्रं समालिख्य बाह्यतः पूजनं चरेत् ।

pūrvokte pajayetpīṭhevakṣyamāṇena vartmanā,

ādautrikōṇaṁ ṣaṭkōṇamaṣṭaṣoḍaśapatrake ॥ 32 ॥

dvātriṁśatpatramabjaṁ syāccatuṣṣaṣṭīdalam tataḥ,

trirekhādvayaṁ dharāgehaṁ caturasramataḥparam ॥ 33 ॥

evaṁ yantraṁ samālikhya bāhyataḥpūjanaṁ caret,

Worship of the Pedestal and the Yantra — Devī should be worshipped on the above-mentioned pedestal. The procedure of worship also has already been described.

First of all, draw a triangle, then draw a six triangled hexagon, eight petals, sixteen petals, thirty-two petals and then sixty-four petals respectively and then circumscribe them all with three lines to form a square Bhūpura (See fig. 8). Making such a Yantra the Sādhaka should begin his worship from outside.

C. Performing various rituals, such as, Bhūtaśuddhi, Śoḍhānyāsa, Digbandhana and establishment of water-vessel

according to the procedure described in the 4th Taraṅga, the Sādhaka should perform the worship of pedestal according to the method described in Śloka 86-88 of the same Taraṅga. Thereafter, worshipping the Goddess properly with Dhyāna, Āvāhana and showing the Yoni Mudrā, the Sādhaka, reciting "Devi ājñāyaya āvaraṇam te pūjayāmi" obtain the permission of the Devī and then perform the worship of the Coverings in the following manner :

चतुरस्रस्याग्निकोणेविघ्नेशं परिपूजयेत् ॥ ३४ ॥

वायुकोणे क्षेत्रपालमैशान्ये भैरवं तथा ।

नैऋते योगिनीः सर्वा वामभागे गुरुं यजेत् ॥ ३५ ॥

भृगुहस्याद्य रेखायामणिमालविमातथा ।

महिमावेशितापूज्या वशिताकामपूरणी ॥ ३६ ॥

गरिमाप्राप्तिरत्येताः पूज्याः पूर्वादिदिक्कामात् ।

धरागृहस्य रेखायां द्वितीयायां तु भैरवाः ॥ ३७ ॥

असितांगो रुरुश्चण्डः क्रोधोन्मत्तकपालिनः ।

भीषणश्चाथसंहार एतेऽष्टौ भैरवाः स्मृताः ॥ ३८ ॥

भूमिगेहे तृतीयायां रेखायां मातरः पुनः ।

ब्राह्मीमाहेश्वरी चैव कौमारी वैष्णवी तथा ॥ ३९ ॥

वाराहीन्द्राणिका चैव चायुष्ठासप्तमी स्मृता ।

महालक्ष्मीस्तथेज्यास्ताः पूर्वादिषु यथाक्रमम् ॥ ४० ॥

इत्थमाष्टावृत्तिं चेष्ट्वा योनिमुद्रां प्रदर्शयेत् ।

caturasrasyāgnikoṇevighneśam paripūjayet ॥ 34 ॥

vāyukoṇe kṣetrapālamaiśānye bhairavam tathā,

nairṛte yoginiḥsarbā vāmabhāge gurum yajet ॥ 35 ॥

bhūgṛhasyādya rekhāyāmaṇimālaghimātathā,

mahimāceśitāpūjyā vaśitakāmapūraṇi ॥ 36 ॥

garimāprāptiritiyeṭ āḥpūjyāḥpūrvādidikkramāt,

dharāgṛhasyarekhāyām dvitīyāyām tu bhairavāḥ ॥ 37 ॥

asitāṅgo ruruścaṇḍaḥkrodhonmattakapālināḥ,

bhīṣaṇaścāthasamhāra eteṣṭau bhairavāḥsmṛtāḥ ॥ 38 ॥

bhūmigeḥetṛīyāyām rekhāyām mātaraḥpunah,

brāhmīmāheśvarīcāvakaumārīrvaiṣṇavītathā ॥ 39 ॥

vārāhīndrāṇīkācāiva cāmunḍāsaptamīsmṛtā,

mahālakṣmīstathejyastāḥpūrvādiṣu yathākramam ॥ 40 ॥

itthamādyāvṛtiṁ ceṣṭvā yonimudrām pradarśayet,

Āvaraṇa-pūjā (Worship of the Coverings) –

Gaṇapati on the Agni-koṇa (south-east) of the Square, Kṣetrapāla on the Vāyu-koṇa (north-west), Bhairava on the Īśāna-koṇa (north-east) and all the Yoginīs on the Nairṭya-koṇa (south-west) should be worshipped respectively. The Guru should be worshipped on the left side of the Square.

Then, beginning with the east, etc. quarters, Aṇīmā, Laghimā, Mahimā, Īsitā, Vaśitā, Kāmapūraṇī, Garimā and Prāpti should respectively be worshipped on the first line of the Bhūpura (Square).

On the second line of the Bhūpura, the eight Bhairavas should be worshipped. Asitāṅga, Ruru, Caṇḍa, Krodha, Unmatta, Kapālī, bhīṣaṇa and Samhāra are said to be the eight Bhairavas.

On the third line of the Bhūpura, the eight Mothers should be worshipped. Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī, Camunḍā and Mahālakṣmī are said to be the eight Mothers who should be worshipped in the said east, etc. quarters.

Thus, completing the worship of the first Covering, the Sādhaka should show Yoni Mudrā.

चतुःषष्टिदले पद्मे शक्तीरर्चयन्चतुर्वलीः ॥ ४१ ॥

दुर्लेशी कुलनन्दा च वागीशी भैरवी तथा ।

उमाश्रीःशान्तयाचण्डा धूम्राकाली करालिनी ॥ ४२ ॥

महालक्ष्मीश्चक्रकालीरुद्रकाली सरस्वती ।

वाग्वादिनी च नकुलीभद्रकाली शशिप्रभा ॥ ४३ ॥

प्रत्यंगिरा सिद्धलक्ष्मीरमृतेशी च चण्डिका ।

खेचरी भूचरी सिद्धाकामाक्षीहिङ्गुलाबला ॥ ४४ ॥

जया च विजया चाप्यजिता नित्यापराजिता ।

विलासिनी तथा घोराचित्रामुग्धा धनेश्वरी ॥ ४५ ॥

सोमेश्वरीमहाचण्डाविद्याहंसीविनायिका ।

वेदगर्भा तथा भीमा उग्रवैद्या च सद्गतिः ॥ ४६ ॥

उग्रेश्वरी चन्द्रगर्भा ज्योत्सना सत्या यशोवती ।

कुलिका कामिनी काम्याज्ञानवत्यथडाकिनी ॥ ४७ ॥

राकिनी लाकिनी चाथ काकिनी शाकिनीत्यपि ।

हाकिनीतिचतुःषष्टिशक्तयः सिद्धिदायिकाः ॥ ४८ ॥

दर्शयेत्खेचरीमुद्रां द्वितीयावरणेर्चिते ।

catuṣṣaṣṭīdale padme śaktīrarcecatāvatiḥ ॥ 41 ॥

kuleśī kulanandā ca vāgīśī bhairavītathā,

umāśrīḥśāntayācaṇḍā dhumrākālī karālī ॥ 42 ॥

mahālakṣmīścakamkālīrudrakālī sarasvatī,

vāgvaadinī ca nakulibhadrakālī śaṣīprabhā ॥ 43 ॥

pratyaṅgirā siddhalakṣmīramṛteśī ca caṇḍikā,

khecarī bhūcarī siddhākāmākṣīhiṅgulābalā ॥ 44 ॥

jayā ca vijayā cāpyajitā nityāparājitā,

vilāsīnī tathā ghorācitrāmugdhā dhaneśvarī ॥ 45 ॥

someśvarīmahācaṇḍāvidyāhaṁsīvināyikā,

vedagarbhā tathā bhīmā ugrāvaidyā ca sadgatiḥ ॥ 46 ॥

ugreśvarī candragarbhā jyotsanā satyā yaśovatī,

kulikā kāmīnī kāmājñānavatyathadākinī ॥ 47 ॥

rākinī lākinī cātha kākīnī śākinītyapi,

hākinīticatuṣṣaṣṭīśaktayaḥ siddhidāyikāḥ ॥ 48 ॥

darśayetkhecarīmudrāṁ dvitīyāvaranercite,

Then, the sixtyfour Śaktis should be worshipped in the sixtyfour petalled lotus. The names of the sixtyfour Śaktis are as follows : 1. Kuleśī, 2. Kulanandā, 3. Vāgīśī, 4. Bhairavī, 5. Umā, 6. Śrī, 7. Śāntayā, 8. Caṇḍā, 9. Dhūmrā, 10. Kālī, 11. Karālinī, 12. Mahālakṣmī, 13. Kaṁkālī, 14. Rudrakālī, 15. Sarasvatī, 16. Vāgvādinī, 17. Nakulī, 18. Bhadrakālī, 19. Śaśiprabhā, 20. Pratyāṅgirā, 21. Siddhalakṣmī, 22. Amṛteśī, 23. Caṇḍikā, 24. Khecarī, 25. Bhūcarī, 26. Siddhā, 27. Kāmākṣī, 28. Hīṅgulā, 29. Balā, 30. Jayā, 31. Vijayā, 32. Ajitā, 33. Nityā, 34. Aparā-jitā, 35. Vilāsinī, 36. Ghorā, 37. Citrā, 38. Mugdhā, 39. Dhaneśvarī, 40. Someśvarī, 41. Mahācaṇḍā, 42. Vidyā, 43. Haimī, 44. Vināyakā, 45. Vedagarbhā, 46. Bhīmā, 47. Ugrā, 48. Vaidyā, 49. Sadgati, 50. Ugreśvarī, 51. Candragarbhā, 52. Jyotsnā, 53. Satyā, 54. Yaśovatī, 55. Kulikā, 56. Kāminī, 57. Kāmyā, 58. Jñānavatī, 59. Dākinī, 60. Rākinī, 61. Lākinī, 62. Kākinī, 63. Śākinī and 64. Hākinī.

After completing the worship of the second Covering, the Sādhaka should show Khecarī Mudrā.

द्वात्रिंशत्पत्रमध्ये तु पूज्या एतास्तुशक्तयः ॥ ४९ ॥

किराता योगिनीवीरा वेताला यक्षिणी हरा ।

ऊर्ध्वकेशी च मातङ्गी मोहिनी वंशवर्द्धिनी ॥ ५० ॥

मालिनी ललिता दूती मनोजा पद्मिनी धरा ।

वर्धरी छत्रहस्ता च रक्तनेत्राविचर्चिका ॥ ५१ ॥

मातृकादूरदर्शी च क्षेत्रेशी रङ्गिनी नदी ।

शान्तिर्दीप्तावन्नहस्ताधूत्राश्वेतासुमङ्गला ॥ ५२ ॥

दृष्ट्वा तृतीयावरणं बीजमुद्रां प्रदर्शयेत् ।

dvātriṁśatpatramadhye tu pūjyā etāstuśaktayaḥ ॥ 49 ॥

kirātā yaginīvīrā vetālā yakṣiṇī harā,

ūrdhvakeśī ca mātāṅgī mohinī vanśavaraddhinī ॥ 50 ॥

mālinī lalitā dūtī manojā padminī dharā,

varvarī chatrahastā ca raktanetrāvicarcikā ॥ 51 ॥

mātrkādūradarśī ca kṣetreśī raṅginī naṭī,

śāntīrdīptāvajrahastādhūmrāśvetāsumaṅgalā ॥ 52 ॥

iṣṭvā tṛtīyāvaraṇaṁ bījamudrāṁ pradarśayet,

On the thirty-two petalled lotus the following Śaktis should be worshipped : 1. Kirātā, 2. Yoginī, 3. Vīrā, 4. Vetālā, 5. Yakṣiṇī, 6. Harā, 7. Ūrdhvakeśī, 8. Mātāṅgī, 9. Mohinī, 10. Vanśavardhinī, 11. Mālinī, 12. Lalitā, 13. Dūtī, 14. Manojā, 15. Padminī, 16. Dharā, 17. Varvarī, 18. Chatrahastā, 19. Raktanetrā, 20. Vicarcikā, 21. Mātrkā, 22. Dūradarśī, 23. Kṣetreśī, 24. Raṅginī, 25. Naṭī, 26. Śāntī, 27. Dīptā, 28. Vajrahastā, 29. Dhūmrā, 30. Śvetā, 31. Sumaṅgalā and 32. Sarveśvarī. Thus performing the worship of the third Covering, the Sādhaka should show the Bīja Mudrā.

ततःषोडशपत्रेषु पूज्याःषोडशशक्तयः ॥ ५३ ॥

मुग्धाश्रीः कुरुकुल्लाचत्रिपुरातोतलाक्रिया ।

रतिःप्रीतिस्तथाबालासुमुखीश्यामलाविला ॥ ५४ ॥

पिशाची च विदारी च शीतलावज्रयोगिनी ।

सर्वेश्वरीतिसम्पूज्य सृणिमुद्रां प्रदर्शयेत् ॥ ५५ ॥

tataḥ ṣoḍaśapatreṣu pūjyāḥṣoḍaśaśaktayaḥ ॥ 53 ॥

mugdhāśrīḥ kurukullācatripurātotalākrīyā,

ratiḥ prītiṣtathabālasumukhīśyāmalāvilā ॥ 54 ॥

piśācī ca vidārī ca śītalāvajrayoginī,

sarveśvarītisampūjya sṛṇimudrāṁ pradarśayet ॥ 55 ॥

After this, on the sixteen petals, the following sixteen Śaktis should be worshipped : 1. Mugdhā, 2. Śrī, 3. Kuru-kullā, 4. Tripurā, 5. Totalā, 6. Kriyā, 7. Rati, 8. Prīti,

9. Bālā, 10. Sumukhī, 11. Syāmalāvīlā, 12. Pīśācī, 13. Vidārī, 14. Śītalā, 15. Vajrayoginī and 16. Sarveśvarī. Thus performing the worship of the fourth Covering, the Sādhaka should show the Aṁkuśa-mudrā.

अष्टपत्रे स्वस्वमन्त्रैर्यजेदष्टसरस्वतीः ।
 तारोहस्थलोहितः सत्योवैकुण्ठानन्तसंयुताः ॥ ५६ ॥
 भृगुर्नेशब्दरूपेवाङ्मायाकामो वदद्वयम् ।
 वाग्वादिन्यग्निकान्तेतिमन्त्रो वेदाक्षिबर्णवान् ॥ ५७ ॥
 अनेन मनुना पूर्वपत्रे वागीश्वरीं यजेत् ।
 वराहहंसचक्रीन्द्रसंयुताभुवनेश्वरी ॥ ५८ ॥
 वदयुगमंचित्रेश्वरिवाग्बीजानलप्रिया ।
 द्वादशार्णेन मनुना वह्नौचित्रेश्वरीं यजेत् ॥ ५९ ॥
 वाग्बीजंकुलजेवाक्चमरस्वत्यनलांगना ।
 एकादशार्णमनुना कुलजां दक्षिणेर्चयेत् ॥ ६० ॥
 वाङ्मायाश्रींवदद्वन्द्वंकीर्तीश्वरिवसुप्रिया ।
 त्रयोदशार्णेन यजेन्नैर्ऋत्ये कीर्तिनायिका ॥ ६१ ॥
 वाङ्मायाचान्तरिक्षान्तेसरस्वतिचटद्वयम् ।
 रव्यर्णेनयजेत्प्रत्यगन्तरिक्षसरस्वतीम् ॥ ६२ ॥
 वराहहंसचण्डीशजनार्दनकृशानुयुक् ।
 सेन्दुर्योनिश्चलकुलीभृगवह्नीन्दुयुङ्मनुः ॥ ६३ ॥
 अरुणाभृगुशिख्यग्निसंयुताशान्तिरिन्दुयुक् ।
 वाङ्मायाश्रीपुबीजानिघ्नीघटान्तेसरस्वतीम् ॥ ६४ ॥
 घटेवदतरद्वन्द्वं रुद्राज्ञाटायुतामम ।
 अभिलापंकुरुद्वन्द्वंप्रेयसीकृष्णवर्मनः ॥ ६५ ॥
 गुणवेदार्णेन यजेद्वायौ घटसरस्वतीम् ।
 भूधरेन्द्रयुतोर्घीशोबिन्द्वाढ्योर्वेवदद्वयम् ॥ ६६ ॥
 त्रींहुंफट्नवार्णेननीलामर्चेंदुदग्दिशि ।
 वाग्बीजमधराक्रान्तोनकुलीबिन्दुमान्पुनः ॥ ६७ ॥
 शान्तिचन्द्राढ्यमाकाशंकिणिद्वन्द्वंसद्वयम् ।
 कूर्मद्वन्द्वंभगाक्रान्तंनवार्णेनामुना यजेत् ॥ ६८ ॥

मन्त्रेणेशानदिग्भागे किणिसंज्ञां सरस्वतीम् ।

पञ्चमावृत्तिमारुह्य क्षोभमुद्रां प्रदर्शयेत् ॥ ५९ ॥

*aṣṭapatre svasvamantrairyajedaṣṭasarasvatīḥ,
tārohrllōhitāḥ satyovaikunṭhānantasaṁyutāḥ ॥ 56 ॥*

*bhṛgurneśabdarūpevānīmāyākāmo vadadvayam,
vāgvādinyagnikāntetimanthro vedākṣivarnāvan ॥ 57 ॥*

*anena manunā pūrvapatre vāgīśvarīm yajet,
varāhahaṁsacakrīndrasaṁyutābhuvaneśvarī ॥ 58 ॥*

*vadayugmañcacitreśvarivāgbījānalapriyā,
dvādaśārṇena manunā vahnāuncitreśvarīm yajet ॥ 59 ॥*

*vāgbījāmkulajevākcasarasvatyanalāṅganā,
ekādaśārṇamanunā kulajām dakṣiṇercayet ॥ 60 ॥*

*vānīmāyāśrīmīvadadvandvañkīrtiśvarivasupriyā,
trayodaśārṇena yajennairṛtye kīrtināyikā ॥ 61 ॥*

*vānīmāyācāntarikṣāntesarasvatīcaṭhadvayam,
ravyarṇenayajetpratyaṅantarikṣasarasvatīm ॥ 62 ॥*

*varāhahaṁsacandīśjanardanakṛṣṇanuyuk,
senduryoniścalakulībhṛguvahnīnduyunmanuh ॥ 63 ॥*

*arunābhṛguśikhyagnisaṁyutāśāntirīnduyuk,
vānīmāyāśrīṣubījānighrīmghaṭāntesarasvatīm ॥ 64 ॥*

*ghaṭevadataradvandvañ rudrājñāṭāyutāmama,
abhilāṣaṁkuradvandvañpreyasīkṛṣṇavartmanah ॥ 65 ॥*

*guṇavedārṇena yajedvāyau ghaṭasarasvatīm,
bhūdharendrayutorghīśobindvādīhyovenvadadvayam ॥ 66 ॥*

*trīmhuṁphaṭnavārṇenanīlāmarcendudagdiśi,
vāgbījamadharākṛāntanakulībindumānpunah ॥ 67 ॥*

*śānticandrādīhyamākāśaṁkiṇīdvandvaṁsadr̥gjalam,
kūrmadvandvañbhagākṛāntaṁnavārṇenāmūnā yajet ॥ 68 ॥*

*mantreṇeśanadigbhāge kiṇisañjñām sarasvatīm,
pañcamāvṛttimārādhyā kṣobhamudrām pradarśayet ॥ 69 ॥*

On the eight petals, the eight Sarasvatīs should be worshipped with their respective Mantras, i.e.

Tāra (Auṁ), Hṛda (namaḥ), Lohita (pa), Satya with Vaikuṇṭhānanta (dmā), Bhṛgu (sa), then 'neśabda-rūpe', then Vān (aiṁ), Māyā (hrīm), Kāma (klīm), two times 'vada' (vada vada), then 'vāgvādinī' and, at the end, Agnikāntā (svāhā) makes the twentyfour syllabled Mantra. The Vāgīśvarī should be worshipped on the eastern petal with this mantra.

Bhuvaneśvarī with Varāha-haṁsa-cakrīndra (klīm), two times Vada (vada vada), then 'citṛeśvarī' Vāg (aiṁ) and, at the end, Analapriyā (Svāhā) makes the twelve-syllabled Mantra. Citṛeśvarī should be worshipped on the south-eastern corner with this Mantra.

Vāg-bīja (Aiṁ), then 'kulaje', Vāg (aiṁ), 'sarasvatī' and 'analāṅganā' (svāhā) at the end, makes the eleven-syllabled Mantra. The Kulajā should be worshipped in the south with this Mantra.

Vāg (aiṁ), Māyā (hrīm), Śrī (śrīm), two times Vada (vada vada), then 'Kīrtīśvarī' and 'Vasupriyā' (svāhā) at the end, makes the thirteen-syllabled mantra. The Kīrtīśvarī should be worshipped in the south-western corner with this Mantra.

Vāg (aiṁ), Māyā (hrīm), then 'Antarikṣa sarasvatī' and 'svāhā' at the end, makes the twelve-syllabled mantra. The Antarikṣa-sarasvatī should be worshipped in the west with this mantra.

Varāha-haṁsa-caṇḍīśa-janārdana-kṛṣṇa-yuk Sendu (ha-saṣphraṁ), Lakulī Bhṛgu-vahnīndu-yuk Manu (hsrāuḥ), Aruṇā-bhṛgu-śikhyagni yuk Induyuk Śānti (hspṛīm), Vāg

(aiṁ), Māyā (hrīm), Śrī (śrīm), Iṣu-bīja (drām drīm klīm blūm saḥ), then 'ghrīm ghaṭa-sarasvatīghaṭe', then two times Vada (vada vada) and two times Tara (tara tara), then Ṭā-yutā Rudrājñā in the third (instrumental) form (Rudrājñayā), then 'mamābhilāṣaṁ', two times Kuru (kuru kuru) and, at the end, beloved of Kṛṣṇavartmā (svāhā) makes the forty three syllabled Mantra. The Ghaṭa-sarasvatī should be worshipped in the north western corner with this mantra.

Bhūdharendrayuta and with Bindu Arghīśa (blūm), then 'veṁ', two times Vada (vada vada), then 'trīm huṁ phaṭ' makes the nine syllabled Mantra. The Nīlā should be worshipped in the north with this mantra.

Vāgbīja (aiṁ), Adharākṛānta Nakulī with Bindu (haiṁ), Śānti-candrādhyā Ākāśa (hrīm), two times Kiṇi (kiṇi kiṇi), Sadṛk-jala (vi), Bhagākṛānta-kūrmadvaya (cce) makes the nine-syllabled mantra. The Kiṇi-sarasvatī should be worshipped with this mantra in the north-east corner. This completes the worship of the fifth Covering, after which the Sādhaka should show the Kṣobha Mudrā.

डाकिन्याद्याः पूर्वमुक्ताः षट्कोणे षट्प्रपूजयेत् ।

दर्शयेद्द्राविणीं मुद्रां षष्ठारणपूजने ॥ ७० ॥

ḍākinyādyāḥ pūrvamuktāḥṣaṭkone ṣaṭprapūjayet,

darśayeddrāviṇīṁ mudrāṁ ṣaṣṭhāraṇapūjane ॥ 70 ॥

Dākinī, etc. (Dākinī, Rākinī, Lākinī, Kākinī, Śākinī and Hākinī) should be worshipped in the six corners of the Hexagon. Thus completing the worship of the sixth Covering, the Sādhaka should show the Drāviṇī-mudrā.

Mantramahodadhīḥ]

पराबालाभैरवीतिपूजनीयास्त्रिकोणके ।

सप्तमावृत्तिपूजायां मुद्रां कुर्याच्चकर्षिणीम् ॥ ७१ ॥

इत्थं सम्पूज्यं तारेर्षीं मनोभीष्टमवाप्नुयात् ।

parābālābhairavītipūjanīyāstrikoṇake,

saptamāvṛttipūjāyāṁ mudrāṁ kuryāccakarṣiṇīm ॥ 71 ॥

itthaṁ sampūjya tāreśīṁ manobhīṣṭamavāpnuyāt,

The Parā, Bālā and Bhairavī should be worshipped in the Triangle. Thus completing the worship of the seventh Covering, the Sādhaka should show Ākarṣiṇī mudrā.

Worshipping the Tāreśī Mahāvidyā thus, all the desires of a Sādhaka are fulfilled.

C. Procedure of the worship of the various Coverings –

After worshipping the Devī in the aforesaid manner, the Sādhaka should obtain the permission from the Devī and then worship Her various (seven) Coverings in the following manner :

First of all, outside the Square, with proper meditation, the Sādhaka should, in the south-east corner, worship Gaṇeśa with the Mantra 'Auṁ hrīm gaṁ gaṇapataye namaḥ'. In the same manner he should worship the Kṣetrapāla in the north-west corner with the Mantra 'Auṁ hrīm kṣaṁ kṣetrapālāya namaḥ'.

In the north-east corner worship Baṭuka-bhairava with the mantra 'Auṁ hrīm baṁ Baṭukāya namaḥ' and, in the south-west corner, the Yoginīs with the mantra 'Auṁ hrīm yaṁ yoginībhyo namaḥ.'

On the first line of the Square, beginning with east and rotating in the clockwise direction, the Sādhaka should

worship with "Auṁ Aṇimāyai namaḥ; Auṁ Laghimāyai namaḥ; Auṁ Mahimāyai namaḥ; Auṁ Īsītyai namaḥ; Auṁ Vaśitāyai namaḥ; Auṁ Kāmapūṛṇyai namaḥ; Auṁ Garimāyai namaḥ and Auṁ Prāptyai namaḥ" mantras respectively the Aṇimā, etc. Supernatural attainments in the eight quarters.

In the second line of the Square, beginning with east and rotating as above, worship the eight Phairavas with the following mantras respectively : Auṁ Asitāṅga-bhairavāya namaḥ; Auṁ Ruru-bhairavāya namaḥ; Auṁ Caṇḍa-bhairavāya namaḥ; Auṁ Krodha-bhairavāya namaḥ; Auṁ Unmatta-bhairavāya namaḥ; Auṁ Kapālī-bhairavāya namaḥ; Auṁ Bhīṣaṇa-bhairavāya namaḥ and Auṁ Saṁhāra-bhairavāya namaḥ.

On the third line of the Square, beginning with east and rotating as above (i.e. in the clockwise direction), worship the eight Mothers (Matrīkās) respectively with the following mantras : Auṁ Brāhmyai namaḥ; Auṁ Māheśvaryai namaḥ; Auṁ Kaumāryai namaḥ; Auṁ Vaiṣṇavyai namaḥ; Auṁ Vārāhyai namaḥ; Auṁ Indrāṇyai namaḥ; Auṁ Cāmuṇḍāyai namaḥ and Auṁ Mahālakṣmyai namaḥ.

Thus completing the worship of the first Covering, the Sādhaka should show Yoni-mudrā.

In the second Covering, on the Sixty-four petals, the sixtyfour Śaktis should be worshipped with the following mantras : Auṁ Auṁ Kuleśyai namaḥ; Auṁ Kulanandāyai namaḥ; Auṁ Vāgīśyai namaḥ; Auṁ Bhairavyai namaḥ; Auṁ Umāyai namaḥ; Auṁ Śriyai namaḥ; Auṁ Śāntayāyai namaḥ; Auṁ Caṇḍāyai namaḥ; Auṁ Dhūmrāyai namaḥ; Auṁ Kālyai namaḥ; Auṁ Karālīnyai namaḥ; Auṁ Mahālakṣmyai namaḥ; Auṁ Kaṁ-

kālyai namaḥ; Auṁ Rudrakālyai namaḥ; Auṁ Sarasvatyai namaḥ; Auṁ Vāgvādinyai namaḥ; Auṁ Nakulyai namaḥ; Auṁ Bhadrakālyai namaḥ; Auṁ Śaśiprabhāyai namaḥ; Auṁ Pratyāṅgirāyai namaḥ; Auṁ Siddhalakṣmyai namaḥ; Auṁ Amṛteśyai namaḥ; Auṁ Caṇḍikāyai namaḥ; Auṁ Khecaryai namaḥ; Auṁ Bhūcaryai namaḥ; Auṁ Siddhāyai namaḥ; Auṁ Kāmākṣyai namaḥ; Auṁ Hingulāyai namaḥ; Auṁ Balāyai namaḥ; Auṁ Jayāyai namaḥ; Auṁ Vijayāyai namaḥ; Auṁ Ajitāyai namaḥ; Auṁ Nityāyai namaḥ; Auṁ Aparājitāyai namaḥ; Auṁ Vilāsinyai namaḥ; Auṁ Ghorāyai namaḥ; Auṁ Citrāyai namaḥ; Auṁ Mugdhāyai namaḥ; Auṁ Dhaneśvaryai namaḥ; Auṁ Someśvaryai namaḥ; Auṁ Mahācaṇḍāyai namaḥ; Auṁ Vidyāyai namaḥ; Auṁ Haṁsyai namaḥ; Auṁ Vināyakāyai namaḥ; Auṁ Vedagarbhāyai namaḥ; Auṁ Bhīmāyai namaḥ; Auṁ Ugrāyai namaḥ; Auṁ Vaidyāyai namaḥ; Auṁ Sadgatyai namaḥ; Auṁ Ugreśvaryai namaḥ; Auṁ Candragarbhāyai namaḥ; Auṁ Jyotsnāyai namaḥ; Auṁ Satyāyai namaḥ; Auṁ Yaśovatyai namaḥ; Auṁ Kulikāyai namaḥ; Auṁ Kāminyai namaḥ; Auṁ Kāmyāyai namaḥ; Auṁ Jñānavatyai namaḥ; Auṁ Dākinyai namaḥ; Auṁ Rākinyai namaḥ; Auṁ Lākinyai namaḥ; Auṁ Kākinyai namaḥ; Auṁ Śākinyai namaḥ; Auṁ Hākinyai namaḥ.

Thus completing the worship of the second Covering, the Sādhaka should show Khecarī-mudrā.

In the third Covering, on the thirtytwo petals, the thirty-two Śaktis should be worshipped with the following mantras : Auṁ Kirātāyai namaḥ; Auṁ Yoginyai namaḥ; Auṁ Vīrāyai namaḥ; Auṁ Vetālāyai namaḥ; Auṁ Yaksīnyai namaḥ; Auṁ Harāyai namaḥ; Auṁ Urdhvakeśyai namaḥ; Auṁ Mātāṅgyai namaḥ; Auṁ Mohinyai namaḥ; Auṁ Vaṁśavardhinyai

namaḥ; Auṁ Mālinyai namaḥ; Auṁ Lalitāyai namaḥ; Auṁ
 Dūtyai namaḥ; Auṁ Manojāyai namaḥ; Auṁ Pādmīnyai
 namaḥ; Auṁ Dharāyai namaḥ; Auṁ Barvaryai namaḥ;
 Auṁ Chatrahastāyai namaḥ; Auṁ Raktanetrāyai namaḥ;
 Auṁ Vicarcikāyai namaḥ; Auṁ Mātrkāyai namaḥ; Auṁ
 Dūradaśyai namaḥ; Auṁ Kṣetreśyai namaḥ; Auṁ Raṅ-
 gīnyai namaḥ; Auṁ Naṭyai namaḥ; Auṁ Śāntyai namaḥ;
 Auṁ Dīptāyai namaḥ; Auṁ Vajrahastāyai namaḥ; Auṁ
 Dhūmrāyai namaḥ; Auṁ Śvetāyai namaḥ; Auṁ Sumaṅga-
 lāyai namaḥ; Auṁ Sarveśvaryai namaḥ.

Thus completing the worship of the third Covering, the
 Sādhaka should show Bīja-mudrā.

In the fourth Covering, on the sixteen petals, the sixteen
 Śaktis should be worshipped, with the following mantras :
 Auṁ Mugdhāyai namaḥ; Auṁ Śrīyai namaḥ; Auṁ Kuru-
 kullāyai namaḥ; Auṁ Tripurāyai namaḥ; Auṁ Totalāyai
 namaḥ; Auṁ Kriyāyai namaḥ; Auṁ Ratyai namaḥ; Auṁ
 Prītyai namaḥ; Auṁ Bālāyai namaḥ; Auṁ Sumukhyai
 namaḥ; Auṁ Syāmalāvilāyai namaḥ; Auṁ Piśācyai namaḥ;
 Auṁ Vidāryai namaḥ; Auṁ Śītalāyai namaḥ; Auṁ Vajra-
 yogīnyai namaḥ; Auṁ Sarveśvaryai namaḥ.

Thus completing the worship of the fourth Covering, the
 Sādhaka should show the Amkuśa-mudrā.

In the fifth Covering, on the eight petals of the eight
 quarters, Eight Sarasvatīs should be worshipped with the
 following mantras :

On the eastern petal the Vāgīśvarī should be worshipped
 with the mantra "Auṁ namaḥ Padmāsane Śabdarūpe Aiṁ
 hrīm klīm vada vada Vāgvādinī svāhā".

On the petal of the south-eastern corner the Citrēśvarī should be worshipped with the mantra "Klīm vada vada Citrēśvarī aiṁ svāhā".

On the southern petal the Kulajā should be worshipped with the mantra "Aiṁ Kuliḥ aiṁ Sasasvati svāhā".

On the petal of south-western corner the Kīrtīśvarī should be worshipped with the mantra "Aiṁ hrīm śrīm vada vada Kīrtīśvari svāhā".

On the western petal Antarikṣa-sarasvatī should be worshipped with the mantra "Aiṁ hrīm Antarikṣa-sarasvati svāhā".

On the petal of the north-western corner the Ghaṭa-sarasvatī should be worshipped with the mantra "hsaṣphraṁ hasauḥ hsphrīm aiṁ hrīm śrīm drām drīm klīm blūm saḥ ghrīm Ghaṭa-sarasvati vada vada tara tara Rudrājñayāma mābhilāṣaṁ kuru kuru svāhā".

On the northern petal the Nīlā should be worshipped with the mantra "Blūm veṁ vada vada trīm huṁ phaḥ".

On the petal of the north-eastern corner the Kiṇi should be worshipped with the mantra "Aiṁ haiṁ hīm kiṇi kiṇi vicce".

Thus completing the worship of the fifth Covering, the Sādhaka should show the Kṣobha-mudrā.

In the sixth Covering, on the six angles of the hexagon, Ḍākinī, etc. should be worshipped with the following mantras : "Auṁ Ḍākinyai namaḥ; Auṁ Rākinyai namaḥ; Auṁ Lākinyai namaḥ; Auṁ Kākinyai namaḥ; Auṁ Śākinyai namaḥ; Auṁ Hākinyai namaḥ".

Thus completing the worship of the sixth Covering, the Sādhaka should show the Drāviṇī-mudrā.

In the seventh Covering, on the angles of the Triangle, the Parā, Bālā and Bhairavī should be worshipped with their respective mantras, viz. : Hrīm̐ Parāyai namaḥ; Aiṁ klīm̐ sauḥ Bālāyai namaḥ; Hsaiṁ hklīm̐ hsauḥ Bhairavyai namaḥ.

Thus completing the worship of the seventh Covering, the Sādhaka should show the Ākarṣiṇī-mudrā.

Thus performing the worship of the Coverings and then offering five Puṣpāñjalis, the Sādhaka should begin the Japa of the Mūla mantra.

गणेशक्षेत्रपालाभ्यां योगिन्यै भैरवाय च ॥ ७२ ॥

तारायै चापि वितरेद्बलिं नित्यंचतुष्पथे ।

मांसमापात्रशाकाज्यपायसापूपकादिकम् ॥ ७३ ॥

बलिद्रव्यं समाख्यातं तेनेष्टं सा प्रयच्छति ।

gaṇeśakṣetrapālābhyāṁ yoginyai bhairavāya ca ॥ 72 ॥

tārāyai cāpi vitaredbaliṁ nityaṁcatuspāthe,

māṁsamāśānnaśākājyapāyasāpūpakādikam ॥ 73 ॥

balidravyaṁ samākhyātāṁ teneṣṭāṁ sā prayacchati,

Going to a Road-crossing, the Sādhaka should everyday offer oblations to Gaṇeśa, Kṣetrapāla, Yoginīs Bhairava and Tārā. Māṁsa (Phaseolus radiatus) vegetables, Ghee, rice with sugar cooked in milk and fried sweet bread-like cakes are the materials prescribed for such an oblation. The Devī pleases with these materials and fulfills the desired objectives of the Sādhaka.

C. The above oblations should be offered according to the prescribed method and with the mantras already described in Śloka 50-51 of Tārāṅga Four.

तस्याध्यानं त्रिधावचमि सत्त्वादिगुणभेदतः ॥ ७४ ॥

श्वेताम्बराढ्यां हंसस्थां मुक्ताभरण भूषिताम् ।

चतुर्वक्त्रामष्टभुजैर्दधानां कुण्डिकाम्बुजे ॥ ७५ ॥

वराभयेपाशशक्ती अक्षकपुष्पमालिके ।

शब्दपाथोनिधौ ध्यायेत्सृष्टिध्यानमुदीरितम् ॥ ७६ ॥

रक्ताम्बरां रक्तसिंहासनस्थां हेमभूषिताम् ।

एकवक्त्रां वेदसंख्यैर्भुजैःसंबिभ्रतीं क्रमात् ॥ ७७ ॥

अक्षमालां पानपात्रमभयंवरमुत्तमम् ।

श्वेतद्वीपस्थितां ध्यायेत्स्थितिध्यानमिदं स्मृतम् ॥ ७८ ॥

कृष्णाम्बराढ्यां नौसंस्थामस्थ्याभरणभूषिताम् ।

नववक्त्रां भुजैरष्टादशभिर्दधतींवरम् ॥ ७९ ॥

अभयं परशुं दर्वीखड्गं पाशुपतं हलम् ।

भिर्गिदं शूलं च मुसलं कर्त्रां शक्तिं त्रिशीर्षकम् ॥ ८० ॥

संहारास्त्रं वज्रपाशौखट्वाङ्गं गदया सह ।

रक्ताम्भोधौस्थितां ध्यायेत्संहारध्यानमीदृशम् ॥ ८१ ॥

कर्मसु क्रूरसौम्येषु ध्यायेन्मन्त्री यथातथा ।

एवसिद्धे मनौमन्त्रीगिरावाचस्पतिर्भवेत् ॥ ८२ ॥

tasyādhyānaṁ tridhāvacmi sattvādiguṇabhedaṭaḥ ॥ 74 ॥

śvetāmbarādhyānaṁ haṁsasthānaṁ muktābharaṇa bhūṣitām,

caturvaktrāmaṣṭabhujairdadhānaṁ kuṇḍikāmbuje ॥ 75 ॥

varābhayepāśaśaktī akṣasrakpuṣpamālike,

śabdapāthonidhau dhyāyetsṛṣṭīdhyānamudīritam ॥ 76 ॥

raktāmbaraṁ raktasīṁhāsanasthānaṁ hemabhūṣitām,

ekavaktrānaṁ vedasankhyairbhujaiḥsambibhratīnaṁ kramāt ॥ 77 ॥

akṣamālānaṁ pānapātramabhayaṁvaramuttamam,

śvetadvīpasthitānaṁ dhyāyetsṭhīdhyānamidaṁ smṛtam ॥ 78 ॥

kṛṣṇāmbarādhyānaṁ nausaṁsthāmaṣṭyābharaṇabhūṣitām,

navavaktrānaṁ bhujairasṭādaśabhirdadhatīnaṁ varam ॥ 79 ॥

abhayaṁ paraśuṁ darvīkhadgaṁ paśupataṁ halam,

bhīṇḍīnaṁ śūlānaṁ ca musalānaṁ kartrīnaṁ śaktīnaṁ trīśīrṣakam ॥ 80 ॥

sāmhārāstraṁ vajrapāśaukhaṭvāṅgaṁ gadayā saha,

raktāmbhodhausthitānaṁ dhyāyetsāmhārādhyānamīdṛśam ॥ 81 ॥

karmasu krūrasaumyeṣu dhyāyenmantrī yathātathā,

evaṁsiddhe manaumantrāgirāvācaspatirbhavet || 82 ||

Three kinds of Dhyānas of Mahāvidyā – Now, according to the Elemental qualities three kinds of Dhyānas of the Goddess have been described :

(i) The Sādhaka should meditate upon the Goddess as wearing white garments, seated on a swan, decked with pearl ornaments, having four faces and eight hands in which she is holding water pot (Kamaṇḍalu), lotus, noose, Śakti (a weapon), rosary and flower-garland, and her remaining two hands are held in Vara and Abhaya Mudrās. She is to be meditated in the ocean of sounds and words. This is called Sṛṣṭi-dhyāna (meditation of creation).

ii) The Goddess should be meditated as stationed in Śveta-dvīpa, putting on red garments, seated on a red throne, decked with gold ornaments, having one face and four hands. In her two hands she is holding a rosary and a liquor-goblet and the remaining two hands are held in Vara and Abhaya Mudrās. This is called Sthiti-dhyāna (Dhyāna of Preservation).

(iii) The Goddess should be meditated upon as putting on black garments, stationed in a boat, decked in ornaments of bones and having nine faces and eighteen hands. In her hands she is holding an axe, laddle, sword, Pāsupat (a weapon), plough, Bhiṇḍi (a weapon), goad, mortar, knife, Śakti, trident, a destructive weapon (Saṁhārāstra), thunder-bolt, noose, Khaṭvāṅga (a weapon) and the Club. One of her hands is held in Abhaya-mudrā and she is stationed in the Sea of Blood. This is called Saṁhāra-dhyāna (Dhyāna of Destruction).

In Māraṇa (Eradication), etc. cruel rituals, this Saṁhāra-dhyāna should be resorted to. In rituals of Aversion and Captivation the Sthiti-dhyāna and in the Purificatory-nutritious rituals, the Sṛṣṭi-dhyāna should be resorted to.

By performing Puraścaraṇa and Experiments in this manner, when the Mantra becomes accomplished, the Sādhaka becomes like the Lord of Speech (Vācaspati).

दूर्वाद्यथातुल्यन्यारोचनारसयुक्तया ।
 बालस्याच्छिन्ननालस्य जिह्वायां विलिखेन्मनुम् ॥ ८३ ॥
 संप्राप्ते चाष्टमे वर्षे सर्वशास्त्रज्ञतामियात् ।
 मन्त्रेणायुतसंजप्तां वचां बालस्य कण्ठतः ॥ ८४ ॥
 बध्नीयात्पूर्वसम्प्रोक्तं बलिं दत्त्वा विधानतः ।
 द्वादशे वत्सरे प्राप्ते भक्षिता साकवित्त्वकृत् ॥ ८५ ॥
 ज्योतिष्मती भयं तैलं कर्षमात्रं सुमन्त्रितम् ।
 उपरागे जलस्थो योऽशनीयाद्वाचस्पतिर्भवेत् ॥ ८६ ॥
 चतुष्पथे श्मशाने वाहित्वा लज्जाभयं तथा ।
 जपेच्छवं समारुह्य विद्यातत्परमानसः ॥ ८७ ॥
 शृणोत्यसावमुं शब्दं निशीथे जपतत्परः ।
 पारगो भव विद्यानां सर्वासिद्धिर्माप्नुहि ॥ ८८ ॥
 विद्वत्कुलसमुद्भूतमष्टवर्षं शिशुद्वयम् ।
 उपवेश्य तयोर्मूर्ध्निकरौ दत्त्वा जपेन्मनुम् ॥ ८९ ॥
 वेदान्तन्यायसंयुक्त्या विवदे ते उभावपि ।
 यः कौतुकीस आश्रयं विद्यायाः पश्यतु ध्रुवम् ॥ ९० ॥
 विधाय वेदिकां रम्यां विजने कदलीवने ।
 तत्रासीनो जपेद्विद्यामर्कलक्षं विधानतः ॥ ९१ ॥
 दासीचालितदोलायामारूढां सुस्मिताननाम् ।
 पुत्रागचम्पकाशोकरम्भाविपिनसंस्थिताम् ॥ ९२ ॥
 एवं ध्यायन् भगवतीं बलिं दद्याज्जपान्ततः ।
 एवं कुर्वन् धरः सर्वमभीष्टं लभते चिरात् ॥ ९३ ॥
 निर्वासा विशिखः प्रेतभूमिस्थो यो जपेन्मनुम् ।

अयुतं कृष्णभूताहे स वाक्सिद्धिमवाप्नुयात् ॥ ९४ ॥

विद्यां सौख्यं धनं पुष्टिमायुःकीर्तिबलस्त्रियः ।

रूपकामयमानेन तारासेव्यानिरन्तरम् ॥ ९५ ॥

dūrvotthayātulekhanyārocanārasayuktyā,

bālasyaścinnanālasya jihvāyāmvilikhenmanum ॥ 83 ॥

samprāpte caṣṭame varṣe sarvaśāstrajñatāmīyāt,

mantrenāyulasanjanptām vacām bālasya kaṣṭhataḥ ॥ 84 ॥

badhnīyātpūrvasamproktaimbaliṁ dattvā vidhānataḥ,

dvādaśevatsare prāpte bhakṣitā śakavitvakṛt ॥ 85 ॥

jyotiṣmatī bhavaṁ tailaṁ karṣamātraṁ sumantritam,

uparāge jalasthoyō śnīyādvācaspatirbhavet ॥ 86 ॥

catuṣpathe śmaśāne vāhitvā lojjābhayaṁ tathā,

japēcchavaṁ samāruhyavidyātātparamānasaḥ ॥ 87 ॥

śṛṇotyasaṁvamuṁ śabdaṁ niśīthe japatātparaḥ,

pūragobhava vidyānām sarvāṁsiddhimavāpnuhi ॥ 88 ॥

vidvatkulasamudbhūtaṁaṣṭavarṣaṁ śīśudvayam,

upaveśya tayormūrdhnikaraudattvā japenmanum ॥ 89 ॥

vedāntanyāyasaṁyuktyā vivade te ubhāvapi,

yaḥkautukīsa āścaryyāṁvidyāyāḥ paśyatu dhruvam ॥ 90 ॥

vidhāyavedikāṁ ramyāṁ vijane kadalīvane,

tatrāsīno japedvidyāmarkalakṣaṁ vidhānataḥ ॥ 91 ॥

dāsī cālitadolāyāmārūḍhāṁ susmitānanām,

punnāgacampakāśokarambhāvīpinasaṁsthitām ॥ 92 ॥

evamdhyañyanbhagavatīm balīmdayājapāntataḥ,

evamkurvannaraḥsarnamabhīṣṭāṁlabhatecirāt ॥ 93 ॥

nirvāsāviśikhaḥ pretabhūmistho yo japenmanum,

ayutaṁ kṛṣṇabhūtaḥ sa vāksiddhimavāpnuyāt ॥ 94 ॥

vidyāṁ saukhyaṁ dhanāṁ puṣṭimāyuhkīrtimbalaṁstriyaḥ,

rūpaṁkāmayamānena tārāsevyānirantaram ॥ 95 ॥

Experiments for the fulfilment of Desires –

Soon after the cutting of Umbilical cord of an infant, this

mantra should be written on his tongue with the pen of Dūrva-grass dipped in Gorocana. By performing this ritual the infant, after attaining the age of nine years, becomes a scholar of all the Śāstras (religious literature).

After offering Balidāna (Oblations) in the above mentioned manner and reciting the Mantra ten times, Vacā should be tied in the neck of a child. Such a child, after eating the same, on attaining the age of twelve years, becomes a great poet.

At the time of an eclipse, standing in water and drinking one Karṣa of duly consecrated oil of Jyotiṣmatī, a Sādhaka becomes Vācaspati (Lord of Speech).

Shedding fear and shame aside and sitting on a corpse at a crossing or Śmaśāna (cremation ground) and devoting his mind to the Mahāvidyā, the Sādhaka, engrossed in Japa, hears these words at midnight : "Be a perfect master of all knowledge and obtain all the Supernatural Powers "

Seating two eight years' old children, born in scholarly families, before himself the Sādhaka should, placing his hands on their heads, perform Japa of this mantra. This will make the children capable of discoursing on Vedānta and Nyāya-śāstra. If someone is inquisitive to find the efficacy of this mantra, he can test its veracity and see for himself the miraculous results,

Making a beautiful raised platform in a plaitain grove at a secluded place and sitting on that platform, 12 lakh (12,00,000) Japas of the mantra should be performed. At the conclusion of the Japa, the Sādhaka should offer oblations while meditating on the Bhagavatī in a cheerful mood and seated in the forest of Punnāga, Campaka, Aśoka

and plaintains, and sitting in a swing, rocked by maid-servants. By performing this ritual, the Sādhaka very soon obtains fulfilment of all his desires.

On the fourteenth day of a dark fortnight if the Sādhaka, sitting naked in a cremation ground, with hairs let loose (untied), performs ten thousand Japas of this mantra, he will obtain perfection and eloquence in Speech.

Persons desirous of obtaining knowledge, happiness, wealth, prosperity, long life, fame strength, women and beauty, should continuously worship the Goddess Tārā.

End of the Fifth Taraṅga of Mantra-mahodadhi with
Translation and exhaustive Commentary
by Ram Kumar Rai.



Tarāṅga Six

छिन्नमस्तामनुं वक्ष्ये शीघ्रसिद्धिविधायिनम् ।

पद्मासनाशिवायुग्मं भौतिकःशशिशेखरः ॥ १ ॥

वज्रवैरोचनीपद्मनाभयुक्तःसदागतिः ।

मायायुगास्त्रदहनप्रियान्तःप्रणवादिकः ॥ २ ॥

chinnamastāmanuṁ vākṣye śīghrasiddhividhāyinam,

padmāsanāśivāyugmaṁ bhautikaḥśaśiśekharaḥ ॥ 1 ॥

vajravairocanīpadmanābhayuktaḥ sadāgatiḥ,

māyāyugāstradahanapriyāntaḥpraṇavādikaḥ ॥ 2 ॥

Mantras of Chinnamastā – Now the mantras of Chinnamastā are being described which fructify very quickly.

Padmāsanā (śrīm), Śivāyugma (hrīm hrīm), Śaśīśekhara-bhautika (aīm), then 'Vajravairocanī', Padmanābhayukta sadāgati (ye) two Māyās (hrīm hrīm), Astra (phaṭ), then Dahanapriyā (svāhā) at the end and Praṇava (auṁ) in the beginning, makes the seventeen-syllabled mantra.

C. Extricated form of the Mantra – Auṁ śrīm hrīm hrīm vajravairocanīye hrīm hrīm phaṭ svāhā.

मन्त्रःसप्तदशार्णोयं भैरवोस्य मुनिर्मतः ।

सम्राट्छन्दश्छिन्नमस्ता देवताभुवनेश्वरी ॥ ३ ॥

आंखङ्गायहृदाख्यातमींखङ्गायशिरःस्मृतम् ।

ऊंवज्रायशिखाप्रोक्ता ऐंपाशायतनुच्छदम् ॥ ४ ॥

ओमंकुशायनेत्रस्याद्विसर्गोवसुरचयुक् ।

मायायुग्मंचास्त्रमङ्गमनवःप्रणवादिकाः ॥ ५ ॥

स्वाहान्ताःप्रोदिता एवमङ्गेविन्यस्य तां स्मरेत् ।

mantraḥsaptadaśārṇoyaṁ bhairavosya munirmataḥ,

samrāṭchandaśchinnamastā devatābhuvaneśvarī || 3 ||

*ām̐khaḍgāyaḥṛdākhyātām̐khaḍgāyaśiraḥsmṛtam,
ūm̐vajrāyaśikhāproktā aiṁpāsāyatanucchadam || 4 ||*

*omaṁkuśāyanetrasyādvisargovasurakṣayuk,
māyāyugmaṁcastramaṅgamanavaḥpraṇavādikāḥ || 5 ||*
svāhāntāḥproditā evamaṅgevinyasya tāṁ smaret,

Viniyoga and Nyāsa – Ṛṣi of this seventeen syllabled mantra is Bhairava, Chanda is Samrāṭ and Devatā is Chinnamastā Bhuvaneśvarī.

Mantras for the Nyāsa should be formed by putting Praṇava in the beginning, two Māyā-bījas and Astra-bīja at the end, and in-between putting “ām̐ Khaḍgāya”, “īṁ sukhaḍgāya”, “ūṁ vajrāya”, “aiṁ pāsāya”, “auṁ aṁkuśāya” and “aḥ vasurakṣa”. Svāhā should be placed at the end of each of the mantras of Karāṅga-nyāsa. With the mantras so formed Nyāsas should respectively be performed on the Hṛdaya (heart), Mukha (mouth), Śira (head), Śikhā (tuft of hair on the crown), Kavaca (armour), Netra (eyes) and Karatala-karaṇṣṭha (palm and the back of the hands). After performing the Nyāsas on the organs, the Sādhaka should meditate upon the Goddess.

C. Viniyoga – Auṁ asya śrī Chinnamastā mantrasya Bhairava Ṛṣiḥ, Samrāṭ chandaḥ, Chinnamastā-bhuvaneśvarī devatā, (hūṁ hūṁ bījaṁ, svāhā śaktiḥ) mamābhīṣṭasiddhaye jape viniyogaḥ.

Ṛṣyādi-nyāsa – Bhairavāya ṛṣaye namaḥ—śirasi; Samrāṭ chandase namaḥ Mukhe; Chinnamastā devatāyai namaḥ—hṛdi; hūṁ hūṁ bījaya namaḥ—guhye (private parts); Svāhā śaktaye namaḥ pādayoḥ.

Karāṅga-nyāsa – Auṁ āṁ Khaḍgāya hrīṁ hrīṁ phaṭ

hṛdayāya svāhā—Kaniṣṭhayoḥ. Auṁ īm sukhaḍgāya hrīm hrīm
phaḥ Śīrase svāhā—Anāmikayoḥ. Auṁ ūm Vajrāya hrīm hrīm
phaḥ Śikhāyai svāhā—Madhyamayōḥ. Auṁ aiṁ Pāśāya
hrīm hrīm phaḥ Kavacāya svāhā—Tarjanyoḥ. Auṁ auṁ
Amkuśāya hrīm hrīm phaḥ Netra-trayāya svāhā Aṅguṣṭha-
yoḥ. Auṁ aḥ Vasurakṣa hrīm hrīm phaḥ astrāya phaḥ—
Karatalakara-prṣṭhayoḥ.

In the same manner Ṣaḍaṅga-nyāsa should be performed
on the heart (hṛdaya), head (mastaka), tuft of hair on
the crown (Śikhā), armour (Kavaca), eyes (Netra)
and on the palm and the back of the hand (Kara tala-kara-
prṣṭha).

भास्वनमण्डलमध्यगां निजशिरश्छिन्नं विकीर्णालकं

स्फारास्थं प्रपिबद्गलात्स्वरुधिरं वामेकरे बिभ्रतीम् ।

याभासत्तरतिस्मरोपरिगतां सख्यौ निजेडाकिनी

वर्णिन्यौ परिदृश्यमोदकलितां श्रीछिन्नमस्तां भजे ॥ ६ ॥

bhāsvanmaṇḍalamadhyagāṁ nijaśiraśchinnam vikīrṇalakam

sphārāstham prapibadgalātsvarudhiram vāmekare bibhratīm,

yābhāsatataratīsmaroparigatām sakhyau nijedākinī

varṇinyau paridṛśyamodakalitām śrīchinnamastām bhaje ॥ 6 ॥

Dhyāna — I meditate upon the Goddess Chinnamastā
who is seated in the centre of the Sun's disc and holds in her
left hand her own severed head with gaping mouth, her
hairs are dishevelled and is drinking the stream of blood
gushing out from her own neck, she is seated on Rati and
Kāmadeva, engrossed in sexual dalliance and rejoicing with
her friends named Dākinī and Varṇinī.

ध्यात्वेवं प्रजपेत्सहस्रचतुष्कं तद्दशांशतः ।

पालाशैर्विल्वजैर्वापि जुहुयात्कुसुमैःफलैः ॥ ७ ॥

dhyātvaivaṁ prajapellakṣacatuṣkam taddaśamśataḥ,

pālāśairbilovajairvāpi juhuyātkusumaiḥphalaiḥ ॥ 7 ॥

Number of Japas and the materials for offering Oblations in the fire – Meditating upon the Goddess as above, the Sādhaka should perform 4 lakh (4,00,000) Japas of the Mantra and then offer oblations in the fire, one tenth of the number of Japas, with flowers or fruits of Palāśa or Bilva.

आधारशक्तिमारभ्य परतत्त्वान्त पूजिते ।

पीठे जयाख्याविजयाजिताचाप्यपराजिता ॥ ८ ॥

नित्याविलासिनी पण्ठी दोग्ध्यघोरा च मङ्गला ।

दिक्षु मध्ये च सम्पूज्या नवपीठस्य शक्तयः ॥ ९ ॥

सर्वबुद्धिप्रदे वर्णनीये सर्वभृगुःसदृक् ।

द्विप्रदे डाकिनीये च तारो वज्रसभौतिकः ॥ १० ॥

खड्गीशो रोचनीये च भगङ्गो हिनमोन्तिकः ।

तारादिःपीठमन्त्रोयं वेदरामाक्षरो मतः ॥ ११ ॥

समर्प्यासनमेतेन तत्र सम्पूजयेच्छिवम् ।

ādhāśaktimārabhya paratattvānta pūjite,

pīṭhe jayākhyāvijayājītācāpyaparājitā ॥ 8 ॥

nityāvilāsini ṣaṣṭhī dogdhryaghorā ca maṅgalā,

dikṣu madhye ca sampūjyā navapīṭhasya śaktayaḥ ॥ 9 ॥

sarvabuddhiprade varṇanīye sarvabhṛguḥsadṛk,

ddhiprade ḍākinīye ca tāro vajrasabhautikaḥ ॥ 10 ॥

khaḍgīśo rocanīye ca bhagaṅgyehinamontikaḥ,

tārādīḥpīṭhamantroyaṁ vedarāmākṣaro mataḥ ॥ 11 ॥

samarpyāsanametena tatra sampūjayeccivam,

Worship of the Pedestal – On the Pedestal (Pīṭha), duly worshipped with the mantras from “Ādhāśaktaye namaḥ” to “Paramātmāne namaḥ”, Jayā, Vijayā, Ajitā, Aparājitā, Nityā, Vilāsinī, Dogdhrī and Aghorā should be worshipped in the eight quarters and the Maṅgalā in the centre. Thus the nine Śaktis should be worshipped.

“Sarvabuddhiprade-varṇanīye sarva”, then sadṛk Bhṛgu (si), then ‘ddhiprade-dākinīye’, then Tāra (Auṁ), then ‘vajra’, sa-bhautika Khaḍgīśa (vai), then ‘rocanīye’, then Bhaga (e), ‘hyehi’ and, at the end, ‘namaḥ’ and Praṇava (auṁ) in the beginning, makes the thirty-four syllabled mantra. Submitting the Āsana (seat) with this mantra, the Goddess should then be worshipped

C. Procedure of the worship of Chinnamastā –

After meditating upon the Goddess according to Śloka 6 above, and also worshipping her with mental rituals, the Sādhaka should establish the water-vessel according to the procedure followed in case of Tārā above and then begin the worship of the Pedestal in the following manner :

Auṁ ādhāraśaktaye namaḥ; Auṁ prakṛtaye namaḥ; Auṁ Kūrmāya namaḥ; Auṁ Anantāya namaḥ; Auṁ Pṛthivyai namaḥ; Auṁ Kṣīrasamudrāya namaḥ; Auṁ Ratnadvīpāya namaḥ; Auṁ Kalpavṛkṣāya namaḥ; Auṁ Svarṇa-simhāsanāya namaḥ; Auṁ Ānanda-kandāya namaḥ; Auṁ Saṁvinnālāya namaḥ; Auṁ Sarvatattvātmaka-padmāya namaḥ; Auṁ saṁ Sattvāya namaḥ; Auṁ raṁ Rajase namaḥ; Auṁ taṁ Tamase namaḥ; Auṁ āṁ ātmane namaḥ; Auṁ aṁ antarātmane namaḥ; Auṁ paṁ Paramātmane namaḥ; Auṁ hrīṁ Jñānātmane namaḥ; Madhye Auṁ Rati Kāmābhyāṁ namaḥ.

Worshipping the Pedestal with the above mantras, the Śaktis should be worshipped in the east, etc. quarters with the following Mantras :

Auṁ Jayāyai namaḥ; Auṁ Vijayāyai namaḥ; Auṁ Ajitāyai namaḥ; Auṁ Aparājītāyai namaḥ; Auṁ Nityāyai namaḥ; Auṁ Vilāsinyai namaḥ; Auṁ Dogdhryai namaḥ; Auṁ Ghorāyai namaḥ.

Then in the centre, the ninth Śakti should be worshipped with the mantra "Auṁ Maṅgalāyai namaḥ".

After this, with the Pītha-mantra "Auṁ sarva-buddhi-prade varṇanīye sarvasiddhiprade Ḍākinīye auṁ vajra-vairocanīye chyechi namaḥ" the Chinnamastā, with her companions the Varṇanī and Ḍākinī, should be given seats and then worshipped.

According to the Phairava-tantra, meditating upon the Goddess properly on the aforesaid Pedestal, she should be invoked with the mantra "Auṁ sarvasiddhi-varṇanīye sarvasiddhi Ḍākinīye Vajravairocanīye ihā-vaha, sarvasiddhi Varṇanīye sarvasiddhi Ḍākinīye Vajra-vairocanīye iha tiṣṭha-tiṣṭha iha sannidhechi iha sanniruddhasva". Invoking the Goddess thus, she should be properly worshipped with the Mantra "Auṁ Vajra-vairocanīye dehi dehi chi chi gr̥hṇa gr̥hṇa svāhā mama siddhiṁ dehi dehi mama-śatrūna mārāya-mārāya karālike huṁ phaṭ svāhā".

त्रिकोणमध्यषट्कोणपञ्चभूपुरमध्यतः ॥ १२ ॥
 बाह्यावरणमारभ्य पूजयेत्प्रतिलोमतः ।
 भूपुराद्बाह्यभागेषु वज्रादीनि प्रपूजयेत् ॥ १३ ॥
 तदन्तःसुरराजादीन्पूजयेद्दरितां पतीन् ।
 भूपुरस्य चतुर्द्वारं द्वारपालान्यजेदथ ॥ १४ ॥
 करालविकरालाख्यावतिकालस्तृतीयकः ।
 महाकालश्चतुर्थःस्यादथपञ्चेष्टशक्तयः ॥ १५ ॥
 एकलिङ्गा योगिनी च डाकिनी भैरवी तथा ।
 महाभैरविकेन्द्राक्षीत्वसिताङ्गी तु सप्तमी ॥ १६ ॥
 संहारिण्यष्टमी चेतिषट्कोणेष्वङ्गमूर्तयः ।
 त्रिकोणगच्छिन्नमस्तापार्श्वयोस्तुसखी द्वयम् ॥ १७ ॥
 डाकिनीवर्णिनीसंज्ञे तारवाभ्यां प्रपूजयेत् ।
 एवं पूजादिभिः सिद्धे मन्त्रेमन्त्री मनोरथान् ॥ १८ ॥

trikoṇamadhyaṣaṭkoṇapadmabhūpuramadyataḥ ॥ 12 ॥
 bāhyāvaraṇamārabhya pūjayetpratilomataḥ,
 bhūpurādbāhyabhāgeṣu vajrādīni prapūjayet ॥ 13 ॥
 tadantaḥsurarājādīnpūjayeddharitām patīn,
 bhūpurasya caturdvārṣu dvārāpālānyajedatha ॥ 14 ॥
 karālavikarālākhyāvatikālastṛītyakāḥ,
 mahākālaścaturthaḥsyādathapadmeṣṭaśaktayaḥ ॥ 15 ॥
 ekalingā yoginī ca dākinī bhairavī tathā,
 mahābhairavikendrākṣītuvasitāṅgī tu saptaṁ ॥ 16 ॥
 saṁhārinyaṣṭamī cetiṣṭaṭkoṇeṣvāṅgamūrtayaḥ,
 trikoṇagacchinnamastāpārśvayostusakhī dvayam ॥ 17 ॥
 dākinīvarṇinīsaṁjñe tāravāgbhyanāṁ prapūjayet,
 evaṁ pūjādibhiḥ siddhe mantremantrī manorathān ॥ 18 ॥

Worship of the Coverings—On a Yantra consisting of a Triangle, hexagon, eight petals and a square, the Sādhaka, beginning from the outer Covering and proceeding in an inverse order, perform the worship. In the external side of the square the Vajra, etc. weapons and inside it Indra, etc. Guardians of the Quarters should be worshipped.

Then, on the four gates of the Square, the four Guardians of the gates—Karāla, Vikarāla, Atikāla and Mahākāla should be worshipped. After this, on the eight petals, the eight Śaktis known as Ekalingā, Yoginī, Dākinī, Bhairavī, Mahābhairavī, Kendrākṣī, Asitāṅgī and Saṁhārīṇī should be worshipped.

In the triangle the Chinnamastā Devī and on her sides, her two companions named Dākinī and Varṇinī, should be worshipped with their name-mantras prefixed with Praṇava and Vāg-bīja. When the mantra becomes accomplished and potent with these worships, all the desires of the Sādhaka are fulfilled.

C. Procedure for the worship of the Coverings — For the worship of Chinnamastā a Yantra consisting of a Triangle, hexagon, eight petals and square should be constructed (See Fig. 9).

After the worship of the Pedestal and the Devī, the Sādhaka, after obtaining the permission of the Devī, should start the worship of the Coverings. This worship of Chinnamastā Devī should begin from the outer-most Covering and proceed in an inverse order as follows :

Outside the Square, in the east, etc. quarters, the Vajra, etc. weapons should be worshipped with these mantras :
 Auṁ Vajrāya namaḥ; Auṁ Śaktaye namaḥ; Auṁ Daṇḍāya namaḥ; Auṁ Khaḍgāya namaḥ; Auṁ Pāśāya namaḥ; Auṁ Aṁkuśāya namaḥ, Auṁ Gadāyai namaḥ, Auṁ Śūlāya namaḥ; Auṁ Padmāya namaḥ; Auṁ Cakrāya namaḥ.

Then, inside the square in the east, etc. quarters, the Guardians of the Quarters should be worshipped with the mantras : Auṁ Indrāya namaḥ; Auṁ Agnaye namaḥ; Auṁ Yamāya namaḥ; Auṁ Nirṛtaye namaḥ; Auṁ Varuṇāya namaḥ; Auṁ Vāyave namaḥ; Auṁ Somāya namaḥ; Auṁ Īśānāya namaḥ; Auṁ Brahmanya namaḥ; Auṁ Anantāya namaḥ.

Then, on the four gates of the Bhūpura (square), Karāla, etc. Dikpālas should be worshipped with these mantras : Auṁ Karālāya namaḥ; Auṁ Vikarālāya namaḥ; Auṁ Atikālāya namaḥ Auṁ Mahākālāya namaḥ.

Then, in the eight petals, Ekaliṅga, etc eight Śaktis should be worshipped with these mantras : Auṁ Ekaliṅgāyai, namaḥ; Auṁ Yoginyai namaḥ; Auṁ Dākinyai namaḥ; Auṁ

Bhairavyai namaḥ; Auṁ Mahābhairavyai namaḥ; Auṁ
Kendrākṣyai namaḥ; Auṁ Asitāṅgyai namaḥ; Auṁ Saṁhā
rīṇyai namaḥ.

Then, Ṣaḍaṅga-worship should be performed in the
hexagon with these mantras : Auṁ āṁ Khadgāya hrīm hrīm
phaṭ hrdayāya svāhā; Auṁ īṁ Sukhadgāya hrīm hrīm phaṭ
śirase svāhā; Auṁ ūṁ Vajrāya hrīm hrīm phaṭ śikhāyai
svāhā; Auṁ aiṁ pāśāya hrīm hrīm phaṭ Kavacāya svāhā;
Auṁ oṁ aṁkuśāya hrīm hrīm phaṭ netra-trayāya svāhā; Auṁ
aḥ vasurakṣa hrīm hrīm phaṭ astrāya phaṭ svāhā

Then, in the triangle the Chinnamastā, with Dākīnī
and Varṇinī, should be worshipped with the following
mantras : Auṁ aiṁ chinnamastāyai namaḥ; Auṁ aiṁ
dākīnyai namaḥ; Auṁ aiṁ vārṇīnyai namaḥ.

Thus, completing the worship of Coverings and offering
five Puṣpāñjalis, the Japa of the Mantra should be performed
properly.

प्राप्नुयान्निखिलान्सद्यो दुर्लभांस्तत्प्रसादतः ।
श्रीगुणैर्लभते लक्ष्मीं तत्फलैः स्वसमीहितम् ॥ १९ ॥
वाक्सिद्धिं मालतीगुणैश्चम्पकैर्हवनात्सुखम् ।
घृताक्तं छागमांसं यो जुहुयात्प्रत्यहं शतम् ॥ २० ॥
मासमेकं तु वशगास्तस्य स्युः सर्वपाथिवाः ।
करवीरस्य कुसुमैः श्वेतैर्लक्ष्मिर्जुहोति यः ॥ २१ ॥
रोगजालं पराभूय सुखीजीवेच्छतंसमाः ।
रक्तैस्तत्संख्यया हुत्वा वशयेन्मन्त्रिणो नृपान् ॥ २२ ॥
फलैर्हुत्वाप्नुयात्लक्ष्मीमुदुम्बरपलाशजैः ।
गोमायुमांसैस्तामेव कविता पायसान्धसा ॥ २३ ॥
बन्धूककुसुमैर्भाग्यं कर्णिकारैः समीहितम् ।
तिलतण्डुलहोमेन वशयेन्निखिलाञ्जनान् ॥ २४ ॥
नारीरजोभिराकृष्टिर्मृगमांसैः समीहितम् ।

स्तम्भनं माहिषैर्मांसैः पङ्कजैः सघृतैरपि ॥ २५ ॥
 चिताग्नौ परभृत्यैर्जुहुयादिरिमृत्यवे ।
 उन्मत्तकाण्ठदीप्तग्नौ तत्फलं वायसच्छदैः ॥ २६ ॥
 द्यूते वने नृपद्वारे समरे वैरिसंकटे ।
 विजयं लभते मन्त्री ध्यायन् देवीं जपन्मनुम् ॥ २७ ॥
 भुक्तौ मुक्तौ सितां ध्यायेदुच्चाटे नीलरोचिषम् ।
 रक्तां वश्ये मृतौ धूम्रां स्तम्भने कनकप्रभाम् ॥ २८ ॥
 निशिदद्याद्वलिं तस्यैसिद्धये मदिरादिना ।
 गोपनीयः प्रयोगोऽथ प्रोच्यते सर्वसिद्धिदः ॥ २९ ॥
 भूताहे कृष्णपक्षस्य मध्यरात्रे तमोघने ।
 स्नात्वा रक्ताम्बरधरो रक्तमाह्वानुलेपनः ॥ ३० ॥
 आनीय पूजयेद्गार्गीं छिन्नमस्तास्वरूपिणीम् ।
 सुन्दरीं यौवनाक्रान्तां नरपञ्चकगामिनीम् ॥ ३१ ॥
 सस्मितां मुक्तकवरीं भूपादानप्रतोषिताम् ।
 विवस्त्रां पूजयित्वेनामयुतं प्रजपेन्मनुम् ॥ ३२ ॥
 बलिं दत्त्वा निशां नीत्वा सम्प्रेष्य धनतोषिताम् ।
 भोजयेद्विविधैरन्नैर्ब्राह्मणान् देवताधिया ॥ ३३ ॥
 अनेन विधिना लक्ष्मीं पुत्रान्पौत्रान्यशः सुखम् ।
 नारीमायुश्चिरं धर्ममिष्टमन्यदवाप्नुयात् ॥ ३४ ॥
 तस्यां रात्रौ व्रतं कार्यं विश्वाकामेन सन्निवृत्ता ।
 मनोरथेषु चान्येषु गच्छेत्तां प्रजपन्मनुम् ॥ ३५ ॥
 किं बहुक्तेन विद्याया अस्याविज्ञानमात्रतः ।
 शास्त्रज्ञानं पापनाशः सर्वसौख्यं भवेद् भुवम् ॥ ३६ ॥
 उषस्त्रिंशत्स्थाय शय्यायां सुषुप्तिं जपेच्छतम् ।
 पण्मासाभ्यन्तरे मन्त्री कवित्वेन जयेत्कविम् ॥ ३७ ॥
prāpnuyānnikhilānsadyo durlabhānistatprasādataḥ,
śrīpuṣṭpārlabhate lakṣmīntatphalaiḥ svasamīhitam ॥ 19 ॥
vāksiddhiṁ mālāṣṭpūṣṭpāiścāmpakairhavanātsukham,
ghṛtāktam chāgamāṁsam yo juhuyātpratyaham śatam ॥ 20 ॥
māsamekaṁ tu vaśagāstasasya yuḥ sarvapārthivāḥ,

karavīrasya kusumaiḥśvetairlakṣaṁjuhoti yaḥ || 21 ||
 rogajālaṁ parābhūya sukhījīvecchataṁsamāḥ,
 raktaistatsankhyayā hutvā vaśayenmantriṇo nṛpān || 22 ||
 phalairhutvāpnuyāllakṣmīmudumbarapalāśajaiḥ,
 gomāyumāṁsaistāmeva kavita pñyasāndhasā || 23 ||
 bandhūkakusumairbhāgyaṁ karṇikāraiḥ samīhitam,
 tilataṇḍulahomena vaśayennikhilāñjanān || 24 ||
 nārīrajobhirākṛṣṭīrmṛgamāṁsaiḥ samīhitam,
 stambhanaṁ māhiṣairmāṁsaiḥ paṅkajaiḥ saghṛtairapi || 25 ||
 citāgnau parabhṛtpakṣairjuhuyādarimṛtyave,
 unmattakāṣṭhadiptegnau tatphalaṁvāyasacchadaiḥ || 26 ||
 dyūte vane nṛpadvāre samare vairisankaṭe,
 vijayaṁ labhate mantri dhyāyandeṇīm japaṁmanum || 27 ||
 bhuktau muktausitāṁ dhyāyeducāṭe nīlarociṣam,
 raktāṁ vaśye mṛtau dhūmrāṁ stambhane kanakaprabhāṁ || 28 ||
 nīśidadyādbaliṁ tasyaisiddhaye madirūdinā,
 goṇāṇīyaḥprayogotha procyate sarvasiddhidatḥ || 29 ||
 bhūtāhe kṛṣṇapakṣasya madhyarātre tamoghane,
 snātṛvā raktāmbharadhāro raktamālyānulepanaḥ || 30 ||
 ānīya pūjayennārīṁchinnamastāsvarūpiṇīm,
 sundarīm yauvanākṛāntāṁ narapañcakagāminīm || 31 ||
 sasmitāṁ muktakabarīm bhūṣādānapratoṣitāṁ,
 vivastrāṁ pūjayitvānāmayutaṁ prajāpānmanum || 32 ||
 baliṁ dattvā nīśāṁ nītvā sampreṣya dhanatoṣitāṁ,
 bhojayedvividhairannairbrāhmaṇāṇdevatādhiyā || 33 ||
 anena vidhinā lakṣmīm putrānpautrānyaśaḥ sukham,
 nārīmāyūściraṁdharmamiṣṭāmanyadavāpnuyāt || 34 ||
 tasyaṁ rātrau vrataṁ kāryaṁ vidyākāmena mantriṇā,
 manoratheṣucānyeṣugacchettāṁ prajāpānmanum || 35 ||
 kimbahūktena vidyāyā asyāvijñānamātrataḥ,
 śāstrajñānaṁ pāpānāśaḥ sarvasaukhyāṁ bhaved dhruvam || 36 ||

uṣasyutthāya śayyāyāmuḥaviṣṭo jāpecchatam,

ṣaṇmāsābhyaṅtare mantri kavituena jayetkavim || 37 ||

Experiments for the fulfilment of Desires –

When the mantra becomes accomplished and potent by such a worship and Puraścaraṇa, a Sādhaka obtains the fructification of even rarest of his desires very quickly.

If a Sādhaka performs Homas with the Śrī-puṣpa (flowers of Bilva tree), he attains wealth and fame; and with the Homa of Śrī-phala (Bilva), he obtains fulfilment of all his desires.

If the Homa is performed with Mālati flowers, the Sādhaka will attain perfection in speech. The Havana with Campā flowers provides all happiness and comforts. A Sādhaka who offers 100 oblations daily for one month with flesh of goat, smeared with Ghee, captivates even the king.

The Sādhaka, who offers one lakh (1,00,000) oblations with white Karavīra flowers, becomes free of all ailments and lives for hundred years. Offering one lakh (1,00,000) oblations with red Karavīra flowers captivates the king and his ministers. Oblations of fruits of Palāśa and Udumbara bestow wealth. Oblations of the flesh of jackal, too, bestow wealth. Oblations of rice cooked in milk, added with sugar, and foodgrains bestow the ability of writing poetry. Oblations of Bandhūka flowers bestow good fortune. Oblations of Tila and Rice captivate all persons. Oblations of menstrual flow of a woman captivate everyone. Oblations of the flesh of a deer attract, while of a buffalo's flesh paralyse. Oblations of lotus, smeared with Ghee, also paralyse people.

To secure the death of an enemy, oblations of Cuckoo's

feathers should be offered in a funeral pyre. Oblations of crow's feathers in a fire kindled with the wood of Dhattūrā plant also kill the enemy.

In gambling forest, royal court, battle-field and at the time of danger from an enemy, meditation upon the Devī and recitation of the Mantra provides victory to the Sādhaka.

For enjoyment of wordly pleasures and emancipation, the white complexioned Devī; for aversion, the blue complexioned Devī; for captivation, the red complexioned Devī; for eradication, the smoky complexioned Devī; and for paralysing others, the golden complexioned Devī should be meditated upon. For seeking the pleasure of the Devī, oblations of liquor, etc. should be offered in the night.

Now, an all-fructifying and extremely secret experiment is being described : On the midnight of the fourteenth day of a dark fortnight in pitch darkness, the Sādhaka should take his bath, then putting on red clothes, a red garland and applying red sandal-paste, he should bring a lady and assuming her as Chinnamastā, worship her. This beautiful young lady should be in the prime of her youth, virile enough to satisfy five persons, with dishevelled hairs and of cheerful nature. She should be pleased with the offerings of ornaments and garments. After this, undressing her altogether and worshipping her, the Sādhaka should perform ten thousand Japas of the mantra. Then, offering oblations and spending the night with her, she should be satisfied with gifts. On the next morning, treating them as Devatās, Brahmins should be fed with various kinds of delicious food. On completion of this experiment, the Sādhaka obtains

wealth, offsprings, fame, happiness, long life, beautiful woman, prosperity and other desired fruits. A Sādhaka desirous of obtaining erudition, should observe fast on the night of worship, while Sādhakas desirous of other kinds of fruits should, while reciting the mantra, cohabit with the said lady¹.

It is useless to exaggerate the importance of this mantra. Mere knowledge of this secret science bestows knowledge of Śāstras, destroys all sins and provides all kinds of comfort and happiness. Rising early at dawn the Sādhaka should, while sitting on his bed, perform 100 Japas of the mantras. By so doing he can defeat seven Śukrācārya (perceptor of the Demons and one of the most reputed scholars) with his poetical capabilities.

शिवेन कीलिताविद्यातदुत्कीलनमुच्यते ।

मायां तारपुटां मन्त्री जप्यादष्टोत्तरं शतम् ॥ ३८ ॥

मन्त्रस्यादौ तथैवान्ते भवेत्सिद्धिप्रदा तु सा ।

एष नूनं विधिर्गोप्यःसिद्धिकामेन मन्त्रिणा ॥ ३९ ॥

उदिता छिन्नमस्तेयं कलौ शीघ्रमभीष्टदा ।

śivena kīlitāvidyātadutkīlanamucyate,

māyāṁ tārapuṭāṁ mantrī japyādaṣṭottaraṁ śatam ॥ 38 ॥

mantrasyādau tathaiivānte bhavetsiddhipradā tu sā,

eṣa nūnaṁ vidhirgōpyaḥsiddhikāmena mantriṇā ॥ 39 ॥

uditā chinnamasteyaṁ kalau śīghramabhiṣṭadā,

Method of unsealing – This mantra (Vidyā) has

1. All and sundry are not entitled to perform this experiment. Only after securing Initiation from an accomplished Guru and knowing the secrets of the experiment, one should indulge in it; otherwise the Sādhaka will get adverse and harmful results —Translator.

been Kīlita (nailed or sealed) by Lord Śiva. Hence its Utkīlana (drawing out the nail or unsealing it) is being described : Before and after the Japa of the Mantra, the Māyā-bīja (hrīm), duly prefixed and suffixed with Praṇava (i.e. Auṁ hrīm auṁ), should be recited one hundred and eight times. This makes the mantra fruitful. A Sādhaka desirous of fruits should definitely keep this method a well guarded secret.

Thus the Chinnamastā Mantra has been described, which very quickly bestows desired fruits in this Kali age.

रेणुकाश्वरीविद्या तादृश्येवोच्यतेधुना ॥ ४० ॥

प्रणवःकमलामायासृणिर्न्दुयुतोधरः ।

पञ्चाक्षरीमहाविद्या भैरवोस्य मुनिर्मतः ॥ ४१ ॥

पञ्क्तिश्छन्दोरेणुकास्या श्वरीदेवतोदिता ।

पञ्चवर्णैःसमस्तेन कुर्वीतमनुनाङ्गकम् ॥ ४२ ॥

reṇukāśabarīvidyā tādr̥śyevocyatedhunā ॥ 40 ॥

praṇavaḥkamalāmāyāsṛṇirinduyutodharah,

pañcākṣarīmahāvidyā bhairavosya munirmataḥ ॥ 41 ॥

pañktiśchandoreṇukākhyā śabarīdevatoditā,

pañcavarṇaiḥsamastena kurvītamanunāṅgakam ॥ 42 ॥

Mantra of Reṇukā-Śabarī – Similar to the Chinna-mastā-vidyā is the Reṇukā-Śabarī Vidyā (mantra) which is now being described :

Praṇava (auṁ), Kamalā (śrīm), Māyā (hrīm), Sṛṇi (kroṁ) and Adhara with Indu (aiṁ) makes the five syllabled great mantra (Mahāvidyā). The Ṛṣi of this mantra is Bhairava, Chanda is Paṅkti and Devatā is Reṇukā-śabarī.

The Ṣaḍaṅga-nyāsa should be performed with the five Bījas individually and with the entire mantra.

C. Extricated form of the mantra – Auṁ śrīm hrīm kroṁ aiṁ.

Viniyoga – Asya śrī Reṇukā-śabarī mantrasya Bhairava Ṛṣiḥ Pañkti Chandaḥ Reṇukā-śabarī devatā mamābhīṣṭa-siddhaye jape viniyogaḥ.

Karāṅga-nyāsa—Auṁ aṅguṣṭhābhyāṁ namaḥ; hṛdayāya namaḥ. Śrīm tarjanībhyāṁ namaḥ; śirase svāhā. Hrīm madhyamābhyāṁ namaḥ; śikhāyai vaṣaṭ. Kroṁ anāmi-kābhyāṁ namaḥ; kavacāya hum. Aiṁ kaṇiṣṭhikābhyāṁ namaḥ; Netratrayāya vaṣaṭ. Auṁ śrīm hrīm kroṁ aiṁ Karatala-kara-prṣṭhābhyāṁ namaḥ; astrāya phaṭ.

हेमाद्रिसानाबुद्धाने नानाद्रुममनोहरे ।

रत्नमण्डपमध्यस्थवेदिकायां स्थितां स्मरेत् ॥ ४३ ॥

गुञ्जाफलाकल्पितहाररम्यां श्रुत्योःशिखण्डं शिखिनो वहन्तीम् ।

कोदण्डबाणौ दधतीं कराभ्यां कटिस्थवल्कां शवरीं स्मरेयम् ॥ ४४ ॥

hemādrisānāvudyāne nānādrumamanohare,

ratnamanḍapamadhyasthavedikāyaṁ sthitāṁ smaret ॥ 43 ॥

guñjāphalākālpitahāraramyāṁ śrutyoḥ śikhāṇḍaṁ śikhino

vahantīm,

kodaṇḍabāṇau dadhatīm karābhyāṁ kaṭisthavalkāṁ

śabarīm smareyam ॥ 44 ॥

Meditation – The Devī should be meditated upon as seated on a pedestal in the centre of a bejewelled canopy situated in a garden surrounded by exotic trees on the peak of the Mount Meru. The actual Dhyāna is as follows : I meditate upon the Reṇukā-śabarī, resplendent with a garland of Guñjā fruits, wearing peacock feathers in her ears, holding in her both hands a bow and an arrow and clad in a garment of bark.

ध्यात्वेवं प्रजपेत्तत्पञ्चकं तद्दशांशतः ।

फलैर्बिल्वैः प्रजुहुयात्तत्काष्ठैरेधितेनले ॥ ४५ ॥

dhyātoivaṃ prajapellakṣapañcakam taddaśāṃśataḥ,
phalairbilvaiḥ prajuhuyāttatkāṣṭhaidhitenale ॥ 45 ॥

Number of Japas and Homa—Meditating as above, the Sādhaka should perform five lakh (5,00,000) Japas of the mantra and then offer Homa-oblations, one-tenth time of this number, with Bilva fruits in a fire kindled with the wood of Bilva tree.

पूर्वोदितेर्चयेत्पीठे षडङ्गावृत्तिरादिमा ।

द्वितीयावरेणे पृथ्याःशवर्या अष्टशक्तयः ॥ ४६ ॥

हुङ्कारीखेचरीचाथ चण्डास्याच्छेदनी तथा ।

क्षेपणास्त्री च हुङ्कारीक्षेमकारी तथाष्टमी ॥ ४७ ॥

तृतीये दशदिक्पाला वज्राद्यानि चतुर्थके ।

एवं सिद्धं मनुं सम्यक्कार्यं कर्मणि योजयेत् ॥ ४८ ॥

pūrvoditercayetpīṭhe ṣaḍaṅgāvṛttirādimā,

dvitīyāvareṇe pṛthyāḥśavarīyā aṣṭaśaktayaḥ ॥ 46 ॥

humkārikhecarīcātha caṇḍāsyācchedanī tathā,

kṣepaṇāstrī ca humkārikṣemakārī tathāṣṭamī ॥ 47 ॥

tṛtīye daśadikpālā vajrādyaṇi caturthake,

evaṃ siddham manuṃ samyakkārye karmaṇi yojayet ॥ 48 ॥

Worship of the Pedestal and Coverings – The Devī should be worshipped on the above-mentioned Pedestal. Then, in the first Covering, Ṣaḍaṅga worship and in the second Covering, the worship of eight Śaktis of Śabarī should be performed.

Humkāri, Khecarī, Caṇḍāsyā, Chedanī, Kṣepaṇā, Astrī, Humhārī and Kṣemakārī are the names of the eight Śaktis.

In the third Covering, the ten Guardians of the Quarters and, in the fourth Covering, Vajra, etc. weapons should be worshipped.

Thus, when the Mantra becomes accomplished, the Sādhaka can use it in his experiments for the fulfilment of desires.

C. The Devī should be worshipped on a Yantra embellished with a hexagon, eight petals and a square. After performing the worship of the Pedestal according to the method described in the commentary of Śloka 8 above, and beginning with the mantra "Auṁ ādhāra-śaktaye namaḥ" to "Auṁ Rati-kāmābhyāṁ namaḥ" the Sādhaka should worship the Jayā, etc. Śaktis of the Pedestal. Then, on that Pedestal, properly worshipping the Reṇukā-śabarī Devī, the Sādhaka should begin the worship of the Coverings in the following manner :

The Śaḍaṅga worship should be performed with these Mantras under the worship of the first Covering :

Auṁ hṛdayāya namaḥ; Śrīṁ śirase svāhā; Hrīṁ śikhāyai vaṣaṭ; Kroṁ kavacāya hum; Aiṁ netrātrayāya vaṣaṭ and Auṁ śrīṁ hrīṁ kroṁ aiṁ astrāya phaṭ.

Thus, completing the worship of the first Covering, the Sādhaka should, in the second covering, worship the Huṁkarī, etc. eight Śaktis with the following mantras beginning from east and rotating in a clockwise direction : Auṁ Huṁkaryai namaḥ; Auṁ Khecaryai namaḥ; Auṁ Caṇḍāsyāyai namaḥ; Auṁ Chedanyai namaḥ; Auṁ Kṣepaṇāyai namaḥ; Auṁ Astryai namaḥ; Auṁ Huṁkāryai namaḥ; Auṁ Kṣemakaryai namaḥ.

After this, in the third Covering inside the square in the

ten quarters, the ten Guardians of the Quarters should be worshipped with their name-mantras in the following manner :
 Auṁ Indrāya namaḥ—Pūrve; Auṁ Agnaye namaḥ—Āgneye;
 Auṁ Yamāya namaḥ—Dakṣiṇe; Auṁ Nirṛtaye namaḥ—
 Nairṛtye; Auṁ Varuṇāya namaḥ—Pāścime; Auṁ Vāyave
 namaḥ—Vāyavye; Auṁ Somāya namaḥ—Uttare; Auṁ Īśānāya
 namaḥ—Aiśānye; Auṁ Brahmaṇe namaḥ—Pūrveśānayor-
 madhye; Auṁ Anantāya namaḥ—Nairṛtya-pāścimayor-
 madhye.

Then, in the fourth Covering, outside the Square, Vajra, etc. weapons should be worshipped with these mantras : Auṁ Vajrāya namaḥ; Auṁ Śaktaye namaḥ; Auṁ I aṇḍāya namaḥ; Auṁ Pāśāya namaḥ; Auṁ Gadāyai namaḥ; Auṁ Padmāya namaḥ; Auṁ Khaḍgāya namaḥ; Auṁ Aṁkuṣāya namaḥ; Auṁ Śulāya namaḥ; Auṁ Cakrāya namaḥ.

Thus, completing the worship of the Coverings, worshipping the Devī once again and offering five Puṣpāñjalis, the Japa of mantra should be performed properly.

मल्लीपुष्पैर्जनावश्या इच्छुखैर्धनैः ।

पञ्चगव्यैर्धनवःस्युरशोककुसुमैस्सुताः ॥ ४९ ॥

इन्दीवरैःकृते होमे नृपपत्नीवशंवदा ।

अन्नाप्तिरन्नैःसकलं मधूकैर्वाञ्छितंभवेत् ॥ ५० ॥

प्रोदिता शबरीविद्या कलौत्वरितसिद्धिदा ।

mallipuṣṭpairjanāvaśyā iṅśukhaṇḍairdhanāptayaḥ,

pañcagavyairdhenavaśysuraśokakusumaiṣṣutāḥ ॥ 49 ॥

indīvaraiḥkṛte home nṛpapatnīvaśaṁvadā,

annāptirannaiḥsakalam madhūkairvāñchitam bhavet ॥ 50 ॥

proditā śabarīvidyā kalautvaritasiddhidā,

Experiments for the fulfilment of Desires –
 Homa of the flowers of Mallikā captivates people, Homa of

the pieces of sugar-cane bestows health. Homa of Pañcagavya (five products of a cow) increases the wealth and cattle. Homa of the flowers of Aśoka bestows sons and Homa of lotus flowers captivates the queen. Homa of food-grāins increases food-grains and Homa of Madhūka fructifies all the desired works. Thus has been described the Śabarī-vidyā which, in this Kali-age, fructifies very quickly.

अथोच्यते विवाहाप्त्यै स्वयम्बरकलाशिवा ॥ ५१ ॥

तारो माया योगिनीतिद्वयं योगेश्वरिद्वयम् ।

योगनिद्राश्चक्ररिस्यात्सकलस्थावरेति च ॥ ५२ ॥

जङ्गमस्यमुखं प्रोच्यहृदयंममसंपठेत् ।

वशमाकर्षयाकर्षयपवनोवह्निसुन्दरी ॥ ५३ ॥

athocyate vivāhāptyai svayamvarakalāśivā ॥ 51 ॥

tāro māyā yoginītidvayaṁ yogeśvaridvayam,

yoganidrāyaṅkarisyātsakalasthāvareti ca ॥ 52 ॥

jaṅgamasyamukhaṁ procyahṛdayaṁmamasanpāṭhet,

vaśamākarṣayākarṣayapavanovahnīsundarī ॥ 53 ॥

Mantra of Svayaṁvara-kalā—Now the Svayaṁvara-kalā-vidyā is being described, which is used for securing marriage.

Tāra (auṁ), Māyā (hrīm) two times Yogini (yogini yogini), two times Yogeśvari (yogeśvari yogeśvari ', then Yoga-nidrā (bha) and 'yaṁkari', then 'sakala-sthāvara-jaṅgamasya mukhaṁ', 'hṛdayaṁ mama', and 'Vaśamākarṣayākarṣa', Pavana (ya) and Vahnīsundarī (svāhā) makes the fifty syllabled mantra.

C. Extricated form of the Mantra — Auṁ hrīm yogini yogini yogeśvari yogeśvari yogabhyāṁkari sakala

sthāvara-jaṅgamasya mukhaṁ hr̥dayaṁ mama vaśamākarṣayā-
karṣaya svāhā.

पञ्चाशद्वर्णविद्याया मुनिरस्याः पितामहः ।

छन्दोतिजगती देवीगिरिपुत्रीस्वयम्बरा ॥ ५४ ॥

जगत्त्रयेतिहृदयं त्रैलोक्येतिशिरोमतम् ।

उरगेतिशिखा सर्वराजैतिकवचं तथा ॥ ५५ ॥

सर्वस्त्रीपुरुषेत्यक्षि सर्वेत्यस्त्रंसमीरितम् ।

तारमायादिकावश्यमोहिन्यैपदपश्चिमाः ॥ ५६ ॥

पङ्कजमन्त्राउद्दिष्टा मूलेन व्यापकं चरेत् ।

ध्यायेद्देवीं महादेवं वरीतुं समुपागताम् ॥ ५७ ॥

pañcāśadvārṇavidyāyā munitasyāḥ pitāmah,
chandotijagatī devīgiriputrīsvayamvarā ॥ 54 ॥

jagattrayetihr̥dayaṁ trailokyetiśiromatam,
uragetiśikhā sarvarājetikavacaṁ tathā ॥ 55 ॥

sarvastrīpuruṣetyakṣi sarvetyastraṁsamīritam,
tāramāyādikāvaśyamohinyaiḥpadapaścimāḥ ॥ 56 ॥

śaḍaṅgamantrāuddiṣṭā mūlena vyāpakam̐ caret,
dhyāyeddevīm mahādevaṁ varītuṁ samupāgatām ॥ 57 ॥

Viniyoga and Śaḍaṅga-nyāsa – The Ṛṣi of this fifty-syllabled mantra is Brahmā, Chanda is Jagatī and Devatā is Giriputrī Svayamvarā Devī.

Putting Tāra (auṁ) and Māyā (hrīm̐) at the beginning, 'Vaśya-mohinyai' at the end, 'Jagattraya' in the middle makes the mantra for nyāsa on the heart (hr̥daya). Similarly, putting 'trailokya' in the middle makes the mantra for nyāsa on the head (śira); 'uraṅga' in the middle for Nyāsa on the tuft of hair on the crown (śikhā); 'sarvarāja' in the middle for Nyāsa on the armour (kavaca); 'sarva-strī-puruṣa' in the middle for Nyāsa on the eyes (netra); and 'sarva' in the middle for Nyāsa on the weapon (astra).

Thus the mantras for Ṣaḍaṅga-nyāsa have been described. Vyāpaka (comprehensive) Nyāsa should be performed all over the body with the entire Mūla-mantra.

After this, the Devī, who is ready to choose Mahādeva (as her husband), should be meditated upon.

C. Viniyoga—Auṁ asya śrī Svayaṁvara kalā mantrasya Brahmā Ṛṣiḥ Jagatī chandaḥ, Devī Giriputrī Svayaṁvarā Devatā mamābhīṣṭa-siddhaye jape viniyogaḥ.

Ṣaḍaṅga-nyāsa — Auṁ hrīm Jagattraya vaśyamohinyai hr̥dayāya namaḥ; Auṁ hrīm Trailokyavaśyamohinyai śirase svāhā; Auṁ hrīm uragavaśyamohinyai śikhāyai vauṣaḥ; Auṁ hrīm sarvarājavaśyamohinyai kavacāya hum; Auṁ hrīm sarvastrīpuruṣavaśyamohinyai netra-trayāya vauṣaḥ; Auṁ hrīm sarvavaśyamohinyai astrāya phaṭ.

शरभुं जगन्मोहनरूपपूर्णविलोक्यलज्जाकुलितांस्मिताढ्याम् ।

मधूकमालां स्वसखीकराभ्यां संविभ्रतीमद्रिसुतां भजेयम् ॥ ५८ ॥

śambhuṁ jaganmohanarūpāpūrṇavilokyalajjakulitāṁ-

smitāḍhyām,

madhūkamālāṁ svasakhīkarābhyāṁ saṁbibhratīmadrisutāṁ

bhajeyam ॥ 58 ॥

Meditation — The Sādhaka should meditate upon the Girisutā (daughter of the mountain) devī who is concentratedly gazing at the beauty of Lord Śiva, the captivator of the worlds, who is shy and gently smiling, surrounded by her companions, is holding a garland (to be offered to her chosen husband Lord Śiva) of flowers of Madhūka.

एवं ध्यात्वा जपेल्लक्ष चतुष्कं तद्दशांशतः ।

पायसान्नेन जुहुयात्पीठे पूर्वोदिते जयेत् ॥ ५९ ॥

evam dhyātvā japellakṣa catuṣkaṁ taddaśaṁśataḥ,

pāyasānnena juhuyātpīṭhe pūrvodite jayet ॥ 59 ॥

Number of Japa and Havana – After meditating upon the devī as above, the Sādhaka should perform four lakh (4,00,000) Japas of the mantra, followed by one-tenth of this number Havanas with Khīra (rice cooked in milk and sweetened), and then worship the Devī on the above-mentioned Pedestal.

त्रिकोणचतुरस्राङ्गकोणाष्टदलदिग्दलम् ।

दिक्कलादन्तपत्राणि चतुष्पष्टिदलं पुनः ॥ ६० ॥

वृत्तत्रयं चतुर्द्वारयुक्तं धरणिकेतनम् ।

पूजायन्त्रं प्रकुर्वीत तत्र सम्पूजयेदिमाम् ॥ ६१ ॥

triṇaṇacaturasrāṅgaṇaṣṭadaladigdalam,

dikkalādanṭapatrāṇi catuṣṣṭiḍalam punaḥ ॥ 60 ॥

vṛttatrayaṁ caturdvārayuktaṁ dharaṇiketanam,

pūjāyantraṁ prakurvīta tatra sampūjayedimām ॥ 61 ॥

Yantra for worship – The Devī should be worshipped on a Yantra consisting of a Triangle, Square, hexagon, eight petals, ten petals, again ten petals, sixteen petals, thirty-two petals, sixtyfour petals, three circles, and the outer square with four gates. (See Fig. 10).

त्रिकोणे पार्वतीमिष्टा चतुरस्रेर्चयेदिमाः ।

मेधां विष्ठां पुनर्लक्ष्मीं महालक्ष्मीं चतुर्थिकाम् ॥ ६२ ॥

षट्कोणेषु षडङ्गानि स्वरानष्टदलेर्चयेत् ।

दिग्दलद्वितये देवानिन्द्रादीनायुधानि च ॥ ६३ ॥

ताराद्येन नमोन्तेन श्रीबीजेन रमां यजेत् ।

कलापत्रे द्विरामारे पाशमांयांकुशैः शिवा ॥ ६४ ॥

वेदाङ्गपत्रे त्रिपुटां श्रीमायामदनैर्यजेत् ।

वृत्तत्रये महालक्ष्मीं भवानीं पुष्पसायकाम् ॥ ६५ ॥

चतुरस्रं चतुर्द्वार्यु विष्णेद्वेष्ट्रेणभैरवान् ।

योगिनीः पूजयेदित्थं नवावरणमर्चनम् ॥ ६६ ॥

एवं योभजते देवीं वरयास्तस्याखिलाजनाः ।

लजैस्त्रिमधुरो पेतैर्जुहुयादयुतं तु यः ॥ ६७ ॥

लभते वाञ्छितां कन्यां धनमानसमन्विताम् ।

एवं स्वयंवराप्रोक्ता प्रोच्यते मधुमस्यथ ॥ ६८ ॥

trikoṇe pārvatīmiṣṭvā caturasrercayedimāḥ,
medhāṁ vidyāṁ punarlakṣmīṁ mahālakṣmīṁ caturthikāṁ ॥ 62 ॥
ṣaṭkoṇeṣu ṣaḍaṅgāni svarāṇaṣṭadalercayet,
digdaladvitaye devānindrādīnāyudhāni ca ॥ 63 ॥
tārādyena namontena śrībhījena ramāṁ yajet,
kalāpatre dvirāmāre pāśamāṁnyāṁkuśaiḥśivā ॥ 64 ॥
vedāṅgapatre tripuṭāṁ śrīmāyāmadanairyajet,
vṛttatraye mahālakṣmīṁ bhavānīṁ puṣpasāyakāṁ ॥ 65 ॥
caturasraṁ caturdvārṣu vighneṣṭkṣetreśabhairavān,
yoginīḥpūjayeditthāṁ navāvāraṇamarcanam ॥ 66 ॥
evam yobhajate devīṁ vāsyaṣṭasayākhilājanāḥ,
lājāistrimadhuro petairjuhuyādayutaṁ tu yaḥ ॥ 67 ॥
labhate vāñchitāṁ kanyāṁ dhanamānasamanvitām,
evam svayamvarāproktā procyate madhumatyatha ॥ 68 ॥

Worship of the Coverings – Worshipping Parvatī in the Triangle, the Medhā, Vidyā, Lakṣmī and Mahālakṣmī should be worshipped in the square. Ṣaḍaṅga and Svaras should respectively be worshipped in the hexagon and the eight petals. Indra, etc. guardians of the quarters and their Vajra, etc. weapons should be worshipped on the two ten petalled lotuses respectively. On the sixteen petals Ramā should be worshipped with the mantra “Auṁ śrīm Ramāyai namaḥ”. On the thirtytwo petals Śivā should be worshipped with the mantra “Āṁ hrīm kroṁ Śivāyai namaḥ”. On the sixtyfour petals Tripurā should be worshipped with the mantra “Śrīm hrīm klīm Tripurāyai namaḥ”. In the three circles respectively Mahālakṣmī, Bhavānī and

Kāmeśvarī should be worshipped. On the four gates of the outer square Gaṇeśa, Kṣetrapāla, Bhairava and Yoginīs should be worshipped. Thus the worship of the nine Coverings should be completed.

One who adores and worships the Devī in this manner captivates everyone. One who performs Homa with three sweet materials (Trimadhu and parched rice, gets the desired girl along with wealth and respect. Thus the Svayaṁvarā-vidyā has been described. Now Madhumatī is being described.

C. Procedure of worship – Meditate upon the devī according to Śloka 58; perform worship with mental rituals; properly establish the water-vessel; perform the Pedestal worship according to the method described in the commentary under Śloka 8; invoke the devī on that pedestal with the Mūla-mantra and then, after obtaining the permission of the Devī, perform the worship of the Coverings in the following manner.

In the first covering, Pārvatī should be worshipped with the mantra “Hrīm Pārvatyai namaḥ” in the Triangle.

In the second Covering, Medhā, Vidyā, Lakṣmī and Mahālakṣmī should be worshipped in the inner square with the following mantras : Auṁ Medhāyai namaḥ; Auṁ Vidyāyai namaḥ; Auṁ Lakṣmyai namaḥ; Auṁ Mahālakṣmyai namaḥ.

In the third covering, Ṣaḍaṅga worship should be performed with the following Nyāsa-mantras : Auṁ hrīm jagattraya-vaśyamohinyai hṛdayāya namaḥ; Auṁ hrīm trai-lokya-vaśya-mohinyai śirase svāhā; Auṁ hrīm uraga-vaśya-mohinyai śikhāyai vaṣaṭ; Auṁ hrīm sarvarāja-vaśya-mohinyai kavacāya hum; Auṁ hrīm Sarva-śrīpuruṣaśya-mohinyai

netra-trayāya vaṣaṭ; Auṁ hrīm sarvarāja vaśya-mohinyai astrāya phaṭ.

In the fourth covering, the Svaras should be worshipped in the eight petals with the mantra "Auṁ svarebhyo namaḥ".

In the fifth covering, in the east, etc. quarters Indra, etc. guardians of the quarters should be worshipped with their name-mantras in the following manner : Auṁ Indrāya namaḥ—Pūrve; Auṁ Agnaye namaḥ—Āgneye; Auṁ Yamāya namaḥ—Dakṣiṇe; Auṁ Nirṛtaye namaḥ—Nairṭye; Auṁ Varuṇāya namaḥ—Pāścime; Auṁ Vāyave namaḥ—Vāyavye; Auṁ Somāya namaḥ—Uttare; Auṁ Īśānāya namaḥ—Īśānye; Auṁ Brahmaṇe namaḥ—Purveśānayormadhye; Auṁ Anantāya namaḥ—Nirṛti Pāścimayormadhye.

In the sixth covering, Vajra, etc. weapons should be worshipped in the east, etc. quarters with the following mantras : Auṁ Vajrāya namaḥ; Auṁ Śaktaye namaḥ; Auṁ Daṇḍāya namaḥ; Auṁ Khaḍgāya namaḥ; Auṁ Pāśāya namaḥ; Auṁ Aṁkuśāya namaḥ; Auṁ Gadāyai namaḥ; Auṁ Śulāya namaḥ; Auṁ Padmāya namaḥ; Auṁ Cakrāya namaḥ.

In the seventh covering, Ramā should be worshipped with the mantra "Auṁ Śrīm Ramāyai namaḥ" in the sixteen petals.

In the eighth covering, Śivā should be worshipped with the mantra "Ām hrīm kroṁ Śivāyai namaḥ" in the thirty-two petals.

In the ninth covering, Tripurā should be worshipped with the mantra "Śrīm hrīm klīm Tripurāyai namaḥ" in the sixty-four petals.

After this, in the three circles respectively Mahālakṣmī, Bhavānī and Kāmeśvarī should be worshipped as follows :

Śrīm Mahālakṣmyai namaḥ; Hrīm Bhavānyai namaḥ;
Klīm Kāmeśvaryai namaḥ.

And, at the end, on the four gates of Bhūpura (outest square enclosure) Gaṇapati, Kṣetrapāla, Bhairava and Yoginīs should be worshipped as follows –

Aum Hrīm gam Gaṇeśāya namaḥ–Purva Dvāre.

Aum Hrīm bam Baṭukāya namaḥ–Dakṣiṇa Dvāre.

Aum Hrīm kṣam Kṣetrapālāya namaḥ–Pāścima Dvāre.

Aum Hrīm yam Yoginībhyo namaḥ–Uttara Dvāre.

After completing worship of the coverings Devī should again be worshipped with Pañcopacāra (five ancillary rituals). Then, offering Puṣpāñjali, the Sādhaka should perform japa of the mantra.

नारायणोविन्दुयुतो हृल्लेखांकुशमन्मथाः ।

दीर्घवर्मध्रुवो वह्निप्रेयसी वसुवर्णवान् ॥ ६९ ॥

nārāyaṇobinduyuto hr̥llekhāṅkuśamanmathāḥ,

dīrghavarmadhruvo vahnipreyasī vasuvarṇavān ॥ 69 ॥

Mantra of Madhumatī – Nārāyaṇa with Bindu (āṁ), hr̥llekhā (hrīm), Aṁkuśa (kroṁ), Manmatha (klīm), Līrghavarma (hūṁ), Dhruva (Aum) and beloved of Vahni (svāhā) at the end, makes the eight syllabled mantra of Madhumatī.

C. Extricated form of Mantra – Āṁ hrīm kroṁ klīm hūṁ aum svāhā.

मुनिरस्य मधुश्छन्दस्त्रिष्टुब्मधुमतीति च ।

मुन्याद्याः पञ्चभिर्वीजैः पञ्चाङ्गानि प्रकल्पयेत् ॥ ७० ॥

अस्त्रं स्वाहांततारेण कृत्वा देवीं स्मरेद् बुधः ।

*munirasya madhuśchandastrīṣṭubmadhumatīti ca,
munyādyāḥ pañcabhīrbījaiḥpañcāṅgāni prakalpayet || 70 ||
astrāṁsvāhāntatāreṇa kṛtvā devīm smared budhaḥ,*

Viniyoga and Nyāsa – The Ṛṣi of this mantra is Madhu Chanda is Trīṣṭup and Devatā is Madhumatī. Performing nyāsa in the five organs with five Bījas of the mantra, and in the Astra, with Praṇava and Svāhā, the learned Sādhaka should meditate upon the Devī.

C. Viniyoga – Asya Śrī Madhumatīmantrasya Madhurṣiḥ Trīṣṭup Chandaḥ Madhumatīdevatā mamābhīṣṭa-siddhaye jape viniyogaḥ

Ṣaḍaṅga-nyāsa – Ām hrdayāya namaḥ, Hrīm Śīrase svāhā, Krom Śikhāyai vaṣaṭ, Klīm kavacāya hum, Hūm netratrāyāya vaṣaṭ, Auṁ svāhā Astrāya phaṭ.

नानाद्रुमलताकीर्णे कैलासगतकानने ॥ ७१ ॥

अहिलतादलनीलसरोजयुक्करयुगां मणिकाञ्चनपीठगाम् ।

अमरनागवधूगणसेवितां मधुमतीमखिलार्थकरीं भजे ॥ ७२ ॥

nānādrumalatakirṇe kailāsagatakānane || 71 ||

ahilatādalanīlasarojayukkarayugāṁ maṇikāñcanapīṭhagām,

amaranāgavadhūgaṇasevitāṁ madhumatīmakhilārthakarīm

bhaje || 72 ||

Dhyāna (meditation) – I meditate upon the all-fructifying Madhumatī Devī who is seated on pedestal made of gold and precious stones and situated in a forest of exotic trees and creepers on mount Kailāśa, who is holding in her two hands leaves of Nāgavallī and blue lotus, and attended by divine maidens and wives of Nāgas.

प्रजप्य वसुलक्षं तद्दशांशं जुहुयाद्दलैः ।

बिह्वोल्यैः पूजयेत्पीठे जयादिसर्वशक्तिके ॥ ७३ ॥

*prajāpya vasulakṣaṁ taddaśāṁśaṁjuhuyāddalaiḥ,
bilvotthaiḥpūjayetpīṭhe jayādisarvaśaktike ॥ 73 ॥*

Number of japas and Havana – The Sādhaka should properly perform eight lac (8,00,000) Japas of the aforesaid mantra, one-tenth of this number Havana with the leaves of Bilva tree. Thereafter, the Devī should be worshipped with Jayā, etc. Śaktis on the aforesaid pedestal.

C. Procedure of worship of the Pedestal – According to the procedure described in Śloka 8 above, worshipping the pedestal along with Śaktis with mantras from “Auṁ ādhāraśaktaye namaḥ” to “Auṁ maṅgalāyai namaḥ”, the Devī should be worshipped properly on that pedestal with the Mūla-mantra.

कर्णिकायांषडङ्गानि शक्तयो वसुपत्रके ।
निद्राच्छायाक्षमातृष्णाकान्तिरार्याश्रुतिःस्मृतिः ॥ ७४ ॥
शक्रादयस्तदस्त्राणि पूज्यान्यन्ते सुखासये ।
य इत्थं सेवते देवीं ससमृद्धेःपदंलभेत् ॥ ७५ ॥

*karnikāyāṁṣaḍaṅgaṇi śaktayo vasupatrake,
nidrācchāyākṣamātṛṣṇākāntirāryāśrutiḥsmṛtiḥ ॥ 74 ॥
śakrādayastadastrāṇi pūjyānyante sukhāptaye,
ya itthaṁ sevate devīm sasamṛddheḥpadamlabhet ॥ 75 ॥*

Worship of the Coverings – The Ṣaḍaṅga should be worshipped in the pericarp and the Śaktis in the eight petals. Nidrā, Chāyā, Kṣamā, Tṛṣṇā, Kānti, Āryā, Śruti and Smṛti are the names of the eight Śaktis.

Then, for the sake of obtaining happiness, the Sādhaka should worship Indra, etc. and their weapons. A Sādhaka who worships the Devī thus obtains prosperity.

C. Yantra for worship – Constructing a circular

pericarp and above it eight petals and a Bhūpura (outer square), the Madhumatī Devī should be properly worshipped on it (see figure 11).

Worship of the coverings—Performing the pedestal-worship on the above mentioned yantra and also properly worshipping the Devī with invocation, etc. rituals, the Sādhaka should, after obtaining the permission of the Devī begin the worship of the coverings in the following manner :

In the first covering in the circular pericarp, the Śaḍaṅga worship should be performed with the following mantras :

Ām Hṛdayāya namaḥ.	Klīm kavacāya hum
Hrīm śīrase svāhā.	Hūm netratrāyāya vaṣaṭ.
Krom śikhāyai vaṣaṭ.	Aum svāhā astrāya phaṭ.

In the second covering on the eight petals, Nidrā, etc. eight Śaktis should be worshipped in the east, etc. quarters with the following mantras :

Aum nidrāyai namaḥ.	Aum kṣamāyai namaḥ.
Aum chāyāyai namaḥ	Aum tṛṣṇāyai namaḥ.
Aum kāntyai namaḥ.	Aum śrutyai namaḥ.
Aum āryāyai namaḥ	Aum smṛtyai namaḥ.

In the third covering inside the Bhūpura, Indra, etc. Deities should be worshipped with their name-mantras in the ten quarters as follows :

Aum Indrāya namaḥ—Pūrve.
Aum Agnaye namaḥ—Āgneye.
Aum Yamāya namaḥ—Dakṣiṇe.
Aum Nirṛtaye namaḥ—Nairṛtye.
Aum Varuṇāya namaḥ—Pāścime.
Aum Vāyave namaḥ—Vāyavye.

Aum Somāya namaḥ—Uttare.

Aum Īsānāya namaḥ—Īsānye.

Aum Brahmaṇe namaḥ—Pūrveśānayormadhye.

Aum Anantāya namaḥ—Nirṛti Paścimayormadhye.

In the fourth covering outside the Bhūpura, Vajra, etc. weapons should be worshipped with their name-mantras in the ten quarters as follows —

Aum Vajrāya namaḥ—Pūrve.

Aum Śaktaye namaḥ—Āgneye.

Aum Daṇḍāya namaḥ—Dakṣiṇe.

Aum Khaḍgāya namaḥ—Nairṛtye.

Aum Pāśāya namaḥ—Paścime.

Aum Amkuśāya namaḥ—Vāyavye.

Aum Gadāyai namaḥ—Uttarc.

Aum Śulāya namaḥ—Īsānye.

Aum Padmāya namaḥ—Pūrveśānayormadhye.

Aum Cakrāya namaḥ—Nirṛti Paścimayormadhye.

Thus completing the worship of the coverings, the Devī should again be worshipped with Pañcopacāra (five ancillary rituals) and puṣpañjali offered to her. After this the Sādhaka should properly perform the japa of the Mantra.

रक्ताभोजैर्हुतैर्मन्त्री भूपतीन्वश्यतां नयेत् ।

नानाभोगान्पायसेन ताम्बूलैर्वामलोचनाम् ॥ ७६ ॥

raktābhōjojairhulairmantrī bhūpatīnvaśyatāṁ nayet,

nānābhogānpāyasena tāmbūlairvāmalocanām ॥ 76 ॥

Experiments for the fulfilment of desires —

Performing Homa of red lotuses the Sādhaka can captivate the King and his Ministers. Homa of Pāyasa (rice boiled in milk and sweetened) bestows various worldly pleasures and Homa of betel-leaves captivates women.

दामोदरोबिन्दुयुक्तो मधुमत्याःपरोमनुः ।

पूर्ववद्यजनं चास्य ध्यायेद्देवीं कुमारिकाम् ॥ ७७ ॥

कोटिरद्धजपंकुर्वन्विद्यापारङ्गमो भवेत् ।

मधुमत्या समानान्या नानाभोगसुखप्रदा ॥ ७८ ॥

dāmodarobinduyukto madhumatyāḥparomanuḥ,

pūrvavadayajanaṁ cāsya dhyāyeddevīm kumārikām ॥ 77 ॥

koṭīrarddhañjapaṁkurvanvidyāpāraṅgamo bhavet,

madhumatyā samānānyā nānābhogasukhapradā ॥ 78 ॥

Another Mantra of Madhumatī – Dāmodara with Bindu (aim) is another mantra of Madhumatī. The Sādhaka should worship the Devī with this mantra as above. Besides, he should meditate upon the Kumārikā Devī. After fifty lac (50,00,000) Japas of this mantra the Sādhaka becomes adept in all the arts and sciences.

C. Extricated form of the Mantra – Aim.

माया वह्न्यासनःशूरो मदेपावकसुन्दरी ।

षडर्णोमनुराख्यातो मुनिःशक्तिःसमीरितः ॥ ७९ ॥

गायत्रीछन्द आख्यातं देवताप्रमदाभिधा ।

षडङ्गानिप्रकुर्वीत दीर्घषट्काढ्यमायया ॥ ८० ॥

māyā vahnnyāsanahśūro madepāvakasundarī,

ṣaḍaṅḡomanurākhyāto muniḥśaktiḥsamīritah ॥ 79 ॥

gāyatrīchanda ākhyātaṁ devatāpramadābhidhā,

ṣaḍaṅḡānīprakurvīta dīrghaṣaṭkāḍhyamāyayā ॥ 80 ॥

Mantra of Pramadā – Māyā (hrīm) Vahnnyāsanā Śūra (pra), then 'made' and, at the end, pāvaka-sundarī (svāhā) makes the six syllabled mantra.

The Ṛṣi of this mantra is Śakti, Chanda is Gāyatrī and Devatā is Pramadā.

Ṣaḍaṅga nyāsa should be performed with six long māyās.

C. Extricated form of the mantra—Hrīm Pramade svāhā.

Viniyoga — Asya Śrīpramadā-mantrasya Śaktirṛṣih Gāyatrī Chandaḥ, Pramadā Devatā mamābhīṣṭa-siddhaye jape viniyogaḥ.

Ṣaḍaṅga-nyāsa —

Hrām Hṛdayāya namaḥ.

Hraim Kavacāya hum.

Hrīm Śīrase svāhā.

Hraum Netratrayāya vaṣaṭ.

Hrūm Śikhāyai vaṣaṭ.

||rah Astrāya phaṭ.

केयूरमुख्याभरणाभिरामां वराभये सन्दधतीं कराभ्याम् ।

संक्रन्दनाद्यामरसेव्यपादां सत्काञ्चनाभां प्रमदां भजामि ॥ ८१ ॥

keyūramukhyābharaṇābhīrāmāṁ varābhīṣṭe sandadhatīṁ

karābhyām,

amkrandanādyāmarasavyapādāṁ satkāñcanābhām

pramadāṁ bhajāmi ॥ 81 ॥

Dhyāna — I meditate upon Pramadā Devī of golden lustre, who is decked with various ornaments, who holds hands in Vara and Abhaya mudrās and whose both feet are served by Indra, etc. Gods.

रसलक्षं जपेन्मन्त्रं दशांशं जुहुयाद् धृतैः ।

पूर्वोक्ते पूजयेत्पीठे षडङ्गाशाधवायुधैः ॥ ८२ ॥

निर्जने कानने रात्रावयुतं नियुतं जपेत् ।

सहस्रं पायसान्नेन हुत्वा शयनमाचरेत् ॥ ८३ ॥

त्रिसप्तदिवसं यावदेवमाचरेत्तो निशि ।

देवीद्व्यगोचरीभूय दद्यादिष्टानि मन्त्रिणे ॥ ८४ ॥

rasalakṣaṁ japeṇmantram daśaṁśaṁjuhuyād gṛhṭaiḥ,

pūrvokte pūjayetpīṭhe ṣaḍaṅgāśādhavāyudhaiḥ ॥ 82 ॥

nirjane kānane rātrāvayutaṁ niyutaṁ japeṭ,

sahasraṁ pāyasānnena hutvā śayanamācaret ॥ 83 ॥

*trisaptadivasāṁ yāvadevamācarato niṣi,
devīdṛggocarībhūya dadyādiṣṭāni mantriṇe ॥ 84 ॥*

Procedure for Puraścaraṇa – Six lac (6,00,000) japas of this mantra and one-tenth of this number homa with ghr̥ta, should be performed. The Devī should be worshipped on the above-mentioned pedestal.

Ṣaḍaṅga worship in the pericarp and then worship of Indra, etc. Guardians of the quarters and Vajra, etc. their weapons should be performed.

Ten thousand japas of the mantra should be performed at night in a desolate forest and then offering one thousand oblations, the Sādhaka should sleep. Performing thus for 73 days during the night, pleases the Devī and she, appearing in person, bestows desired boons on the Sādhaka.

मायाप्रमोदे ठद्वन्द्वं षडर्गोमनुरुत्तमः ।

ऋष्याद्यर्चनपर्यन्तं प्रमदावदुदीरितम् ॥ ८५ ॥

सरितो निर्जनेतारे मण्डले चन्दनैःकृते ।

जपहोमौविधायोक्तौ प्रमोदां पश्यतिध्रुवम् ॥ ८६ ॥

māyāpramode ṭhadvandvaṁ ṣaḍaṅgomanuruttamaḥ,

ṛṣyādyarcanaparyyantaṁ pramadāvadudīritam ॥ 85 ॥

sarito nirjanetāre maṇḍale candanaiḥkṛte,

japahomauvidhāyoktau pramodāṁ paśyatidhruvam ॥ 86 ॥

Mantra of Pramodā – Māyā (hrīm̐), then 'pramode' and, at the end, ṭha-dvaya (svāhā) makes the six syllabled superior mantra.

The Ṛṣi, etc. and procedure of this mantra are said to be similar to that of Pramadā.

On a desolate river bank, making a maṇḍala (mystic diagram) of sandal paste, if the Sādhaka performs japa

and Homa as above, he definitely sees the Devī Pramodā in person.

C. Extricated form of the Mantra – Hrīm Pramode svāhā.

Viniyoga – *Asya Śrī Pramodā mantrasya Śaktirṛṣiḥ gāyatrī chandaḥ, pramodā devatā, mamābhīṣṭasiddhaye jape viniyogaḥ.*

Ṣaḍaṅga-nyāsa –

Hrām Hṛdayāya namaḥ

Hraīm Kavacāya hum.

Hrīm Śīrase svāhā.

Hrauīm Netratrayāya vauṣaṭ.

Hrūīm Śikhāyai vaṣaṭ.

Hraḥ Astrāya phaṭ.

Experimental procedure – Performing the pedestal worship according to the procedure described in śloka 8 above, the Devī should be worshipped properly on it. After this the Ṣaḍaṅga worship and the worship of Dikpālas and their weapons should be performed. Thus, completing the worship of Devī with her pedestal and converings, the Sādhaka should perform japa of the mantra.

On a desolate river bank, making the maṇḍala with sandal paste, the Sādhaka should perform ten thousand japas at night and one-tenth of this number (one thousand times) pour oblations of Pāyasa (rice boiled in milk and sweetened) in the fire. Performing thus for seventy-three days the Pramodā Devī pleases and appearing in person, gives the Sādhaka his desired boons.

तारो हिलियुगं बन्दीदेवीडेन्ता नमोत्तकः

एकादशाक्षरोमन्त्रो भैरवत्रिंशदुभौ पुनः ॥ ८७ ॥

बन्दीमुन्यादयः प्रोक्ता एकेनद्वन्द्वशोङ्गकम् ।

विधाय संस्मरेद्बन्दीं रत्नसिंहासनस्थिताम् ॥ ८८ ॥

*tāro hiliyugaṁ bandīdevīñentā namontakaḥ,
 ekādaśākṣaromantro bhairavatriṣṭubhau punaḥ || 87 ||
 bandīmuniyādayaḥ proktā ekenadvandvaśoṅgakam,
 vidhāya sansmaredbandīm ratnasimhāsanaasthitām || 88 ||*

Mantra of Bandī – Tāra (Auṁ), two times hili (hili hili), then 'Bandī' and Devī in the fourth (dative) form (Devyai) and, at the end, 'namaḥ' makes the eleven-syllabled mantra.

The Ṛṣi of this mantra is Bhairava, chanda is Triṣṭup and Devatā is Bandī.

Performing Śaḍaṅga nyāsa with one and then set of two letters of the mantra, the Devī should be meditated as seated on a throne studded with precious stones.

C. Extricated form of the mantra – Auṁ hili hili Bandī Devyai namaḥ.

Viniyoga – Asya Śrī Bandī mantrasya, Bhairava Ṛṣiḥ Triṣṭup chandaḥ Bandī devatā mamābhīṣṭa siddhaye jape viniyogaḥ.

Śaḍaṅga-nyāsa –

Auṁ Hṛdayāya namaḥ.	Bandī Kavacāya hum.
Hili Śirase svāhā.	Devyai Netratrayāya vaṣaṭ.
Hili Śikhāyai vaṣaṭ.	Namaḥ Astrāya phaṭ.

सतोयपाथोदसमानकान्तिसंभोजपीयूषकरीरहस्ताम् ।

सुराङ्गनासेवितपादपद्मां भजामि वन्दीं भवबन्धमुक्त्यै ॥ ८९ ॥

*satoyapāthodasamānakāntimaṁbhojapīyūṣakarīrahastām,
 surāṅganāsevitapādapadmāṁ bhojāmi bandīm bhava-*

bandhamuktyai || 89 ||

Dhyāna – For the sake of release from the worldly bondage I resort to Bandī Devī whose lustre is like that of rain bearing clouds, who holds a lotus and a vessel of nectar and whose lotus feet are served by divine maidens.

लक्षयुगमं जपेन्मन्त्रीपायसाजैर्दशांशतः ।

हुत्वा पूर्वोदिते पीठे पूजयेद्बन्धमुक्तये ॥ ९० ॥

अङ्गपूजाकेसरेषु शक्तयःपत्रमध्यगाः ।

कालीताराभगवतीकुब्जाह्वाशीतलापि च ॥ ९१ ॥

त्रिपुरामातृकालक्ष्मीर्दिगीशा आयुधान्यपि ।

एवमाराधिता बन्दी प्रयच्छेदीप्सितं नृणाम् ॥ ९२ ॥

एकविंशतिघञ्जान्तमयुतंप्रत्यहं जपेत् ।

ब्रह्मचर्यरतो मन्त्रीगणेशार्चनपूर्वकम् ॥ ९३ ॥

कारागृहनिबद्धस्य मोक्ष एवं कृते भवेत् ।

lakṣayugmaṁ japeṇmantrīpāyasānnairdaśāṁśataḥ,

hutvā pūrvodite pīṭhe pūjayedbandhamuktaye ॥ 90 ॥

aṅgapūjākesareṣu śaktayaḥpatramadhyagāḥ,

kalītārābhagavatīkubjāhvāśītalāpī ca ॥ 91 ॥

tripurāmātṛkalakṣmīrdigīśā āyudhānyapi,

evamārādhita bandī prayacchedīpsitaṁ nṛṇām ॥ 92 ॥

ekaviṁśatiḥśāntamayutampratyaḥam japeṭ,

brahmacaryyarato mantrīgaṇeśārcanapūrvakam ॥ 93 ॥

kārāgṛhanibaddhasya mokṣa evaṁ kṛte bhavet,

Procedure for Puraścaraṇa – Sādhaka should perform two lac (2,00,000) japas of this mantra and Homa one-tenth of this number with Pāyasa (rice boiled in milk and sweetened).

For the sake of release from bondage the Devī should be worshipped on the aforesaid pedestal.

The Śaḍaṅga worship should be performed in the filaments and the Śaktis should be worshipped in the middle of the petals. Kālī, Tārā, Bhagavatī, Kubjā, Śītalā, Tripurā, Mātrkā and Lakṣmī are the names of eight Śaktis. After this the Dikpālas and their weapons should be worshipped. Worshipped thus, Bandī Devī fulfils the desires of men.

Observing sexual restraint throughout and worshipping Gaṇeśa alongside, a Sādhaka should perform ten thousand japas of the mantra daily for twenty one days. By so doing the imprisoned person is released from the prison.

C. Procedure of worship – Worshipping Gaṇeśa in the beginning, the Devī should be meditated upon according to śloka 89 above. After this, worshipping the Devī with mental rituals, establishing the water-vessel and performing pedestal worship according to the procedure described in the commentary of śloka 8 above, the Devī should be worshipped properly on that pedestal.

The Śaḍaṅga-worship should be performed in the filaments with the following mantras –

Aum Hṛdayāya namaḥ	Bandī Kavacāya hum.
Hili Śīrasc svāhā.	Devyai Netratrayāya vaṣaṭ.
Hili Śikhāyai vaṣaṭ.	Namaḥ Astrāya phaṭ.

After this, in the middle of the petals, the Śaktis should be worshipped with the following mantras in the east, etc. quarters –

Aum Kālyai namaḥ.	Aum Bhagavatyai namaḥ.
Aum Tārāyai namaḥ.	Aum Kubjāyai namaḥ.

Aum Śītalāyai namaḥ. Aum Mātṛkāyai namaḥ.
Aum Tripurāyai namaḥ. Aum Lakṣmyai namaḥ.

Again, inside the Bhūpura, the Dikpālas and outside it, their weapons should be worshipped as before.

Worshipping thus the Sādhaka should perform ten thousand japas of the mantra daily for twenty-one days and, at the end of japa, perform one thousand Homa with Pāyasa (rice boiled in milk and sweetened).

The worship of Bandī Devī should be performed on a yantra consisting of a hexagon, eight petals and circumscribed by a Bhūpura (square) (see fig. 12).

चतुरस्रे ठकारान्तरपूपपरि संलिखेत् ॥ ९४ ॥

साध्यनाम धृतेनैव मायाबीजं च दिक्ष्वपि ।

मनुनाष्टादशार्णेन चतुरस्रं प्रवेष्टयेत् ॥ ९५ ॥

वाग्बीजं भुवनेशानी रमा वन्दि च केशवः ।

मुष्यबन्धन्ततोमोक्षं कुरुयुग्मं चठद्वयम् ॥ ९६ ॥

वासुचन्द्रार्णमन्त्रोयं क्षिप्रबन्धविमोक्षदः ।

तस्मिन्नपूपे सम्पूज्य वन्दीमावरणान्विताम् ॥ ९७ ॥

कारानिकेतनस्थाय मित्राय प्रददीत तम् ।

सशुद्धो वाक्यतो भूत्वा भक्षयेत्तमपूपकम् ॥ ९८ ॥

तस्मिन्स्मरन्मन्त्रिते बद्धो मुच्यते बन्धनाद्भूतम् ।

एवं सम्प्रोदिता वन्दीस्मरणाद्बन्धमुक्तिदा ॥ ९९ ॥

caturasre ṭhakārāntarapūpāri saṁlikhet ॥ 94 ॥

*sādhyanāma dhṛtenaiva māyābījaṁ ca dikṣvapi,
manunāṣṭādaśārṇeṇa caturasraṁ praveṣṭayet ॥ 95 ॥*

*vāgībījaṁ bhuvaneśānī ramā bandi ca keśavaḥ,
muṣyabandhantatomokṣaṁ kuru-yugmaṁ ca ṭhadvayam ॥ 96 ॥*

vasucandrārṇamanantroyaṁ kṣiprabandhavimokṣadaḥ,

tasminnapūpe sampūjya bandīmāvaraṇānvitām || 97 ||

kārāṇiketanasthāya mitrāya pradadīta tam,

saśuddho vākyato bhūtvā bhakṣayettamaṇḍapākam || 98 ||

tasminnsambhakṣite baddho mucyate bandhanāddrutam,

evaṁ samproditā bandīsmaraṇādbandhamuktidā || 99 ||

Another method for securing the release of a prisoner – Writing the letter Ṭha with ghee on a sweet pie, followed by the name of the person intended to be released (amukaṁ mocaya), place it within the square. In the quarters the Māyā-bīja (Hrīm) should be written and it should be circumscribed by the eighteen syllabled mantra. Thereafter, invoking the Devī on that sweet pie and worshipping her, that pie should be given to the prisoner to eat.

If the prisoner becoming pure and temperate eat that pie, he will soon be released from the prison.

The eighteen-syllabled mantra – Vākbīja (aiṁ), Bhuvaneśānī (hrīm), Ramā (śrīm), then ‘Bandī’ and Keśava (a), then ‘muṣya bandamokṣaṁ’, two times Kuru (Kuru Kuru) and Ṭha-dvaya (svāhā) makes the sixteen syllabled mantra for securing quick release of a prisoner.

C. Extricated form of the mantra – Auṁ Hrīm Śrīm Bandi Amuṣya bandha-mokṣaṁ Kuru Kuru Svāhā.

For the Yantra for the release of a prisoner, see fig. 13.

Experimental procedure – Drawing a figure like that of the prescribed yantra (see fig. 13) on a sweet pie and invoking on it the Devī with the mantra “Auṁ hili hili

Bandidevyai namaḥ” and worshipping her, that pie should be given to the prisoner.

If the prisoner, after purifying him with bath, etc. and meditating on the Devī, eats that pie, he will be quickly released from the prison.

End of the Sixth Tarāṅga of Mantra-mahodadhī with

Translation and exhaustive Commentary

by Ram Kumar Rai.



Taraṅga Seven

अथ सर्वेष्टसंसिद्धये प्रवचये वटयक्षिणीम् ।

पद्मनाभो वियद्वायूक्षिणीशस्थौ सदग्वियत् ॥ १ ॥

यक्षियक्षिमहायक्षिवटतोयंसनासिकम् ।

क्षनिवासिनिशीघ्रमेसर्वसौख्यंकुरुद्वयम् ॥ २ ॥

स्वाहाद्वात्रिंशदर्णोयं मन्त्रोऽखिलसमृद्धिदः ।

atha sarveṣṭasaṁsiddhyai pravakṣye vaṭayakṣiṇīm,

padmanābho viyadvāyūjhiṇīśasthau sadṛgviyat ॥ 1 ॥

yakṣiyakṣimahāyakṣivaṭatoyaṁsanāsikam,

kṣanivāsiniśīghraṁmesarvasaukhyāṁkuruḍvayam ॥ 2 ॥

svāhādvātriṁśadarnoyam mantro'khilasamṛddhidaḥ,

Mantra of Baṭa-Yakṣiṇī — Now, for the sake of securing fulfilment of all the desires, the Sādhana of Baṭa Yakṣiṇī is being described —

Padmanābha (e), jhiṇīśastha viyad and vāyu (hye), Sadṛkviyad (hi), then 'yakṣi yakṣi mahāyakṣivaṭa', then sanāsika toya (vr), 'kṣanivasiniśīghraṁ me sarvasaukhyāṁ', two times 'kuru' (Kuru Kuru) and, at the end, 'svāhā' makes the perfect fructifier thirty two syllabled mantra.

C. Extricated form of the Mantra — Ehyechi yakṣi yakṣi mahāyakṣi vaṭa vṛkṣanivāsini śīghraṁ me sarvasaukhyāṁ kuru kuru svāhā.

ऋषिःस्याद्विश्रवाश्छन्दोऽनुष्टुप् देवी तु यक्षिणी ॥ ३ ॥

rṣiḥsyādvīśravāśchandonuṣṭubhī devī tu yakṣiṇī ॥ 3 ॥

Viniyoga — The Ṛṣi of this mantra is Viśravā, chanda is anuṣṭup and Devatā is Yakṣiṇī Devī.

C. Viniyoga — Asya śrī vaṭa yakṣiṇī mantrasya Viśra-

vārṣīranuṣṭup chandaḥ yakṣiṇī devatā, mamābhīṣṭa siddhaye
jape viniyogaḥ.

वह्निभिःश्रुतिभिर्वेदैर्वसुभिःसप्तभीरसैः ।

प्रकुर्वीत पङ्क्तानि मन्त्रवर्णद्वयसेत्तनौ ॥ ४ ॥

मस्तके नेत्रयोर्वक्त्रे नासाकर्णासयुग्मतः ।

स्तनयोःपार्श्वयोर्द्वन्द्वेहृदि नाभौ शिवोदरे ॥ ५ ॥

कटयूरेनाभिजंघासु जानुनोर्मणिबन्धयोः ।

हस्तयोर्मूर्ध्नि विन्यस्य ध्यायेद्देवीं वटस्थिताम् ॥ ६ ॥

vahnibhiḥśrutibhirvedairvasubhiḥsaptabhīrasaiḥ,

prakurvīta ṣaḍaṅgāni mantravarṇānnyasettanau ॥ 4 ॥

mastake netrayorvaktre nāsākarnāṁsayugmataḥ,

stanayopārśvayordvandvehṛdi nābhau śivodare ॥ 5 ॥

kaṭayūrunābhijaṅghāsu jñunormaṇibandhayoḥ,

hastayormūrdhni vinyasya dhyāyedeveīm vaṭasthitām ॥ 6 ॥

Ṣaḍaṅga-nyāsa and Sarvāṅga-nyāsa – The Ṣaḍaṅga
nyāsa should be performed respectively with 3, 4, 4, 8, 7
and 6 letters of the mantra.

Then, the nyāsa of the individual letters of the mantra
should be performed in mastaka (forehead , Netra (eyes),
Mukha (mouth), Nāsikā (nose), Kāṇa (ears), both
Skandhas (shoulders), Stana (breast), both Pārśvas (sides),
Hṛdaya (heart), Nābhi (navel), Liṅga (genitals), Udara
(belly), Kaṭi (waist), Ūru (thighs), Nābhi (navel),
Jaṅghā (upper thigh), Jānuni (knees), Maṇibandha (wrist),
Hasta (hands) and Śira (head).

C. Ṣaḍ aṅga-nyāsa –

Ehyehi hṛdayaya namaḥ.

Yakṣi yakṣi śīrāse svāhā.

Mahāyakṣi śikhāyai vaṣaṭ.

Vaṭa vṛkṣa nivāsini kavacāya hum.

Śighraṁ me sarvasaukhyāṁ netratrayāya vaṣaṭ.

Kuru kuru svāhā astrāya phaṭ.

Sarvāṅga-nyāsa —

Auṁ namaḥ mastake.	Siṁ namaḥ i'dare.
Hyeṁ namaḥ Dakṣanetre.	Niṁ namaḥ Dakṣiṇakaṭyām.
Him namaḥ Vāmanetre.	Śiṁ namaḥ vāmakatyām.
Yaṁ namaḥ mukhe.	Ghraṁ namaḥ dakṣiṇa-ūrau.
Kṣiṁ namaḥ Dakṣnāsāyām.	Meṁ namaḥ vāma-ūrau.
Yaṁ namaḥ vāmanāsāyām	Sam namaḥ nābhau.
Kṣiṁ namaḥ dakṣakarṇe.	Vaṁ namaḥ Dakṣiṇa-maṇi-
Yaṁ namaḥ vāmakarṇe	bandhe.
Hām namaḥ Dakṣāmṣe.	Sauṁ namaḥ vāmajaṅghāyām
Yaṁ namaḥ vāmāmṣe.	Khyāṁ namaḥ dakṣiṇajānau
Kṣiṁ namaḥ Dakṣiṇastane.	Kuṁ namaḥ vāmajānau.
Vaṁ namaḥ vāmastane.	Sam namaḥ Dakṣiṇabandhe.
Ṭaṁ namaḥ Dakṣiṇapārśve.	Kuṁ namaḥ vāma-maṇi-
Vṛṁ namaḥ vāmapārśve.	bandhe.
Kṣaṁ namaḥ hṛdi.	Sam namaḥ Dakṣiṇa haste.
Niṁ namaḥ nābhau.	Svām namaḥ vāma haste.
Vām namaḥ liṅge.	Hām namaḥ mūrdhni.

अरुणचन्दनवस्त्रविभूषितां सज्जलतोयदतुल्यतनूरुचम् ।

स्मरकुरंगदशं वटयन्निर्णीं क्रमुकनागलतादलयुक्कराम् ॥ ७ ॥

aruṇacandanavastravibhūṣitāṁ sajjalatoyadatulyatanūrucam,

smarakuraṅgadāśaṁ vaṭayakṣiṇīṁ kramukanāgalatādala-

yukkarām ॥ 7 ॥

Dhyāna — I meditate upon the Vaṭa-Yakṣiṇī who is bedecked with red sandal paste and garments, whose lustre is like the rain-clouds, whose eyes are big and constantly moving and who holds in her hands a betel leaf and a betel nut.

लक्षद्वयं जपेन्मन्त्रं बन्धूकैस्तद्वशांशतः ।

हुत्वा पीठे यजेद्देवीमुच्यन्ते पीठशक्तयः ॥ ८ ॥

कामदामानदानकामधुरामधुरानना ।

नर्मदाभोगदानन्दाप्राणदापीठशक्तयः ॥ ९ ॥

मनोहराययक्षिण्यायोगपीठाय हन्मनुः ।

पीठस्थोक्तस्तत्रदेवीं पूजयेद्वटयक्षिणीम् ॥ १० ॥

lakṣadvayaṁ japeṇmantram bandhūkaistaddaśāṁśataḥ,

hutvā pīṭhe yajeddevīmucyante pīṭhaśaktayaḥ ॥ 8 ॥

kāmadāmānadanaktāmadhurāmadhurānanā,

narmadābhogadānandāprāṇadāpīṭhaśaktayaḥ ॥ 9 ॥

manoharāyayakṣiṇyāyogapīṭhāya hṛnmanuḥ,

pīṭhasyoktastatradevīm pūjayedvṛṭayakṣiṇīm ॥ 10 ॥

Number of Japa, Havana and Śaktis of the pedestal – Two lac (2,00,000) Japas of the mantra and one-tenth of it homa, with flowers of Bandhūka, should be performed.

The Devī should be worshipped on the above-mentioned pedestal. Kāmadā, Mānadā, Naktā, Madhurā, Madhurānanā, Narmadā, Bhogadā, Nandā and Prāṇadā are the Śaktis of the pedestal. “Manoharāya yakṣiṇī yoga pīṭhāya namaḥ” is the mantra for the pedestal worship. The Vṛṭa-yakṣiṇī should be worshipped on this pedestal.

C. Procedure for the pedestal worship – Meditating upon the form of the Devī as described in śloka 7 above and worshipping her with mental rituals, the water-pot should be established as follows : Wash the water-pot with ‘phaṭ’, fill water in it with ‘namaḥ’, drop fragrance and flowers in it with ‘Auṁ’ and invoke the Tīrthas in it with ‘Auṁ Gaṅge ca Yamune’. After this, showing the Dhenu mudrā and putting the hand on the pot, mūla-mantra

should be recited ten times. Then, put some of the water from the pot into the Prokṣaṇī vessel. This water of the Prokṣaṇī vessel should be sprinkled thrice on one's own body and the materials for worship with the accompaniment of mūla-mantra.

Yantra for worship — Make a circular pericarp and over it, draw eight petals and then enclose it with a Bhūpura (square) (See fig. 14). The Vaṭa-yakṣiṇī should be worshipped on this yantra.

After this the pedestal should be worshipped with the following mantras :

Auṁ Ādhāraśaktaye namaḥ.

Auṁ Prakṛtaye namaḥ.

Auṁ Kūrmāya namaḥ.

Auṁ Anantāya namaḥ.

Auṁ Pṛthivyai namaḥ.

Auṁ Kṣīrasamudrāya namaḥ.

Auṁ Ratnadvīpāya namaḥ.

Auṁ Kalpavṛkṣāya namaḥ.

Auṁ Svarṇasīmḥasanāya namaḥ.

Auṁ Ānandakandāya namaḥ.

Auṁ Saṁvinnālāya namaḥ.

Auṁ Sarvatattvātmaka Padmāya namaḥ.

Auṁ Saṁ Sattvāya namaḥ.

Auṁ Raṁ Rajase namaḥ.

Auṁ Taṁ Tamase namaḥ.

Auṁ Āṁ Ātmane namaḥ.

Auṁ Aṁ Antarātmane namaḥ.

Auṁ Paṁ Paramātmane namaḥ.

Auṁ Hrīm Jñānātmane namaḥ.

Thercafter, eight Śaktis should be worshipped in the east, etc. quarters and the ninth in the middle, with the following mantras :

Auṁ Kāmadāyai namaḥ.	Auṁ Narmadāyai namaḥ.
Auṁ Mānadāyai namaḥ.	Auṁ I hogadāyai namaḥ.
Auṁ Naktāyai namaḥ.	Auṁ Nandāyai namaḥ.
Auṁ Madhurāyai namaḥ.	Auṁ Prāṇadāyai namaḥ.
Auṁ Madhurānanāyai namaḥ.	

Then, worshipping the pedestal with the mantra "Auṁ manoharāya yakṣiṇī yogapīṭhāya namaḥ", imagining the form of the Devī with the mūla-mantra, meditating the Devī according to śloka 7 and worshipping her properly with invocation, etc. rituals and obtaining her permission, the worship of the coverings should be completed.

कर्णिकायां षडङ्गानि पत्रेष्वेतायजेत्पुनः ।

सुनन्दाचन्द्रिकाहासासुलोपामदविह्वला ॥ ११ ॥

आमोदा च प्रमोदापिवसुदेत्यष्टशक्तयः ।

इन्द्रादीनथ वज्रादीन्सम्पूज्यलभते सुखम् ॥ १२ ॥

karṇikāyāṁ ṣaḍaṅgāni patreṣvetāyajetpunah,

sunandācandrikāhāsāsulāpāmadavihvalā ॥ 11 ॥

āmōdā ca pramodāpivasudetyaṣṭaśaktayaḥ,

indrādīnatha vajrādīnsampūjyalabhate sukham ॥ 12 ॥

Worship of the coverings – Worship of Śaḍaṅga in the pericarp and the eight Śaktis in the petals should be performed. Sunandā, Candrikā, Hāsā, Sulāpā, Madavihvalā, Āmoda, Pramodā and Vasudā are names of the Śaktis. After this, by worshipping the Indra, etc. Guardians of quarters and their weapons, the Sādhaka attains happiness.

C Procedure for worship of the coverings –

In the first covering, Śaḍaṅga worship should be performed with the following mantras in the pericarp :

Ehyehi hṛdayāya namaḥ.

Yakṣi yakṣi śirase svāhā.

Mahāyakṣi Śikhāyai vaṣaṭ.

Vaṣa-vṛkṣa-nivāsini kavacāya hum.

Śighraṁ meṁ sarvasaukhyam netratrayāya vaṣaṭ.

Kuru Kuru svāhā astrāya phaṭ.

In the second covering, the eight Śaktis should be worshipped with the following mantras in the east, etc. petals.

Aum Sunandāyai nāmaḥ. Aum Madavihvalāyai namaḥ.

Aum Candrikāyai namaḥ. Aum Āmodāyai namaḥ.

Aum Hāsāyai namaḥ. Aum Pramodāyai namaḥ.

Aum Sulāpāyai namaḥ. Aum Aum Vasudāyai namaḥ.

In the third covering, inside the Bhūpura, Indra, etc. guardians of the quarters should be worshipped in their respective quarters with their name-mantras as follows :

Aum Indrāya namaḥ—Pūrve.

Aum Agnaye namaḥ—Āgneye.

Aum Yamāya namaḥ—Dakṣiṇe.

Aum Nirṛtaye namaḥ—Nairṛtye.

Aum Varuṇāya namaḥ—Pāścime.

Aum Vāyave namaḥ—Vāyavye.

Aum Kuberāya namaḥ—Uttare.

Aum Īśānāya namaḥ—Īśānye.

Aum Brahmaṇe namaḥ—Purveśānayormadhye.

Aum Anantāya namaḥ—Nirṛti Pāścimayormadhye

And, at the end, in the fourth covering, outside the

Mantramahodadhiḥ]

Bhūpura, Vajra, etc. weapons should be worshipped with the following mantras :

Aum Vajrāya namaḥ.	Aum Aṁkuśāya namaḥ.
Aum Śaktaye namaḥ	Aum Gadāyai namaḥ.
Aum Daṇḍāya namaḥ.	Aum Śulāya namaḥ.
Aum Khadgāya namaḥ.	Aum Padmāya namaḥ.
Aum Pāśāya namaḥ.	Aum Cakrāyai namaḥ.

Completing the worship of the coverings thus and once again worshipping the Devī with five rituals, the Sādhaka should offer Puṣpāñjali and then begin the Japa of the mantra.

एवमाराधितो मन्त्रःप्रयोगेषु क्षमो भवेत् ।
 निर्मनुष्ये वने गत्वान्यग्रोधाघस्तले जपेत् ॥ १३ ॥
 प्रतिघ्नं तमस्विन्यां सहस्रं नियतेन्द्रियः ।
 सप्तमेदिवसे प्राप्ते कृत्वा चन्दनमण्डलम् ॥ १४ ॥
 तत्राज्यदीपं कृत्वास्मिन्पूजयेद्दयस्त्रिणीम् ।
 तदग्रेप्रजपेन्मन्त्रमानीशीथं समाहितः ॥ १५ ॥
 शृणोति नूपुरारावं मन्त्रीगीतध्वनिं ततः ।
 श्रुत्वैव प्रजपेन्मन्त्रं वीतत्रासश्चतां स्मरेत् ॥ १६ ॥
 ततःप्रत्यक्षतो देवीमीक्षते सुरतार्थिनीम् ।
 तत्कामपूरणास्सा तु ददातीष्टानि मन्त्रिणे ॥ १७ ॥
 किबहु तेन सर्वेष्टपूणीवटयस्त्रिणी ।

evamārādhito mantrahṣprayogeṣu kṣamo bhavet,
nirmanuṣye vane gatvānyagrodhādastale japet ॥ 13 ॥
pratighasraṁ tamasvinyāṁ sahasraṁ niyatendriyaḥ,
saptamedivase prāpte kṛtvā candanamaṇḍalam ॥ 14 ॥
tatrājyadīpaṁ kṛtvāsmiṇpūjayedvāṭayakṣiṇīm,
tadagreprajapenmantramāniśītham samāhitaḥ ॥ 15 ॥
śṛṇoti nūpurārāvaṁ mantrīgītadhvaniṁ tataḥ,
śrutvaiva prajapenmantraṁ vītatrasaścatāṁ smaret ॥ 16 ॥

*tataḥpratyakṣato devīmākṣate suratārthinīm,
tatkāmāpūraṇātsā tu dadātīṣṭāni mantriṇe ॥ 17 ॥
kiṁbahūktena sarveṣṭapūraṇīvaḥyakṣiṇī,*

Experimental procedure – After worshipping the Devī in the aforesaid manner, her mantra becomes accomplished and can be used in experiments for the fulfilment of desires.

Going to a desolate forest the Sādhaka should, under a Nyagrodha (Vaṭa) tree, perform one thousand japas of the mantra daily in the night. At the end of the seventh day, making a maṇḍala (mystic diagram) with sandal paste, light a lamp in it and then worship the Vaṭa-yakṣiṇī on it. After this, perform japa very carefully before that maṇḍala uptill midnight. Performing in this manner, the Sādhaka will hear the sound of music and the tinkling of the foot-ornaments. On hearing such sounds the Sādhaka, becoming fearless and concentrating upon the Devī, should continue the japa. Soon the voluptuous Devī will appear in person before the Sādhaka and when her sexual desire is fulfilled, she will give desired boons to the Sādhaka. Why to say much, this yakṣiṇī fulfils all the desires of the Sādhaka.

पञ्चाद्वयं यक्षिणीतिसचन्द्रं गगनत्रयम् ॥ १८ ॥

वेश्मनरप्रियातोयं दशवर्णोमनुर्मतः ।

अष्टिःपूर्वोदितश्छन्दःपंक्तिर्देवी तु यक्षिणी ॥ १९ ॥

चन्द्रैकत्रिन्त्रियुग्मेनसर्वेणांग क्रियामता ।

स्मरेच्चम्पकांतारे रत्नसिंहासनस्थिताम् ॥ २० ॥

सुवर्णप्रभां रत्नभूषाभिरामां जपापुष्पसच्छायवासोयुगाढयाम् ।

चतुर्दिक्षु दासीगणैःसेवितांग्रि भजे सर्वसौख्यप्रदां यक्षिणीं ताम् ॥ २१ ॥

एवं ध्यात्वा जपेत्स्रुजं जपापुष्पैर्दशांशतः ।

जुहुयात्पूर्ववत्पीठे पूर्वोक्ते प्रयजेदिमाम् ॥ २२ ॥

padmādvayaṁ yakṣiṇīṣacandraṁ gaganatrayaṁ || 18 ||

vaiśvānarapriyāntoyaṁ daśavarṇo manurmataḥ,

ṛṣiḥpūrvoditaśchandaḥpāntirdevī tu yakṣiṇī || 19 ||

candraikatritriyugmenasarveṇāṅga kriyāmātā,

smareccampapakāntāre ratnasimhāsanasthitām || 20 ||

suvarṇaprabhāṁ ratnabhūṣābhīrāmāṁ japāpuṣpasacchāya-

vāsoyugādhyām,

caturdikṣu dāsīganaiḥsevitāṁghrīm bhaje sarvasaukhyapradāṁ

yakṣiṇīm tām || 21 ||

evaṁ dhyātvā japellakṣaṁ japāpuṣpaidaśāṁśataḥ,

juhuyātpūrvavatpīḥ pūrvokte prayajedimām || 22 ||

Another Mantra of Vaṭa-yakṣiṇī – Two times Padmā (śrīm śrīm), then ‘yakṣiṇī’, sacandra gagana-traya (haṁ haṁ haṁ) and, at the end, Vaiśvānara-priyā (svāhā) makes the ten-syllabled mantra.

The Ṛṣi of this mantra, as before, is Viśravā, chanda is paṅkti and Devatā is Yakṣiṇī Devī.

The Śaḍaṅga-nyāsa should be performed respectively with 1, 1, 3, 3, 2 letters and then with the entire mantra.

The Devī should be meditated upon as seated on a bejewelled throne in a forest of campaka trees. Her lustre is like gold and she is decked with various gems and ornaments. She is putting on two clothes of the colour of japā flowers. Her two feet are served by several maid servants surrounding her. Such a Devī bestows all kinds of welfare.

Meditating thus, one lac (1,00,000) japas of her mantra and one-tenth of this number Homa of japā-flowers should be performed. Thereafter, she should be worshipped on the aforesaid pedestal.

C. Extricated form of the mantra – Śrīm Śrīm
Yakṣiṇī haṁ haṁ haṁ svāhā.

Viniyoga – Asya Śrī Vaṭa-yakṣiṇī mantrasya viśravā
ṛṣiḥ paṅkti chandaḥ yakṣiṇī devatā mamābhīṣṭa siddhaye jape
viniyogaḥ.

Ṣaḍaṅga-nyāsa –

Śrīm Hṛdayāya namaḥ.

Śrīm śirase svāhā.

Yakṣiṇī śikhāyai vaṣaṭ.

Haṁ haṁ haṁ kavacāya hum.

Svāhā netratrāyāya vauṣaṭ.

Śrīm śrīm yakṣiṇī haṁ haṁ haṁ svāhā astrāya phaṭ.

Dhyāna – The Devī should be meditated in accordance
with the description of her form in śloka 21 above.

Procedure for worship – The worship of pedestal,
coverings and the Devī of this mantra are all similar to the
aforesaid mantra. Thereafter, the commentary of śloka 8–12
above may be seen for the purpose.

क्रोधीशवह्नीमन्विन्दुयुक्तौमदनमेखले ।

हृदयाग्निप्रियान्तोयंताराद्यो द्वादशाक्षरः ॥ २३ ॥

krodhīśavahnīmanvindyuktaumadanamekhale,

hṛdayāgnipriyāntoyāntārādyo dvādaśākṣaraḥ ॥ 23 ॥

Mantra of Mekhalā-yakṣiṇī – ‘Au’ and Krodhīśa
and Vahni with Bindu (krauṁ), then ‘madanamekhale’,
then hṛda (namaḥ) and Agnipriyā (svāhā) at the end and
(Auṁ) at the beginning, makes the twelve syllabled mantra.

C. Extricated form of the mantra – Auṁ krauṁ
madana-mekhale namaḥ svāhā.

अस्येज्यापूर्ववत्सर्वा मेखलायक्षिणीत्वियम् ।
 चतुर्दशाहपर्यन्तं मधूकावनिरुत्तले ॥ २४ ॥
 प्रजपेद्युतं नित्यं सहस्रं हवनं चरेत् ।
 मधूकपुष्पैर्मध्वक्तेस्तत्काष्ठैश्चहुताशने ॥ २५ ॥
 सन्तुष्टैव कृते देवी प्रयच्छेदक्षनं शुभम् ।
 येनाक्तनयनो मन्त्री निधिं पश्येद्धरागतम् ॥ २६ ॥

asyejyāpūrvavatsarvā mekhalāyakṣiṇītvīyam,
caturdaśāhaparyyantaṁ madhūkāvaniruttale ॥ 24 ॥
prajapedyutaṁ nityaṁ sahasraṁ havanaṁ caret,
madhūkapuṣṭpāirmadhvaktāistatkāṣṭhaiscahutāśane ॥ 25 ॥
santuṣṭaivam kṛte devī prayacchedakṣanaṁ śubham,
yenāktanayano mantriṁ nidhiṁ paśyedddharāgatam ॥ 26 ॥

Experimental procedure — This is mekhalā yakṣiṇī and all the procedures of worship, etc. are similar to the aforesaid yāksinī.

For fourteen days continuously, sitting under a Madhūka tree, the Sādhaka should perform ten thousand japas of the mantra daily and pour one thousand oblations of flowers of madhūka on a fire kindled with the fuel also of madhūka tree. Propitiated thus, the Devī gives the Sādhaka a divine collyrium. Applying this collyrium to his eyes the Sādhaka can definitely see treasure troves buried in the ground.

प्रणवो वाग्विशाले च माया पद्मा मनोभवः ।
 उद्धयान्तो दशार्णोयं विशालायक्षिणी मनुः ॥ २७ ॥
praṇavo vāgviśāle ca māyā padmā manobhavaḥ,
īhadvayānto daśārṇoyaṁ viśālāyakṣiṇī manuḥ ॥ 27 ॥

Mantra of Viśālā-yakṣiṇī — Praṇava (Aum), Vāg (aiṁ), then 'viśāle', māyā (hrīm), Padmā (śrīm), Mano-

bhava (klīm) and, at the end, Ṭhadvaya (svāhā) makes the ten syllabled mantra of Viśālā yakṣiṇī.

Extricated form of the mantra – Auṁ aiṁ viśāle hrīm śrīm klīm svāhā.

मुन्यादि पूजापर्यन्तं पूर्ववत्समुदीरितम् ।

चिञ्चातरोरधःस्थित्वा शुचिर्लङ्घं जपेन्मनुः ॥ २८ ॥

शतपत्रैर्दशंशेन जुहुयात्तोषिताततः ।

रसं ददाति येनासौ नीरोगायुरवाप्नुयात् ॥ २९ ॥

munyādi pūjāparyyantaṁ pūrvavatsamudīritam,

ciñcātaroradhasthitvā śucirlakṣaṁ japeṇmanuḥ ॥ 28 ॥

śatapatrairdaśaṁśena juhuyāttoṣitātataḥ,

rasaṁ dadāti yenāsau nīrogāyuravāpnuyāt ॥ 29 ॥

Experimental procedure – From Ṛṣi, etc. to the entire procedure of worship of this mantra is similar to the aforesaid mantra.

After purifying himself the Sādhaka, sitting under a Ciñcā tree, perform one lac (1,00,000) japas of the mantra and then perform ten thousand Homas with Śatapatra (lotus) flowers. Propitiated thus the Devī, becoming satisfied, gives the Sādhaka a divine juice with which the Sādhaka, becoming free from diseases attains a long life.

वाक्चन्द्रशेखरौ शार्ङ्गौ पिनाकीशौ मनुस्थितौ ।

लाङ्गलित्रितयं सेन्दुवर्मदीर्घं शुचिप्रिया ॥ ३० ॥

वस्वक्षरमनोः शत्रुघातिनः कपिलो मुनिः ।

छन्दोनुष्टुप्चवाराही वार्ताली देवतोदिता ॥ ३१ ॥

vākchandraśekharaū śārṅgī pinākīśau manusthitau,

lāṅgalitritayaṁ senduvarmadīrghaṁ śucipriyā ॥ 30 ॥

vasvakṣaramaṇoḥ śatrughātinaḥ kapilo muniḥ,

chandonuṣṭupcavārāhī vārtālī devatoditā ॥ 31 ॥

Mantra of Vārtālī (Mantra which is a killer of enemies)—Vāk (aim) manusthita candraśekhara Śārṅgī pinākīśa (glauṁ) lāṅgali-traya with Bindu (ṭhaṁ ṭhaṁ ṭhaṁ), then dīrgha-varma (hūṁ) and Śucipriyā (svāhā) at the end, makes this eight syllabled mantra.

The Ṛṣi of this killer of enemies mantra is Kapila muni, chanda is Anuṣṭup and Vārāhī-vārtālī is its Devatā.

C. Extricated form of the mantra — Aim glauṁ ṭhaṁ ṭhaṁ ṭhaṁ hūṁ svāhā.

Viniyoga — Asya śatrughātinaḥ mantrasya Kapila ṛṣiḥ anuṣṭup chandaḥ varāhī vārtālī devatā mamābhīṣṭa siddhaye jape viniyogaḥ.

द्विचन्द्रभूमिचन्द्रैकयुग्मार्णैरङ्ककल्पना ।

वाराही चेतसि ध्यायेच्छत्रुनिग्रहकारिणीम् ॥ ३२ ॥

dvicandrabhūmicandraikayugmārṇaṅgakalpanā,

vārāhīm cetasi dhyāyecchatrunigrahakāriṇīm ॥ 32 ॥

Ṣaḍaṅga-nyāsa should be performed respectively with 2, 1, 1, 1, 1 and 2 letters of the mantra and then Vārāhī Devī, the eradicator of enemies, should be meditated upon.

C. Ṣaḍaṅga-nyāsa —

Aim glauṁ hr̥dayāya namaḥ. Thaṁ kavacāya hum.

Thaṁ śirase svāhā.

Hūṁ netra-trayāya vausaṭ.

Thaṁ Śikhāyai vaṣaṭ.

Svāhā astrāya phaṭ.

विद्युद्रोचिर्हस्तपद्मैर्दधाना पाशं शक्तिं मुद्गरं चाकुशं च ।

नेत्रोद्भूतैर्वीतिहोत्रैस्त्रिनेत्रा वाराही नःशत्रुवर्गं क्षिणोतु ॥ ३३ ॥

vidyudrocirhastapadmairdadhānā pāśaṁ śaktim mudgaraṁ

cāmkuśaṁ ca,

netrodbhūtairvītihoatraistrinetṛā vārāhī naḥśatruvargaṁ

kṣiṇoṭu ॥ 33 ॥

Dhyāna – Having the brilliance of lightning, holding in her four lotus-like hands respectively the noose, śakti, mallet and goad, that three-eyed Vārāhī may burn my enemies through the fire emanating from her eyes.

वसुलक्षं जपित्वान्ते वित्त्वपत्रैर्हयारिजैः ।

धात्रीफलैर्भृङ्गराजैःकुशैर्ह्रयादशांशतः ॥ ३४ ॥

vasulakṣaṁ japitvānte viltvapatrairhayārijaiḥ,

dhātrīphalairbhṅgarājaiḥkuśairhṛyādaśaśāṁśataḥ ॥ 34 ॥

Performing eight lac (8,00,000) japas of this mantra, the Sādhaka should perform Homa one-tenth of this number with Bilva-patra, Karavīra flowers, Dhātrī-phala (Āmalā), Bhṛṅgarāja and Kuśas.

पूर्वोदिते यजेत्पीठे षडङ्गैर्दिग्गिनायुधैः ।

एवं सिद्धं मनुं मन्त्री यो जपेच्छत्रुनिग्रहे ॥ ३५ ॥

सृणिनाशत्रुमानीय बद्धापाशेन तं दृढम् ।

मुद्गारेण घ्नन्तीं मूर्ध्नि तां स्मरन्नयुतं जपेत् ॥ ३६ ॥

जुहुयादयुतं शुद्धैर्वनशुष्केस्तुगोमयैः ।

प्रक्षिपेद्धोमजं भस्मवापीकूपादिपाथसि ॥ ३७ ॥

तत्पानीयस्य पातारो म्रियन्ते रिपवो ध्रुवम् ।

निर्यान्ति हिक्वा स्थानं वा विद्विषन्तःपरस्परम् ॥ ३८ ॥

शत्रुनिग्रहणे दक्षा स्मरणादपि मन्त्रिणाम् ।

प्रकीर्तितेयं चाराही धूमावत्यधुनोच्यते ॥ ३९ ॥

pūrvodite yajetpīṭhe ṣaḍaṅgairdigināyudhaiḥ,

evaṁ siddhaṁ manuṁ mantrī yo japecchatrunigrahe ॥ 35 ॥

sṛṇināśatrumānīya baddhāpāśena taṁ dṛḍham,

mudgareṇa ghnatīṁ mūrdhni tāṁ smarannayutaṁ japeṭ ॥ 36 ॥

juhuyādayutaṁ śuddhairvanaśuśkaistugomayaiḥ,

prakṣipedddhomajaṁ bhasmavāpīkūpādipāthasi ॥ 37 ॥

atpānīyasya pātāro mriyante ripavo dhruvam,

niryānti hitvā sthānaṁ vā vidviṣantaḥparasparam ॥ 38 ॥

*śatrunigrahaṇe dakṣā smaraṇādapi mantriṇām,
prakīrtiteyaṁ vārāhī dhūmāvatyadhunocyate ॥ 39 ॥*

Experimental procedure — After performing the worship on the above mentioned pedestal, the Dikpālas (Guardians of the quarters) and their Vaira, etc. weapons should be worshipped.

When the mantra becomes potent by such a Puraścaraṇa, it should be used for the eradication of the enemies. The Sādhaka, meditating upon the Devī as repeatedly striking the enemy on his head with a mace, after catching hold of him with her goad and firmly tying him, perform ten thousand japas of the mantra, followed by ten thousand oblations in the fire kindled with self-dried cow-dung in the forest. The ashes of this homa should then be thrown in clean water tanks and wells. The enemy will definitely die if he drinks the water of such a tank or well, or leave the place after quarrelling with each other.

Even when a Sādhaka merely remembers this Devī, she becomes involved in the eradication of the enemy. After describing about such an eradicator of enemy, the Vārāhī Devī, I now proceed to describe about the Dhūmāvātī.

सात्वतत्रितयं सार्धितत्राद्यौ चन्द्रशेखरौ ।

वैकुण्ठोऽनन्तसंयुक्तो जलं नेत्रयुतो हरिः ॥ ४० ॥

अष्टार्णो वह्निजायान्तो मन्त्रः शत्रुविनाशनः ।

sātvatatritayam sārđhitatrādyau candraśekharaṁ,

vaikuṇṭho'nantasamyukto jalam netrayuto hariḥ ॥ 40 ॥

aṣṭārṇo vahnijāyānto mantraḥ śatruvināśanaḥ,

Dhūmāvātī (Jyeṣṭhā) mantra—Sārđhi sātvata-traya (dhū dhū dhū)—out of these the first two with Candraśekhara (dhūm dhūm) and the third as it is (dhū),

then ananta-saṁyukta Vaikuṇṭha (mo), jala (va), Hari with netra (ti) and vahni-jāyā (svāhā) at the end, makes the eight syllabled enemy-destroyer mantra.

Extricated form of the mantra—Dhūm Dhūm Dhūmāvati svāhā.

पिप्पलादोनिचृज्येष्ठा मुनिश्छन्दोस्य देवता ॥ ४१ ॥

आद्यबीजद्वयांतस्थैः षडवर्णै रङ्गमीरितम् ।

श्मशाने संस्थितां ध्यायेज्ज्येष्ठां वायससंस्थिताम् ॥ ४२ ॥

pippalādonicṛjjyeṣṭhāmuniśchandosyadevatā ॥ 41 ॥

ādyabījadvayāntasthaiḥ ṣaḍavarṇairāṅgamīritam,

śmaśāne saṁsthitāṁ dhyāyejjyeṣṭhāṁ vāyasasaṁsthitām ॥ 42 ॥

Viniyoga and nyāsa—The Ṛṣi of this mantra is Pippalāda, chanda is Nicṛd and Devatā is Jyeṣṭhā.

The Ṣaḍaṅga nyāsa should be performed with the first two bījas and then the Jyeṣṭhā Devī should be meditated upon as seated on a crow in cremation-ground.

C. Viniyoga—Asya Dhūmāvātī mantrasya Pippalāda Ṛṣiḥ Nicṛc-chandaḥ jyeṣṭhā devatā mamābhīṣṭa siddhaye jape viniyogaḥ.

Nyāsa—

Dhūm dhūm hṛdayāya namaḥ.

Dhūm dhūm śīrase svāhā.

Dhūm dhūm śikhāyai vaṣaṭ.

Dhūm dhūm kavacāya hum.

Dhūm dhūm netra-trayāya vauṣaṭ.

Dhūm dhūm astrāya phaṭ.

In certain other sects the nyāsa of the mantra is performed as follows—

Dhām Aṅguṣṭhābhyām namaḥ. Hṛdayāya namaḥ.

Dhūm Tarjanībhyām svāhā. Śīrase svāhā.

Dhūm madhyamābhyām vaṣaṭ. Śikhayai vaṣaṭ.
 Dhaim anāmikābhyām hum. Kavacāya hum.
 Dhaum kaniṣṭhikābhyām vauṣaṭ. Netra-trayāya vauṣaṭ.
 Dhaḥ karatalakara-prṣṭhābhyām phaṭ. Astrāya phaṭ.
 अत्युच्चामलिनाम्बराखिलजनोद्वेगावहादुर्मना

रूपावित्रितयाविशालदशना सूर्योदरी चञ्चला ।

प्रस्वेदां बुचिताक्षुधाकुलतनुःकृष्णातिरूचप्रभा-

ध्येयामुक्तकचा सदाप्रियकलिर्धूमावती मन्त्रिणा ॥ ४३ ॥

atyuccāmalināambarākṣhilajananodvegāvahādurmanā

rūkṣākṣitritayāviśāladaśanā sūryodarī cañcalā,

prasvedānḥ bucitākṣudhākulatanuḥkṛṣṇātirūksaprabhā-

dhyeyāmuktakacā sadāpriyakalirdhūmāvatī mantriṇā ॥ 43 ॥

Dhyāna—The Dhūmāvatī should be meditated upon as follows : She is very tall; puts on very dirty clothes; her appearance is disgusting to all; is melancholy and dejected; has three rough and dry eyes; her teeth are big; her belly is like the sun; is of a fickle and restless temperament; her entire body is soaked with perspiration; always tormented by hunger; her complexion is dark and body rough; her tresses are loose and dishevelled and she always revels in strife and quarrel.

एवं ध्यात्वा जपेल्लक्ष्मशाने विगताम्बरः ।

निशाभोजी दशांशेन तिलैर्हवनमाचरेत् ॥ ४४ ॥

evam dhyātvā japellakṣmśāne vigatāmbaraḥ,

niśabhojī daśānśena tilairhavanamācaret ॥ 44 ॥

Number of japas and havana—Meditating upon the Devī as described above, the Sādhaka becoming naked and taking his food only in the night, perform one lac (1,00,000) japas of the mantra in a cremation-ground and after that perform Homa one-tenth of the japa with Tila.

पूर्वोक्ते पूजयेत्पीठे ज्येष्ठां शत्रुविनष्टये ।

केसरेषु पङ्क्तानि पत्रस्था अष्टशक्तयः ॥ ४५ ॥

क्षुधातृष्णारतिनिद्रानिर्ऋतिर्दुर्गतीरुषा ।

अक्षमेतिततोदेवाइन्द्राद्या आयुधानि च ॥ ४६ ॥

एवं ज्येष्ठां समाराध्य सिद्धमन्त्रः प्रजायते ।

pūrvokte pūjayelpīṭhe jyeṣṭhāṁ śatruvināṣṭaye,

kesareṣu ṣaḍaṅgāni patrasthā aṣṭaśaktayaḥ ॥ 45 ॥

kṣudhātṛṣṇāratinidrānirṛtirdurgatīruṣā,

akṣametitatodevāindrādya āyudhāni ca ॥ 46 ॥

evam jyeṣṭhāṁ samārādhyā siddhamantraḥprajāyate,

Procedure of worship—Pūjā of Jyeṣṭhā should be performed in the pedestal mentioned before for the purpose of destroying the enemies.

The Ṣaḍaṅga Pūjā should be performed in the filaments and the eight Śaktis (Kṣudhā, Tṛṣṇā, Rati, Nidrā, Nirṛti, Durgati, Ruṣā and Akṣamā) should be worshipped in the petals. Indra, etc. and their weapons should also be worshipped there (in the petals).

उपोष्यकृष्णभूताहे नग्नो मुक्तशिरोरुहः ॥ ४७ ॥

शून्यागारे श्मशाने वा कान्तारे भूधरेथवा ।

प्रत्यहं प्रजपेन्निर्भर्ध्यायन्देवीं क्षपाशनः ॥ ४८ ॥

एवं लक्षं जपन्मन्त्रीनाशयेदचिरादरिम् ।

क्षुध्तालवणोपेतां राजिकां निशि तत्फलम् ॥ ४९ ॥

upoṣyakyakṛṣṇabhūtāhe nagno muktaśīroruhaḥ ॥ 47 ॥

śūnyaāgāre śmaśāne vā kāntāre bhūdharethavā,

pratyahaṁ prajapennirbhīrdhyāyandeveīm kṣapāśanaḥ ॥ 48 ॥

enaṁ lakṣaṁ japanmantrināśayedacirādarim,

juhvatālavanopetāṁ rājikāṁ niśi tatphalam ॥ 49 ॥

Experimental procedure—On the fourteenth day of a dark fortnight, observing fast in a desolate house, cremation ground, forest or a mountain, the Sādhaka,

loosening his hairs becoming naked and fearless and meditating upon the Devī, perform japa of the mantra daily. During the period of Japa he should take his food only once in the night. Thus, by performing one lac (1,00,000) japas, the Sādhaka very soon destroys his enemies.

तारो माया कर्णपिशासदृशौकर्मघान्तिमौ ।

कर्णेमे विधिदण्डीरोठद्वयं षोडशार्णकम् ॥ ५० ॥

tāro māyā karṇapiśāsaddṛśaukṛmadhāntimau,

karṇeme vidhidanḍīroṭhadvayaṁ ṣoḍaśārṇakam ॥ 50 ॥

Mantra of Karṇapiśācinī—Tāra (Auṁ), Māyā (hrīm), then 'Karṇapiśā', then Sadṛśa Kūrma and Dhāntima (cini), then 'karṇe me', Vidhi (ka), 1 aṇḍī (tha), Ira (ya) and, at the end, Ṭhadvaya (Svāhā) makes the sixteen syllabled mantra.

C. Extricated form of the mantra—Auṁ hrīm Karṇapiśācinī karṇe me kathaya svāhā.

मनुर्ऋष्यादिपूर्वोक्तं देवता तु पिशाचिनी ।

एकेकाङ्गाग्निरामाक्षिवर्णैरङ्गमनोमतम् ॥ ५१ ॥

manurṛṣyādipūrvoktaṁ devatā tu piśācinī,

ekaikāṅgāgnirāmākṣivarnairāṅganmanomatam ॥ 51 ॥

Viniyoga and nyāsa—The Ṛṣi and chanda of this mantra is the same as that of the previous mantra and Devatā is Piśācinī.

Ṣaḍaṅga-nyāsa should be performed with 1, 1, 6, 3, 3 and 2 letters of the mantra.

C. Viniyoga—Asya karṇapiśācinī mantrasya pippalāda Ṛṣiḥ, Nicṛc-chandaḥ, Karṇapiśācinī Devatā, mamābhīṣṭa siddhaye jape viniyogaḥ.

Ṣaḍaṅga-Nyāsa—Auṁ Hrdayāya namaḥ. Hrīm Śīrase svāhā. Karṇapiśācinī śikhāyai vaṣaṭ. Karṇe me kavacāya hum. Kathaya netratrāyāya vauṣaṭ. Svāhā astrāya phaṭ.

चितासनस्थां नरमुण्डमालां विभूषितामस्थिमणीन्कराब्जैः ।
प्रोतां नरान्त्रौर्दधतीं कुवस्त्रां भजामहे कर्णपिशाचिनीं ताम् ॥ ५२ ॥

citāsanasthāṁ naramuṇḍamālāṁ vibhūṣitāmasthi-
maṇīnkarābjaiḥ,
pratāṁ narāntrairdadhatīṁ kuvastrāṁ bhajāmahe
karnapīśācinīm tām ॥ 52 ॥

Dhyāna — I meditate upon the Karṇapīśācinī, who is seated on a funeral pyre, who is decorated with a garland of human skulls and holding in hands, bones, jewel, lotus and a garland of human intestines and who wears dirty and torn clothes.

श्मशानस्थःशवस्थो वा जपेल्लक्षं समाहितः ।
दशांशंजुहुयाद्ब्रह्मैविभीतकसमिद्धरैः ॥ ५३ ॥
यजत्पूर्वोदिते पीठे षडङ्गामरहेतिभिः ।
सिद्धमन्त्रे जपं कुर्यादधस्ताद्बदरीतरोः ॥ ५४ ॥
अशुचिर्लक्षसंख्यातं तेन तुष्टा पिशाचिनी ।
परचित्तस्थितां वार्तां भाविनीं च वदेच्छ्रुतौ ॥ ५५ ॥

śmaśānasthaḥśavastho vā japellakṣaṁ samāhitah,
daśaṁśaṁjuhuyādbrahmaubibhītakasamidvaraiḥ ॥ 53 ॥
yajetpūrvodite pīṭhe ṣaḍaṅgāmarahetibhiḥ,
siddhamantre japam kuryyādadhastādbadarītaroh ॥ 54 ॥
aśucirlakṣasaṁkhyātāṁ tena tuṣṭā piśācinī,
paracittasthitāṁ vārtāṁ bhāvinīm ca vadeccrūtau ॥ 55 ॥

Experimental procedure — Sitting either in a cremation ground or on a corpse the Sādhaka, with concentrated mind, perform one lac (1,00,000) japas of this mantra and then one-tenth of this number Homa in fire kindled with wood of Vibhītaka tree.

On the above pedestal the Sādhaka should perform Ṣaḍaṅga worship and then worship the Devī with the

Dikpālas (Guardians of the quarters) and their weapons. Performing thus when the mantra becomes activated, the Sādhaka, sitting unpiouly under a Bera tree, perform one lac (1,00 000) japas of the mantra. Thus propitiated the Piśācinī Devī, becoming satisfied, tells in the ear of the Sādhaka about the thoughts and ideas of others and also about future events.

ध्रुवःशिवारमाशीतलायैहादं नवाक्षरः ।

उपमन्युश्चबृहतीं शीतलामुनिपूर्विका ।

पद्दीर्घयुक्छिवालक्ष्मीबीजाभ्यां स्यात्षडङ्गकम् ॥ ५६ ॥

dhruvaḥ śivāramāśītalāyaihārdanṁ navākṣaraḥ,

upamanyuścabṛhatīm śītalāmuniṣṭvika,

ṣaḍdīrghayukchivalakṣmīrbījābhyāṁ syātṣaḍaṅgakam ॥ 56 ॥

Mantra of Śītalā – Dhruva (Auṁ), Śivā (hrīm), Ramā (śrīm), then 'Śitalāyai' and hr̥daya namaḥ at the end, makes the nine syllabled mantra.

The Ṛṣi of this mantra is Upamanyu, chanda is Bṛhatī and Devatā is Śītalā.

The Ṣaḍaṅga nyāsa should be performed with six long forms of Māyā-bīja and with Lakṣmī-bīja.

C. Extricated form of the mantra – Auṁ hrīm śrīm Śītalāyai namaḥ.

Viniyoga – Asya Śrī Śītalā mantrasya Upamanyurṛṣiḥ, Bṛhatī chandaḥ, Śītalā devatā, mamābhīṣṭa siddhaye jape viniyogaḥ.

Ṣaḍaṅga-nyāsa –

Hrām śrīm hr̥dayāya namaḥ.

Hrīm śrīm śirase svāhā.

Hrūm śrīm śhikhāyai vaṣaṭ.

Hraiṁ śrīṁ kavacāya hum.

Hrauṁ śrīṁ netratrāyāya vauṣaṭ.

Hraḥ śrīṁ astrāya phaṭ.

दिग्वाससम्मार्जनिका च शूर्पकरद्वये सन्दधतीं घनाभाम् ।

श्रीशीतलां सर्वरुजार्तिनष्टौ रक्ताङ्गरागलजमर्चयामि ॥ ५७ ॥

digvāsasammāṛjanikā ca śūrpaṅkaradvaye sandadhatīm,

dhanābhām,

śrīśītalāṁ sarvarujārtinaṣṭau raktāṅgarāga-

srajamarcayāmi ॥ 57 ॥

Dhyāna – For the sake of destroying all the diseases I adore the altogether naked Śītalā Devī, whose lustre is like that of clouds, who holds in hands a broomstick and a winnowing basket.

अयुतं प्रजपेन्मन्त्रं पायसेन सहस्रकम् ।

जुहुयात्पूर्ववत्पीठे स्फोटानां नाशिनीत्वियम् ॥ ५८ ॥

ayutaṁ prajapenmantram pāyasena sahasrakam,

juhuyāt pūrvavatpīṭhe sphoṭānāṁ nāśinītvīyam ॥ 58 ॥

Number of Japa and Homa – Ten thousand japas of the mantra and one thousand Homa with Khīra (rice boiled in milk and sweetened) should be performed. This Devī is supposed to be the destroyer of tumours and eruptions of the body.

नाभिमात्रे जले स्थित्वा यःसहस्रं जपेन्मनुम् ।

तेन सम्मार्जितास्तीव्राःस्फोटा नश्यन्ति तत्क्षणात् ॥ ५९ ॥

nābhimātre jale sthitoḥ yaḥsahasraṁ japenmanum,

tena sammāṛjitāstīvraḥsphoṭā naśyanti tatksanāt ॥ 59 ॥

Experimental procedure – A person who, standing navel deep in water, performs one thousand Japas of the mantra, succeeds in immediately curing eruptions and

swelling by a mere sweep of his hand over the affected spot.

प्रणवःकमला स्वप्नेश्वरिकायं च मे वद ।

स्वाहात्रयोदशार्णोयं मन्त्रोमुन्यादिपूर्ववत् ॥ ६० ॥

praṇavaḥkamlā svapneśvarikāryaṁ ca me vada,

svāhātrayodaśārṇoyaṁ mantromunyādīpūrvavat ॥ 60 ॥

Mantra of Svapneśvarī – Praṇava (Auṁ), Kamalā (śrīm), then 'Svapneśvarī kāryaṁ' and 'me vada svāhā' makes the thirteen syllabled mantra whose Ṛṣi, chanda and Devatā, etc. are the same as that of previous mantra.

C. Extricated form of the mantra – Auṁ śrīm svapneśvarī kāryaṁ me vada svāhā.

Viniyoga – Asya Śrī svapneśvarī mantrasya Upmanyur-ṛṣiḥ Brhatī chandaḥ Śrī Svapneśvarī Devatā, mamābhīṣṭa-siddhaye jape viniyogaḥ.

अक्षिवेदाक्षिभूयुग्मनेत्रार्णैरङ्गकं मनोः ।

विन्यस्य देवतां ध्यायेत्स्वप्नेशीमिष्टसिद्धये ॥ ६१ ॥

akṣivedākṣibhūyugmanetrārṇairāṅgakaṁ manoḥ,

vinasya devatāṁ dhyāyetsvapneśīmiṣṭasiddhaye ॥ 61 ॥

Ṣaḍaṅga-nyāsa should be performed with 2, 4, 2, 1, 2 and 2 letters of the mantra. Thereafter, for the sake of fulfilment of desires, the Svapneśvarī should be meditated upon.

C. Ṣaḍaṅga nyāsa :

Auṁ śrīm hṛdayāya namaḥ.

Svapneśvarī śirase svāhā.

Kāryaṁ śikhāyai vaṣaṭ.

Me kavacāya hum.

Vada netra-trayāya vauṣaṭ.

Svāhā astrāya phaṭ.

वरामयेपद्मयुगं दधानां करैश्चतुर्भिःकनकासनस्थाम् ।
 सिताम्बरां शारदचन्द्रकान्तिं स्वप्नेश्वरीं नौमि विभूषणाढ्याम् ॥ ६२ ॥
varābhayepadmayugam dadhānāṁ karaiścaturbhiḥ-
kanakāsanasthām,
sitāmbarāṁ śāradacandrakāntiṁ svapneśvarīm naumi
vibhūṣaṇāḍhyām ॥ 62 ॥

Dhyāna – I bow down to Svapneśvarī who holds her two hands in Varada and Abhaya mudrās and, in the other two, holds two lotuses; who, wearing white garments, is seated on a golden throne; whose lustre is like the autumnal moon and is decked with various ornaments.

लक्षं जपेद्बिल्वपत्रैर्जुहुयात्तदशांशतः ।
 पूर्वोदिते यजेत्पीठे षडङ्गत्रिदशायुधैः ॥ ६३ ॥
 रात्रौ सम्पूज्यदेवेशीमयुतं पुरतो जपेत् ।
 शयीतब्रह्मचर्येण शृंगौ दर्शास्थिताजिनैः ॥ ६४ ॥
 देव्यै निवेद्य स्वहार्दं सास्वप्ने वदति ध्रुवम् ।
 यन्निष्पाद्या इतिप्रोच्य मातङ्गी गद्यतेधुना ॥ ६५ ॥
lakṣam japadbilvapatrairjuhuyāttaddaśaṁśataḥ,
pūrvodite yajetpīṭhe ṣaḍaṅgatrīdaśāyudhaiḥ ॥ 63 ॥
rātrau sampūjyadeveśīmayutaṁ purato jape,
śayītabrahmacaryyeṇa bhūmau darbhāsthitājinaih ॥ 64 ॥
devyai nivedya svamhārdaṁ sāsvapne vadati dhruvam,
yakṣiṇyādhyā itiprocya mātāṅgī gadyatedhunā ॥ 65 ॥

Experimental procedure—One lac (1,00,000) japas of the mantra and one-tenth of it Homa should be performed with leaves of Bilva. Performing Ṣaḍaṅga, Dikpāla and weapon worships over the above mentioned pedestal, the Devī should be properly worshipped.

Thus, when the mantra becomes activated through Puraścaraṇa, the Sādhaka, worshipping the Devī in the night,

should perform ten thousand japas of the mantra before her in the night. The Sādhaka, observing abstinence, should spread kuśa grass on the ground and sleep over it. Thus sleeping, after telling his questions to the Devī, she definitely appears and tells the answers to the Sādhaka in his dream.

Thus, describing about the Yakṣiṇīs, etc., I now proceed to tell about Mātāṅgī.

तारोमायाचवाग्लक्ष्मीहृन्निद्रास्मृतिलान्तिमाः ।

सनेत्रोहरिरुच्छिष्टचाण्डानेत्रयुताक्रिया ॥ ६६ ॥

श्रीजातङ्गे श्वरिपदं सर्वशूलीनलान्तशम् ।

करिवह्निप्रियामन्त्रो द्वात्रिंशद्वर्णवानयम् ॥ ६७ ॥

tāromāyācavāglakṣmīhṛnnidrāsmṛtilāntimāḥ,

sanetroharirucchiṣṭacāṇḍānetrayutākriyā ॥ 66 ॥

srīmātāṅgeśvaripadaṁ sarvaśūlīnalāntaśam,

karivahnipriyāmanthro dvātriṁśadvārṇavānayam ॥ 67 ॥

Mantra of Mātāṅgī—Tāra (Auṁ), Māyā (hrīm), Vāg (aiṁ), Lakṣmī (śrīm), Hṛda (namaḥ), Nidrā (bha). Smṛti (ga), Lāntima (va), Sanetrahari (ti), then 'Ucchiṣṭacāṇḍā', then Netrayuta-kriyā (li), then 'Śrī Mātāṅgeśvari' svara Śūlī (ja), then 'na', then lānta (va), then 'Śaṁkari' and, at the end, Vahnipriyā (svāhā) makes the thirty syllabled mantra.

C. Extricated form of the mantra— Auṁ hrīm aiṁ śrīm namo Bhagavati ucchiṣṭa cāṇḍālī Śrī Mātāṅgeśvari sarvajana-vaśaṁkari svāhā.

मतङ्गोमुनिरस्योक्तोनुष्टुप्छन्दस्तुदेवता ।

मातङ्गीसर्वजनतावशीकरणतत्परा ॥ ६८ ॥

चतुर्भिःषड्भिरङ्गैश्चषडष्टनयनैरपि ।

मन्त्रोस्य वर्णैरङ्गानि न्यस्य देवीं विचिन्तयेत् ॥ ६९ ॥

mataṅgomunirasyoktonuṣṭupchandastudevātā,
mātaṅgīsarvajanaatāvaśīkaraṇataparā ॥ 68 ॥
caturbhiḥśaḍbhiraṅgaiścaśaḍaṣṭanayanairāpi,
mantrosya varṇairāṅgāni nyasya devīm vicintayet ॥ 69 ॥

Viniyoga and nyāsa - The Ṛṣi of this mantra is Mataṅga, chanda is Anuṣṭup and ready to capture everyone, the Mātaṅgeśvarī is Devatā.

Śaḍaṅga-nyāsa of the Devī should respectively be performed with 4, 6, 6, 6, 8 and 2 letters of the mantra.

C. Viniyoga - Asya Śrī Mātaṅgī mantrasya mataṅga Ṛṣiḥ anuṣṭup chandaḥ, mātaṅgī devatā, mamābhīṣṭa-siddhaye jape viniyogaḥ.

Śaḍaṅga-nyāsa :

Aum hrīm aiṁ śrīm hṛdayāya namaḥ.

Namo Bhagavati śīrāse svāhā.

Ucchiṣṭa-cāṇḍālī śikhāyai vaṣaṭ.

Śrī Mātaṅgeśvari-kavacāya hum.

Sarvajana-vaśamkari netra-trayāya vaṣaṭ.

Svāhā astrāya phaṭ.

घनश्यामलाङ्गीं स्थितां रत्नपीठे शुक्रस्योदितं शृण्वतीं रक्तवस्त्राम् ।

सुरापानमत्तां सरोजस्थितां श्रीं भजेवल्लकीं वादयन्तीं मतङ्गीम् ॥ ७० ॥

ghanaśyāmalāṅgīm sthitāṁ ratnapīṭhe śukaspyoditāṁ

ṣṇvātīm raktavastrām,

surāpānamattāṁ sarojasthitāṁ śrīm bhajevallakīm

vādayantiṁ mataṅgīm ॥ 70 ॥

Dhyāna— I meditate upon the Mātaṅgī, seated on a lotus and playing on a Vallakī, whose complexion is black like the clouds, who is sitting on a jewel studded pedestal,

hearing the chirp of a parrot, wearing red clothes and ebullient after consuming liquor.

जपोयुतं सहस्रं तु होमःपुष्पैर्मधूकजैः ।

मध्वक्तैःपूजयेत्पीठे वक्ष्यमाणविधानतः ॥ ७१ ॥

japoyutaṁ sahasraṁ tu homaḥpuṣṭpairmadhūkajaiḥ,
madhvaktaiḥpūjayetpīṭhe vākṣyamāṇavidhānataḥ ॥ 71 ॥

Number of japas and Havana — Ten thousand japas, of the mantra and one-tenth of it Homa with the flowers of Madhūka, soaked in Ghr̥ta, should be performed Thereafter, the Devī should be worshipped in the following manner on the aforesaid pedestal.

त्रिकोणाष्टदलद्वन्द्वं कलास्रचतुरस्रकम् ।

पीठं कृत्वा यजेत्तस्मिन्पीठशक्तीर्नवेष्टदाः ॥ ७२ ॥

trikonaṣṭṭadaladvandvaṁ kalāśracaturasrakam,
pīṭhaṁ kṛtvā yajettasminpīṭhaśaktīrnaveṣṭadāḥ ॥ 72 ॥

Yantra for worship — Making a yantra consisting of a triangle, two set of eight petals, then sixteen petals and above it a square Bhūpura, following nine Śaktis, who are fulfillers of desires, should be worshipped on that pedestal,

C. For Mātāṅgī's yantra for worship, see fig. 15.

विभूतिरुन्नतिःकान्तिःसृष्टिःकीर्तिश्चसन्नतिः ।

व्युष्टिरुत्कृष्टिश्चद्धी च मातंग्यन्ताःसमीरिताः ॥ ७३ ॥

सर्वशक्तिकमस्यान्ते लासनायहृदन्तिकः ।

तारमायावाग्रमाद्यःपीठमन्त्रःकलार्णकः ॥ ७४ ॥

विश्राण्यासनमेतेन पाद्यादीनि प्रकल्पयेत् ।

मूलेन पुष्पपूजान्ते कुर्यादावरणार्चनम् ॥ ७५ ॥

vibhūtirunnatiḥkāntiḥsṛṣṭiḥkīrtiścasannatiḥ,
vyuṣṭīrutkṛṣṭiṣṭiddhī ca mātāṅgyantāḥsamīritāḥ ॥ 73 ॥

*sarvaśaktikamasyānte lāsanāyahr̥dantikaḥ,
tāramāyāvāgramādyahpīṭhamaṇṭraḥkalārṇakaḥ ॥ 74 ॥
viśrāṇyāsanametena pādyādīni prakalpayet,
mūlena puṣpapūjānte kuryyādāvāraṇārcanam ॥ 75 ॥*

Worship of the pedestal – Vibhūti, Unnati, Kānti, Śrīṣṭi, Kīrti, Sannati, Vyūṣṭirutkrīṣṭi, Ṛddhi and Mātāṅgī are said to be the Śaktis.

Praṇava (Auṁ), Māyā (hrīm), Vāg (aiṁ) and Ramā (śrīm) in the beginning, followed by 'Sarvaśaktikama', then 'lāsanāya' and hṛda (namaḥ) at the end, makes the sixteen syllabled pedestal-mantra. Offering seat with this mantra, worshipping the Devī with Pādyā, etc. with mūla mantra and after offering flowers, the Sādhaka should worship the coverings.

C. Procedure of pedestal worship – Meditating upon the form of the Devī as described in śloka 70 above and establishing the water pot according to the procedure described in śloka 8-10 above, the Sādhaka should worship the pedestal properly with the following mantras :

- Auṁ ādhāra śaktaye namaḥ.
- Auṁ prakṛtaye namaḥ.
- Auṁ kūrṁyā namaḥ.
- Auṁ anantāya namaḥ.
- Auṁ pṛthivyai namaḥ.
- Auṁ kṣīra-samudrāya namaḥ.
- Auṁ Ratnadvīpāya namaḥ.
- Auṁ Kalpa-vṛkṣāya namaḥ.
- Auṁ Svarṇa-simhāsanāya namaḥ.
- Auṁ Ānandakandāya namaḥ.
- Auṁ Saṁvinnālāya namaḥ.

Auṁ Sarva-tatvātmaka padmāya namaḥ.

Auṁ saṁ sattvāya namaḥ.

Auṁ raṁ rajase namaḥ.

Auṁ taṁ tamase namaḥ.

Auṁ āṁ ātmane namaḥ.

Auṁ aṁ antarātmane namaḥ.

Auṁ paṁ Paramātmane namaḥ.

Auṁ hrīm jñānātmane namaḥ.

Thereafter, in the east, etc. quarters, worship the eight Śaktis and the ninth Śakti in the centre with the following mantras :

Auṁ Vibhūtyai namaḥ—Āgneye.

Auṁ Unnatyai namaḥ—Āgneye.

Auṁ Kāntyai namaḥ—Dakṣiṇe.

Auṁ Sṛṣṭyai namaḥ—Nairṭye.

Auṁ Kīrtyai namaḥ—Pāścīme.

Auṁ Sannatyai namaḥ—Vāyavye.

Auṁ Vyūṣṭyai namaḥ—Uttare.

Auṁ Utkṛṣṭīrḍhibhyāṁ namaḥ—Īśāne.

Auṁ Mātāṅgyai namaḥ—Madhye.

Worshipping the Śaktis of the pedestal thus, offering seat with the mantra "Auṁ hrīm aṁ śrīm sarvaśakti kama-lāsanāya namaḥ", imagining the form of Devī with the mūla-mantra and meditating upon the Devī according to śloka 70, the Sādhaka should properly complete the rituals from offering Pādya, etc. to offering flowers. After this he should begin the worship of the coverings.

त्रिकोणेष्वर्चयेत्सिंहो रतिप्रीतिमनोभवाः ।

केसरेषु पङ्क्तानि मातृश्वदलमध्यगाः ॥ ७६ ॥

द्वितीयेष्टदले पूज्या असिताङ्गादिभैरवाः ।

षोडशाख्ये तु वामाख्याऽष्टारौद्रीप्रशान्तिका ॥ ७७ ॥

श्रद्धामाहेश्वरीचापि क्रियाशक्तिश्चसप्तमी ।
 सुलक्ष्मीःसृष्टिमोहिन्यौप्रमथाश्वासिनी तथा ॥ ७८ ॥
 विद्युत्लताचचिच्छक्तिः सुन्दरीनन्दयासह ।
 नन्दबुद्धिःषोडशी तु पूजनीयाःप्रयत्नतः ॥ ७९ ॥
 चतुरस्रे चतुर्दिक्षु मातङ्गी सामहादिका ।
 महालक्ष्मीस्तथासिद्धपुनर्वह्वादिकोणतः ॥ ८० ॥
 विघ्नेश दुर्गाबटुकचेत्रेशादिग्धवास्ततः ।
 वज्राष्टाःपूजनीयाःस्युरित्थं सिद्धिर्मनोर्भवेत् ॥ ८१ ॥
 ध्रुवंभवानी वाग्बीजं रमामादौ प्रयोजयेत् ।
 सर्वावरणदेवानां मातङ्गीपदमन्ततः ॥ ८२ ॥

trikoṇeṣvarcayettisro ratiprīṭimanobhavāḥ,
kesareṣu ṣaṭaṅgāni mātṛkādalamadhyagāḥ ॥ 76 ॥
dvitīyeṣṭadale pūjyā asitāṅgāḥ dibhairavāḥ,
ṣoḍaśākhye tu vāmākhyājyeṣṭhāraudrīpraśantikā ॥ 77 ॥
śraddhāmāheśvaricāpi kriyāśaktiścasaptamī,
sulakṣmīḥsṛṣṭimohinyaupramathāśvāsini tathā ॥ 78 ॥
vidyullatācacicchaktiḥ sundarīnandīyāsah,
nandabuddhiḥṣoḍaśī tu pūjanīyāḥprayatnataḥ ॥ 79 ॥
caturasre caturdikṣu mātāṅgī sāmahādikā,
mahālakṣmīstathāsiddhapunarvoḥnyādikoṇataḥ ॥ 80 ॥
viḡhneśa durgābatukakṣetreśādigdhavāstataḥ,
vajrādyāḥpūjanīyāḥsyurittham siddhirmanorbhavet ॥ 81 ॥
dhruvanābhavānī vāgībījam ramāmādaḥ prayojayet,
sarvāvaraṇadevānām mātāṅgīpadamantataḥ ॥ 82 ॥

Worship of coverings – Rati, Prīti and Manobhavā, these three should be worshipped in the triangle.

In the filaments the Ṣaṭaṅga worship and in the first set of eight petals the Mātṛkās should be worshipped. In the second set of eight petals the Asitāṅga, etc. eight Bhairavas should be worshipped.

In the sixteen petals Vāmā, Jyeṣṭhā, Raudrī, Praśāntikā, Śraddhā, Māheśvarī, Kriyāśakti, Sulakṣmī, Sṛṣṭi, Mohinī, Pramathā, Śvāsinī, Vidyullatā, Cicchakti, Nanda-sundarī and Nanda-buddhi -- these sixteen Śaktis should be effortfully worshipped.

In the four quarters of the square, the Mahā-mātāṅgī, Mahā-lakṣmī, Mahā-siddhi and Mahādevī should be worshipped. In the Āgneya, etc. four corners of the square Vighneśa, Durgā, Baṭuka and Kṣetrapāla should be worshipped. After this, the Dikpālas and their weapons should be worshipped. Worship in this manner activates and fructifies the mantra.

In the beginning of all the mantras of the Deities of the coverings Dhruva (Auṁ). Bhavānī (hrīm), Vāg (aiṁ), Ramā (śrīm) and, at the end of each mantra, 'Mātāṅgi' should be added to form the full mantra.

C. Procedure for worship of coverings – In the first covering Rati, etc. should be worshipped in the Triangle with the following mantras :

Auṁ hrīm-aiṁ-śrīm Ratyai Mātāṅgyai namaḥ.

„ „ „ „ Prītyai „ „

„ „ „ „ Manobhavāyai „ „

Then, in the filaments, the Ṣaḍaṅga worship should be performed with the following mantras :

Auṁ hrīm aiṁ śrīm hṛdayāya namaḥ.

Namo Bhagvati śirase svāhā.

Ucchiṣṭa-cāṇḍālī śikhāyai vaṣaṭ.

Śrī Mātāṅgeśvari kavacāya hum.

Sarvajanavasamkari netra-trayāya vauṣaṭ.

Svāhā astrāya phaṭ.

After this, in the first set of eight petals, in the order of east, etc. quarters, the Mātṛkās should be worshipped with the following mantras :

Auṁ-hrīm-aiṁ-śrīm Brāhmyai Mātāṅgyai namaḥ.

"	"	"	"	Māheśvaryai	"	"
"	"	"	"	Kaumāryai	"	"
"	"	"	"	Vaiṣṇavyai	"	"
"	"	"	"	Vārāhyai	"	"
"	"	"	"	Indrānyai	"	"
"	"	"	"	Cāmuṇḍāyai	"	"
"	"	"	"	Mahālakṣmyai	"	"

In the second set of eight petals, in the order of east, etc. quarters, respectively Asitāṅga, etc. eight Bhairavas should be worshipped with the following mantras :

Auṁ-hrīm-aiṁ-śrīm Asitāṅga-Bhairavāya Mātāṅgī rūpāya namaḥ

"	"	"	"	Ruru-	"	"	"	"
"	"	"	"	Caṇḍa-	"	"	"	"
"	"	"	"	Krodha-	"	"	"	"
"	"	"	"	Unmatta-	"	"	"	"
"	"	"	"	Kapālī-	"	"	"	"
"	"	"	"	Bhīṣaṇa-	"	"	"	"
"	"	"	"	Saṁhāra-	"	"	"	"

Thereafter, in the sixteen petals, in clockwise direction, Vāmā, etc. sixteen Śaktis should be worshipped with the following mantras :

Auṁ-hrīm-aiṁ-śrīm Vāmāyai Mātāṅgyai namaḥ.

"	"	"	"	Jyeṣṭhāyai	"	"
"	"	"	"	Raudryai	"	"
"	"	"	"	Prasāntikāyai	"	"

Aum-hrīm-aiṃ-śrīm Śraddhāyai Mātāṅgyai namaḥ.

”	”	”	”	Māheśvaryai	”	”
”	”	”	”	Kriyāśaktaye	”	”
”	”	”	”	Sulakṣmyai	”	”
”	”	”	”	Srṣṭyai	”	”
”	”	”	”	Mohinyai	”	”
”	”	”	”	Pramathāyai	”	”
”	”	”	”	Śvāsinyai	”	”
”	”	”	”	Vidyullatāyai	”	”
”	”	”	”	Cicchaktaye	”	”
”	”	”	”	Nandasundaryai	”	”
”	”	”	”	Nandabuddhyai	”	”

Then, in the square, in the order of east, etc. quarters, Mātāṅgi, etc. should be worshipped with the following mantras :

Aum hrīm-aiṃ-śrīm Mahāmātāṅgyai Mātāṅgyai namaḥ.

Aum-hrīm aiṃ-śrīm Mahālakṣmyai Mātāṅgyai namaḥ.

Aum hrīm-aiṃ-śrīm Mahāsiddhyai Mātāṅgyai namaḥ.

Aum hrīm-aiṃ-śrīm Mahādevyai Mātāṅgyai namaḥ.

Then, in the Āgneya, etc. corners of the square, Vighneśa, etc. should be worshipped with the following mantras :

Aum hrīm-aiṃ-śrīm Vighneśāya Mātāṅgīrūpāya namaḥ.

Aum-hrīm-aiṃ-śrīm Durgāyai Mātāṅgyai namaḥ.

Aum-hrīm-aiṃ-śrīm Bāṣukāya Mātāṅgīrūpāya namaḥ.

Aum-hrīm aiṃ-śrīm Kṣetrapālāya Mātāṅgīrūpāya namaḥ.

After this, inside the square, in the east, etc. ten quarters, Indra, etc. Dikpālas should be worshipped with the following mantras :

Aum-hrīm aiṃ-śrīm Indrāya Mātāṅgīrūpāya namaḥ.

” ” ” ” Āgnaye ” ”

Auṁ-hrīm-aiṁ-srīm Yamāya Mātāṅgīrūpāya namaḥ.

"	"	"	"	Nirṛtaye	"	"
"	"	"	"	Varuṇāya	"	"
"	"	"	"	Vāyave	"	"
"	"	"	"	Somāya	"	"
"	"	"	"	Īśānāya	"	"
"	"	"	"	Brahmaṇe	"	"
"	"	"	"	Anantāya	"	"

And, at the end, outside the square in the east, etc. ten quarters, the weapons should be worshipped with the following mantras :

Auṁ-hrīm-aiṁ-srīm Vajrāya Mātāṅgīrūpāya namaḥ.

"	"	"	"	Śaktaye	"	"
"	"	"	"	Daṇḍāya	"	"
"	"	"	"	Khaḍgāya	"	"
"	"	"	"	Pāśāya	"	"
"	"	"	"	Aṁkuśāya	"	"
"	"	"	"	Gadāyai	"	"
"	"	"	"	Śulāya	"	"
"	"	"	"	Padmāya	"	"
"	"	"	"	Cakrāya	"	"

Performing the worship of the coverings thus and worshipping the Devī properly with dhūpa, dīpa, etc. rituals, the Sādhaka should offer Puṣpāñjali and then begin the japa of the mantra.

मल्लिकाकुसुमैर्होमाद्रोगोराज्यं च विल्वजैः ।

पत्रैःफलैर्वावश्यास्याज्जनताब्रह्मवृक्षजैः ॥ ८३ ॥

रोगनाशोमृताखण्डैर्निम्बैःश्रीस्तंडुलैरपि ।

आकृष्टिर्लवणैर्विद्यात्तगरैर्वतसेर्जलम् ॥ ८४ ॥

लवणैर्निम्बतैलैःशत्रुनाशोधसाशनम् ।

निशाचूर्णं युतैर्लोणैर्होमास्त्यास्तम्भनं नृणाम् ॥ ८५ ॥

रक्तचन्दनकर्चूरमांसीकुङ्कुमरोचनाः ।

चन्दनागुरुकर्पूरैर्गन्धाष्टकमुदीरितम् ॥ ८६ ॥

एतद्धोमाज्जगद्दृश्यं जायते मन्त्रिणो ध्रुवम् ।

एतत्पिष्ट्वा शतं जप्त्वा तिलकेन जगत्प्रियः ॥ ८७ ॥

कदलीफलहोमेन सर्वेष्टं समवाप्नुयात् ।

किंबहुक्तेन मातङ्गी पूजिता कामदा नृणाम् ॥ ८८ ॥

mallikākusumairhomādbhogorājyaṁ ca bilvajaiḥ,

patraiḥphalairvūvaśyāsyaḥjanatābrahmarvṛkṣajaiḥ ॥ 83 ॥

rogaṇāśomṛtākhaṇḍairnimbaiḥśrīṣṭaṇḍulairapi,

ākṛṣṭīrlavaṇairvidyūttagerairvetasairjalām ॥ 84 ॥

lavaṇairnimbatailaktaiḥśatrūṇāśondhasāśanam,

niśācūrṇayutairloṇairhomātsyātstambhanam nṛṇām ॥ 85 ॥

raktacandanakarcūramansīkunīkumarocanāḥ,

candanāgurukarpūrairgandhāṣṭakamudīritam ॥ 86 ॥

etaddhomājjagadvaśyaṁ jñyate mantriṇo dhruvam,

etatpiṣṭvā śatam japtvā tilakena jagatpriyaḥ ॥ 87 ॥

kadalīphalahomena sarveṣṭam samavāpnuyāt,

kiṁbahuktena mātāṅgī pūjitā kāmada nṛṇām ॥ 88 ॥

Experiment for the fulfilment of Desires –

Homa of mallikā flowers provides worldly enjoyments; of Bilva leaves provides kingdom; of leaves or fruits of Brahma-vṛkṣa captivates the people of the world; of pieces of Amṛtā destroys diseases; of Rice or Nīma provides wealth; of salt with turmeric powder immobilises others; of salt attracts others; of Tagara and Bamboo causes rainfall and of salt with oil of Nīma destroys the enemies.

Red sandal, Karcūra, Jatāmāmsī, Kuṁkuma, Gorocana, White sandal, Agara and Comphor—these eight substances together are called Gandhāṣṭaka. Homa of these substances

captivates the entire world. Reducing the Gandhāṣṭaka to powder, consecrating it with one hundred japas of the mūla-mantra and then wearing its Tilaka on the forehead makes the Sādhaka beloved of everyone. Homa of banana fruits bestows all the desired fruits on the Sādhaka. There is no need to say much, after propitiation the Mātāṅgī fulfills all the desires of men.

मध्वक्तलोनरचितां पुत्तलीं दक्षिणांघ्रितः ।

ह्रयादष्टोत्तरशतं खादिराग्नौ वशं निशि ॥ ८९ ॥

शालिपिष्टमयीं तां तु भक्षयेत्स्त्रीवशीकृतौ ।

कृष्णभूतनिशि ध्वांचोदरे क्षिप्त्वा समुद्रजम् ॥ ९० ॥

नीलसूत्रेण संवेष्ट्य चिताग्नौ प्रदहेदमुम् ।

सहस्रजप्तं तद्भस्म यस्मै दद्यात्सदासवत् ॥ ९१ ॥

madhvaktalonaṇaracitāṁ puttaliṁ dakṣiṇāṁghritāḥ,

hṛīyādaṣṭottaraśataṁ khādirāgnau vaśaṁ niśi ॥ 89 ॥

śālīpiṣṭamayīm tāṁ tu bhakṣayetstrīvaśīkṛtau,

kṛṣṇabhūtaniśi dhvāṁkṣodare kṣiptvā samudrajam ॥ 90 ॥

nīlasūtreṇa saṁveṣṭya citāgnau pradahedamum,

sahasrajaptaṁ tadbhasma yasmai dadyātsadāsavat ॥ 91 ॥

Homa of pieces of a puppet made out of salt and honey in the fire of Khādira wood in the night or pouring 108 oblations in that fire with the mūla-mantra, captivates people.

Eating a puppet made of flour of Rice captivates woman. The Sādhaka should burn such a puppet on a night of the dark fortnight in the fire of funeral-pyre. Thereafter, consecrating its ashes with one thousand japas of the mantra, if that ash is given to someone, he will become slave of the Sādhaka.

सत्योग्नियुक्तोनन्तेन्दुसंयुक्तं बीजमादिमम् ।

एतस्यानन्तसंस्थाने शान्तियुक्तोद्वितीयकम् ॥ ९२ ॥

ब्रह्मेन्द्रशान्तिविद्वाढ्यस्तृतीयं बीजमीरितम् ।

भूधरोवसुधार्वाशचन्द्राढ्यस्तत्तुरीयकम् ॥ ९३ ॥

सर्गाहंस पञ्चमस्यापञ्चमी ज्ञानसंको मनुः ।

satyogniyuktonantendusaṁyuktaṁ bījamādimam,

etasyanantasamsthāne śantiyuktodvītiyakam ॥ 92 ॥

brahmendraśāntibindvādhyastīrtīyaṁbījamīritam,

bhūdharovasudhārgḥīśacandraḍhyastatturiyakam ॥ 93 ॥

sargīhaṁsaḥpañcamahṣyātpañcabījātmake manuḥ,

Mantra of Bāṇesī – Satya and Agni with Ananta and Indu (drām) is the first Bīja. In this Bīja putting Śānti (ī) in place of Ananta (ā) makes the second Bīja 'drīm'. Brahmā with Indra, Śānti and Bindu, i.e. 'klīm' is the third Bīja. Bhūdhara with Vasudhārgḥīśa candra, i.e. 'blūm' is the fourth Bīja. And Sargī Haṁsa, i.e. 'saḥ' is the fifth Bīja. Thus the mantra consists of these five Bījas.

C. Extricated form of the Mantra – Drām drīm klīm blūm saḥ.

ऋषिःसम्मोहनश्छंदोगायत्री देवता पुनः ॥ ९४ ॥

बाणेशी व्यस्तवर्णेन मन्त्रेणोक्तं षडंगकम् ।

मूर्ध्नि पादे मुखे गुह्ये हृदये पञ्चदेवताः ॥ ९५ ॥

न्यस्तव्याःपञ्चबीजाद्या द्वाविणीक्षोभिणीपुनः ।

वशीकरण्याकर्षण्यौसम्मोहिन्यपि पञ्चमी ॥ ९६ ॥

r̥ṣiḥsammohanaśchandogāyatrī devatā punaḥ ॥ 94 ॥

bāṇeśī vyastavarṇena mantreṇoktaṁ ṣaḍaṅgakam,

mūrdhni pāde mukhe guhye hṛdaye pañcadevatāḥ ॥ 95 ॥

nyastavyāḥpañcabījādyā drāviṇīkṣobhīṇīpunaḥ,

vaśīkaraṇyākaraṣaṇyausammohinyapi pañcamī ॥ 96 ॥

Viniyoga and Nyāsa – The Ṛṣi of this mantra is Sammohana, Chanda is Gāyatrī and Devatā is Bāṇeśī.

Ṣaḍaṅga-nyāsa should be performed with the reverse form of the five Bījas of the mantra.

With the five Bījas the nyāsa of the Deities Drāviṇī, Kṣobhiṇī, Vāṣīkaraṇī, Ākarṣiṇī and Sammohinī should be performed respectively in the Mūrdha (head), Pāda (feet), Mukha (mouth), Guhya parts (private parts) and hṛdaya (heart).

C. Viniyoga – Asya Bāṇeśī mantrasya sammohana Ṛṣiḥ, Gāyatrī chandaḥ, Bāṇeśī devatā, mamābhīṣṭa siddhaye jape viniyogaḥ.

Ṣaḍaṅga Nyāsa :

Saḥ Hṛdayāya namaḥ.

Blūm śirase svāhā.

Klīm śikhāyai vaṣaṭ.

Drīm kavacāya hum

Drām netratrāyāya vaṣaṭ.

Drām Drīm klīm blūm saḥ astrāya phaṭ.

Sarvāṅga Nyāsa :

Drām drāviṇyai nanaḥ mūrdhni.

Drīm kṣobhiṇyai namaḥ pādyoḥ.

Klīm vāṣīkaraṇyai namaḥ mukhe.

Blūm ākarṣanyai namaḥ guhye.

Saḥ sammohinyai namaḥ hṛdaye.

उद्यद्भास्वत्सन्निभा रक्तवस्त्रा नानारत्नालङ्कृतांगी वहन्ती ।

हस्तैःपाशं चाङ्कुशं चापबाणौ बाणेशी नःकामपूर्तिं विधत्ताम् ॥ ९७ ॥

udyadbhāsvatsannibhā raktavastrā nānāratanālaṅkṛtāṅgī

vahantī,

*hastaiḥpāśaṁ cāmkuśaṁ cāpabāṇau bāṇeśī naḥkāmapūrtiṁ
vidhattām || 97 ||*

Dhyāna – That Bāṇeśī Devī may fulfil all my desires whose lustre is like that of rising sun, who puts on red garments, whose bodily organs are decked with various ornaments made of jewels and gems and who is holding in her four hands respectively noose, goad, bow and arrow.

एवं ध्यात्वा जपेत्लक्षपञ्चकं तद्दशांगतः ।
हुत्वा बाणेश्वरीं देवीं पूजयेद्विधि पूर्वकम् ॥ ९८ ॥
*evam dhyātvā japellakṣapañcakam taddaśaṁśataḥ,
hutvā bāṇeśvarīṁ devīm pūjayedvidhi pūrvakam || 98 ||*

Number of japas and Havana – Meditating upon the Devī as above and performing five lac (5,00,000) japas and one-tenth of it Homa, the Sādhaka should properly worship the Bāṇeśī Devī.

मोहिनीक्षोभिणीत्रासीस्तम्बिन्याकर्षिणीतथा ।
द्राविण्याह्लादिनीक्लिन्नाक्लेदिनीपीठशक्तयः ॥ ९९ ॥
बाणेशीयोगपीठाय नमो मूलादिकोमनुः ।
दत्त्वा तेनासनं मन्त्री तस्मिन्देवीं प्रपूजयेत् ॥ १०० ॥
*mohinīkṣobhinītrāsīstambhinyākārṣiṇītathā,
drāviṇyāhlādinīklinnākledinīpīṭhaśaktayaḥ || 99 ||
bāṇeśīyogapīṭhāya namo mūlādikomanuḥ,
dattvā tenāsanam mantrī tasmindevīm prapūjayet || 100 ||*

Śaktīs and Mantra of the Pedestal – Mohinī, Kṣobhinī, Trāsī, Stambhinī, Akarṣiṇī, Draviṇī, Āhlādinī, Klinnā and Kledinī are the Śaktis.

Adding the mūla-mantra before ‘Bāṇeśī Yogapīṭhāya namaḥ’ makes the Pedestal mantra. Offering seat with this mantra the Sādhaka should worship the Devī on that seat.

C. Procedure for worship of the pedestal – Meditating upon the form of the Devī as described in śloka 97, worshipping her with mental rituals, the Sādhaka should establish the water pot according to the procedure described in the commentary of Ślokas 8-10 above.

Thereafter, drawing a Yantra consisting of a circular pericarp, eight petals and a Bhūpura, the Sādhaka should, according to the procedure described in the commentary of Ślokas 73-75, worship the pedestal with the mantras from “Auṁ Ādhāraśaktaye namaḥ” to “Auṁ hrīm jñānātmane namaḥ”.

For the Yantra of Bāṇeśī-worship see figure 16.

After this, Mohinī, etc eight Śaktis of pedestal in the east, etc. quarters and the ninth Kledinī in the centre, should be worshipped as follows :

Auṁ Mohinyai namaḥ Pūrve.

Auṁ Kṣobhinyai namaḥ Āgneye,

Auṁ Trāsyai namaḥ Dakṣiṇe.

Auṁ Stambhinyai namaḥ Nairṭye.

Auṁ Ākarṣinyai namaḥ Paścime.

Auṁ Drāviṇyai namaḥ Vāyavye.

Auṁ Āhlādinyai namaḥ Uttare.

Auṁ Klinnāyai namaḥ Īśānye.

Auṁ Kledinyai namaḥ Madhye.

Then, offering the seat with the mantra “Drāṁ drīm klīm blūm saḥ Bāṇeśī Yogapīṭhāya namaḥ”, meditating the form of the Devī according to the description of śloka 97 and then taking flowers in the Añjali (caving formed by joining both palms), invoking and offering them to the Devī, the Sādhaka should pray as follows :

Deveśi bhakti-sulabhe parivāra-samanvite.

Yavattvaṁ pūjayiṣyāmi tāvattvaṁ susthīrā bhava.

After thus worshipping the Devī properly with ritual's beginning from offering Pādya to offering flowers, the worship of coverings should be performed.

आदौ षडंगान्याराध्य दिक्ष्वग्रे द्वाविणीमुखाः ।

दलेध्वनंगरूपा स्यादनंगमदना तथा ॥ १०१ ॥

अनंगमन्मथानंगकुसुमामदनापरा ।

अनंगाद्या तथानंगशिशिरानंगमेखला ॥ १०२ ॥

अनंगदीपिकेत्यष्टौ शक्राद्या आयुधान्यपि ।

एवं सिद्धं मनुं मन्त्री काम्येषु विनियोजयेत् ॥ १०३ ॥

ādau ṣaḍaṅgānyārādhyā dikṣvagre drāviṇīmukhāḥ,

daleṣvānaṅgarūpā syādanaṅgamadanā tathā ॥ 101 ॥

anaṅgamanmathānaṅgakusumāmadanāparā,

anaṅgādyā tathānaṅgaśīśīrānaṅgamekhalā ॥ 102 ॥

anaṅgadīpiketyaṣṭau śakrādyā āyudhānyapi,

evaṁ siddhaṁ manuṁ mantrī kām्येषuviniyojayet ॥ 103 ॥

Worship of coverings – First of all, performing Ṣaḍaṅga-worship, Drāviṇī, etc. should be worshipped in the quarters and in the centre. In the eight petals Anaṅgarūpā, Anaṅgamadanā, Anaṅgamanmathā, Anaṅgakusumā, Anaṅgamadanā, Anaṅgaśīśīrā, Anaṅgamekhalā and Anaṅgadīpikā—these eight Śaktis should be worshipped. Then Indra, etc. Dikpālas and their weapons should be worshipped. Thus, when the mantra becomes accomplished and potent, it can be applied in the experiments for the fulfilment of desires.

C. Procedure of worship of coverings – First of all, in the circular pericarp, Ṣaḍaṅga-worship should be performed with the following mantras :

Saḥ hṛdayāya namaḥ.

Blūm śirase svāhā.

Klīm śikhāyai vaṣaṭ.

Drīm kavacāya hum.

Drām netra-trayāya vaṣaṭ.

Drām Drīm Klīm Blūm Saḥ astrāya phaṭ.

Then, in the east, etc. quarters, Drāviṇī, etc. should be worshipped in their order with the following mantras :

Drām Drāviṇyai namaḥ—Pūrve.

Drīm Kṣobhiṇyai namaḥ—Dakṣiṇe.

Klīm Vaśīkaraṇyai namaḥ—Paścime.

Plūm Ākarṣaṇyai namaḥ—Uttare.

Saḥ Sammohinyai namaḥ—Agre.

Thereafter, in the eight petals, Anaṅgarūpā, etc. eight Śaktis should be worshipped in east, etc. quarters with the following mantras :

Auṁ Anaṅgarūpāyai namaḥ.

Auṁ Anaṅgamadanāyai namaḥ.

Auṁ Anaṅgamanmathāyai namaḥ.

Auṁ Anaṅgakusumāyai namaḥ.

Auṁ Anaṅgamadanāyai namaḥ.

Auṁ Anaṅgaśiśirāyai namaḥ.

Auṁ Anaṅgamekhalāyai namaḥ.

Auṁ Anaṅgadīpikāyai namaḥ.

Then, inside the Bhūpura, Indra, etc. Dikpālas should be worshipped in their respective quarters with the following mantras :

Auṁ Indrāya namaḥ—Pūrve,

Auṁ Agnaye namaḥ—Āgneye.

Auṁ Yamāya namaḥ—Dakṣiṇe.

Auṁ Nirṛtaye namaḥ—Nairṛtye.

Auṁ Varuṇāya namaḥ—Paścime.

Auṁ Vāyave namaḥ—Vāyavye.

Auṁ Somāya namaḥ—Uttare.

Auṁ Īśānāya namaḥ—Īśānye.

Auṁ Brahmaṇe namaḥ—Pūrveśānayormadhye.

Auṁ Anantāya namaḥ—Nirṛti Paścimayormadhye.

And, at the end, outside the Bhūpura, Vajra, etc. weapons should be worshipped in east, etc. quarters with the following mantras :

Auṁ Vajrāya namaḥ--Pūrve.

Auṁ Śaktaye namaḥ--Āgneye.

Auṁ Daṇḍāya namaḥ--Dakṣiṇe.

Auṁ Khadgāya namaḥ--Nairṛtye.

Auṁ Pāśāya namaḥ--Paścime.

Auṁ Aṁkuśāya namaḥ--Vāyavye.

Auṁ Gadāyai namaḥ--Uttare.

Auṁ Triśūlāya namaḥ--Īśānye.

Auṁ Padmāya namaḥ--Pūrveśānayormadhye.

Auṁ Cakrāya namaḥ--Nirṛti Paścimayormadhye.

Thus, completing the worship of the coverings and worshipping the Devī with Dhūpa-Dīpa, etc. rituals, the Sādhaka should perform japa of the mūla-mantra according to his capacity. By completing the worship and Puraścaraṇa in this manner when the mantra fructifies, it should be applied in experiments for the fulfilment of desires.

दधियुक्तैरशोकस्य गुप्पैर्योदिवसत्रयम् ।

सहस्रं जुहुयात्तस्य वरयाःस्युःप्राणिनोखिलाः ॥ १०४ ॥

लज्जैर्दधियुतैर्होमान्मन्त्रीकन्यामवाप्नुयात् ।

कन्यापि वरमाप्नोति मासद्वितयमध्यतः ॥ १०५ ॥

गव्याज्येन ससम्पातं हुत्वा साष्टशतं नरः ।

आज्यं सम्पातितं दद्यात्स्त्रियैर्विश्राणितश्रियै ॥ १०६ ॥

सा तदाज्यं निजं कान्तं भोजयित्वा वशं नयेत् ।

सुगन्धकुसुमैर्हुत्वा धनमाप्नोति वाञ्छितम् ॥ १०७ ॥

dadhiyuktairāśokasya puṣṭipairyodivasatrayam,

sahasraṁ juhuyāttasya vaśyaḥsyuhṣṭrāṇinokhilāḥ ॥ 104 ॥

lājairdadhiyutairhomānmantrīkanyāmaavāpnuyāt,

kanyāpi varamāpnoti māsadvitayamadhyataḥ ॥ 105 ॥

gavyājyena sasampātaṁ hutvā sāṣṭaśataṁ naraḥ,

ājyaṁ sampātitaṁ dadyātsrīyaivīśrāṇitaśrīyai ॥ 106 ॥

sā tadājyaṁ nijam kāntam bhojayitvā vaśam nayet,

sugandhakusumairhutvā dhanamāpnoti vāñchitam ॥ 107 ॥

Experiments for the fulfilment of desires –

A Sādhaka, who offers one thousand oblations daily with flowers of Aśoka and curd, captivates everyone.

Sādhaka obtains wife by homa of parched paddy and curd. If a girl also performs thus, she gets a groom for herself within two months.

Offering 108 oblations with cow's Ghr̥ta in such a manner that some of the Ghr̥ta still remains after the oblations and if the remainder Ghr̥ta is given to a maiden who has given monetary gift, that maiden can captivate her husband by feeding him this Ghr̥ta.

By performing Homa with fragrant flowers the Sādhaka can obtain desired fruits.

मायासन्मथवाग्बीजेऽर्द्धस्त्रीपञ्चाक्षरो मनुः ।

ऋषिश्छन्दश्चपूर्वोक्ते काशेशीदेवतास्मृता ॥ १०८ ॥

*māyāmanmathavāgbjēblūm strīm̐pañcākṣaro manuḥ,
ṛṣiśchandaścapūrvokte kāmēśīdevatāsmṛtā || 108 ||*

Mantra of Kāmēśī – Māyā (hrīm̐), Manmatha (klīm̐), Vāgbīja (aiṁ), then 'blūm' and 'strī' makes the five syllabled mantra.

The Ṛṣi and Chanda of this mantra are as aforesaid and Devatā is Kāmēśī.

C. Extricated form of the Mantra – Hrīm̐ klīm̐ aiṁ blūm strīm̐.

Viniyoga – Asya Śrī Kāmēśī mantrasya Sammohana Ṛṣiḥ Gāyatrī Chandaḥ Kāmēśī Devatā, mamābhīṣṭa-siddhaye jape viniyogaḥ.

Ṣaḍaṅga-nyāsa –

Strīm̐ hṛdayāya namaḥ.

Blūm śīrāse svāhā.

Aiṁ śikhāyai vaṣaṭ.

Klīm̐ kavacāya hum.

Hrīm̐ Netratrayāya vaṣaṭ.

Hrīm̐ klīm̐ aiṁ blūm strīm̐ astrāya phaṭ.

पाशांकुशाविद्युशरासबाणौ करैर्वहन्तीमरुणांशुकाढ्याम् ।

उद्यत्पतङ्गाभिरुचिं मनोज्ञां कामेश्वरीं रत्नचितां प्रणौमि ॥ १०९ ॥

pūṣāṁkuśāvīkṣuśarāsabāṇau karairvahanantīmaruṇāṁ-

śukāḍhyām,

udyatpataṅgābhīruciṁ manojñāṁ kāmēśvarīm̐ ratnacitāṁ

praṇaumi || 109 ||

Dhyāna – I bow down to beautiful Kāmēśvarī Devī, who holds in her four hands respectively a noose, goad, bow of sugar-cane and arrow, who is decorated with red

clothes, whose lustre is like that of the rising sun and who is bedecked in jewels.

भूतलक्षं जपित्वैनामर्धलक्षंपलाशजैः ।

कुसुमैर्जुहुयात्पीठे पूर्वोक्ते पूजयेदिमां ॥ ११० ॥

bhūtalakṣaṁ japitvainaṁardhalakṣaṁpalāśajaiḥ,

kusumairjuhuyātpīṭhe pūrvokte pūjayedimā ॥ 110 ॥

Number of Japa and Havana – This mantra should be recited five lac (5,00,000) times, followed by fifty thousand oblations of flowers of Palāśa. Thereafter, the Devī should be worshipped on the aforesaid pedestal. (The procedure for the pedestal worship is described in the commentary of Śloka 99-100).

आदावङ्गानि सम्पूज्य दिक्षु मध्ये मनोभवम् ।

मकरध्वजकन्दर्पौ मन्मथकामदेवकम् ॥ १११ ॥

ततोह्यानङ्गरूपद्वया इन्द्राद्यस्त्राणितद्वहिः ।

एवं सिद्धमनुर्मन्त्री पूर्वोक्तं योगमाचरेत् ॥ ११२ ॥

ādavaṅgāni sampūjya dikṣu madhye manobhavam,

makaradhvajakandarpau manmathaṁkāmadevakam ॥ 111 ॥

tatohyanaṅgarūpādyā indrādyastrāṇitadbahiḥ,

evaṁ siddhamanurmantrī pūrvoktaṁ yogamācaret ॥ 112 ॥

Worship of Coverings – First of all, performing Ṣaḍaṅga-worship Manobhava, Makaradhvaja, Kandarpa, Manmatha and Kāmadeva should be worshipped in the quarters and in the middle. Then Anāṅgarūpā, etc. Śāktis should be worshipped. After this Indra, etc. Dikpālas and their weapons should be worshipped respectively inside and outside the Bhūpura. Thus activated mantra should be used for the aforesaid experiments for the fulfilment of desires.

C. Procedure for the worship of coverings –

Making a yantra consisting of a circular pericarp, four petals, eight petals and a Bhūpura, the Kāmeśī should be worshipped over this yantra (see figure 17 for this yantra).

Contemplating over the form of Kāmeśī as described in Śloka 109, worshipping with mental rituals, establishing the water pot according to the procedure described in the commentary of ślokas 8-10, and worshipping the pedestal according to the procedure described in Ślokas 99-100, the Devī should be worshipped properly. After this, obtaining the permission of the Devī, the coverings should be worshipped as follows :

First of all, in the circular pericarp, Ṣaḍaṅga worship should be performed with the following mantras :

Strīm hr̥dayāya namaḥ.

Blūm śirase svāhā.

Aim śikhāyai vaṣaṭ.

Klīm kavacāya hum.

Hrīm netrāyāya vaṣaṭ.

Hrīm klīm aim blūm strīm āstrāya phaṭ.

Then, in the four petals, Manobhava, etc. in the four quarters and Kāmadeva in the middle, should be worshipped with the following mantras :

Aum Manobhavāya namaḥ—Pūrvadale.

Aum Makaradhvajāya namaḥ—Dakṣiṇadale.

Aum Kandarapāya namaḥ—Pāścimadale.

Aum Manmathāya namaḥ—Uttaradale.

Aum Kāmadevāya namaḥ Madhye.

After this, the Anaṅgarūpā, etc. eight Śaktis in the eight petals, Indra, etc. Dikpālas inside the Bhūpura in their

respective quarters and outside the Bhūpura, their weapons should be worshipped according to the procedure described in the commentary of Ślokaś 101-3. Thereafter, offering Puṣpāñjali, the Devī should be worshipped properly with Dhūpa, etc. rituals.

Worship and Puraścaraṇa in this manner activates the mantra, which should then be used in the experiments for the fulfilment of desires as described in Ślokaś 104-7.

End of the Seventh Taraṅga of Mantra-mahodadhi with
Translation and exhaustive Commentary
by Ram Kumar Rai.



Taranga Eight

अथ बालां प्रवक्ष्यामि मन्त्री संसेव्य यां द्रुतम् ।

बृहस्पतिःकुबेरश्चजायते विद्यया धनैः ॥ १ ॥

atha bālāṁ pravakṣyāmi mantrī saṁsevyā yāṁ drutam,

bṛhaspatiḥkuberaścajāyate vidyayā dhanaiḥ ॥ 1 ॥

Now the mantra of that Bālā Devī is being described by whose adoration and worship the Sādhaka soon becomes like Bṛhaspati in learning and like Kubera in wealth.

दामोदरश्चन्द्रयुत आद्यवाग्बीजमीरितम् ।

विधिर्वासवशान्तीन्दुयुक्तं कामभिधं परम् ॥ २ ॥

संकर्षणविसर्गादयोभृगुस्तार्तीयमीरितम् ।

त्रिबीजी गदिता बाला जगत्त्रितयमोहिनी ॥ ३ ॥

दक्षिणामूर्तिपङ्की च मुनिश्छन्दःक्रमास्मृतम् ।

देवता त्रिपुराबाला मध्यान्ते शक्तिबीजके ॥ ४ ॥

dāmodaraścandrayuta ādyamvāgbijamīritam,

vidhirvāsavaśāntīnduyuktaṁ kāmabhidhaṁ param ॥ 2 ॥

saṁkarṣaṇavisargāḍhyobhṛgustārtīyamīritam,

tribījī gaditā bālā jagattritayamohinī ॥ 3 ॥

dakṣiṇāmūrtipāṅktī ca munīśchandaḥkramātsmṛtam,

devatā tripurābālā madhyānte śaktibījake ॥ 4 ॥

Mantra of Bālā – Candra=Anusvāra and with it Dāmodara (ai), i.e. Aiṁ is the first Bīja called Vāgbhava.

Vāsava=la, Śānti=i and Vidhi=K with Indu=Anusvāra, i.e. Klīṁ is the second Bīja called Kāmabīja.

Saṁkarṣaṇa=Au and Bhṛgu=Sa with Visarga i.e. ‘Sauḥ’ is the third Bīja.

The Bālā represented by these three Bījas has been described as the Enchanter of all the three worlds.

Extricated form of the mantra – Auṁ Klīm Sauḥ.

Viniyoga – The Ṛṣi of this mantra is Dakṣiṇāmūrti, Chanda is Paṅkti, Devatā is Tripurākālā, its central Bīja is its Śakti and the last is its Bīja.

C. Viniyoga – Asya Śrī Bālā Mantrasya Dakṣiṇāmūrti Ṛṣiḥ, Paṅkti Chandaḥ, Tripurā Bālā Devatā Klīm Śaktiḥ Sauḥ Bījaṁ mamābhīṣṭa-siddhaye jape viniyogaḥ.

नाभेरापादमाद्यं तु नाभ्यन्तं हृदयात्परम् ।

मूर्ध्निहृदं तन्तार्तीयं क्रमाद्देहे प्रविन्यसेत् ॥ ५ ॥

आद्यं वामकरे दक्षकरेन्यदुभयोः परम् ।

पुनर्बीजत्रयं न्यस्येन्मूर्ध्नि गुह्ये च वक्षसि ॥ ६ ॥

nābherāpādamādyam tu nābhyantam hṛdayātparam,

mūrdhnihṛdaṁ tantārtīyaṁ kramāddehe pravinyaset ॥ 5 ॥

ādyaṁ vāmakare dakṣakarenyadubhayohparam,

punarbijatrayaṁ nyasyenmūrdhni guhye ca vakṣasi ॥ 6 ॥

Nyāsa – Nyāsa of the first Bīja should be done on the body from navel to feet, of the second Bīja from heart to navel and of the third Bīja from head to heart.

Nyāsa of the first Bīja should be done on the left hand, of the second Bīja on the right hand and of the third Bīja on both the hands.

Then, Nyāsa of the three Bījas respectively should be done on the head, private parts and chest.

C. Procedure of Nyāsa – Aiṁ namaḥ Nābhe Pādāntam. Klīm namaḥ hṛdayānnābhyantam. Sauḥ namaḥ Mūrdhni-hṛdantam.

Then: Aīm namaḥ Vāmakare. Klīm namaḥ Dakṣiṇa-kare.
Sauḥ namaḥ Karayorubhayoḥ.

Then : Aīm namaḥ Murdhni. Klīm namaḥ Guhye. Sauḥ
namaḥ vakṣe.

नवयोन्यभिधे न्यासे नवकृत्वो मनुं न्यसेत् ।

कर्णयोश्चिबुके न्यस्येच्छंस्त्रयोर्मुखपंकजे ॥ ७ ॥

नेत्रयोर्नासिकायां च स्कन्धयोरुदरे तथा ।

न्यसेत्कूर्परयोर्नाभौ जानुनोर्लिङ्गमस्तके ॥ ८ ॥

पादयोरपिगुह्ये च पार्श्वयोर्हृदयेपुनः ।

स्तनयोःकण्ठदेशे च वामाङ्गादिप्रविन्यसेत् ॥ ९ ॥

navayonyabhidhe nyāse navakṛtvo manuṁ nyaset,

kaṛṇayościbuke nyasyecchamṅkṛhayormukhapāṅkaje ॥ 7 ॥

netrayornāsikāyām ca skandhayorudare tathā,

nyasetkūparayornābhau jānunorliṅgamastake ॥ 8 ॥

pādayorapiguhye ca pārśvayorhṛdayepunaḥ,

stanayohkaṇṭhadeśe ca vāmāṅgādipravinyaset ॥ 9 ॥

Navayoni-nyāsa – In the nyāsa named Navayoni, the nyāsa of the mantra should be performed nine times i.e. (i) On both the ears and chin; (ii) On both the temporal bones and mouth; (iii) On both eyes and nose; (iv) On both shoulders and belly; (v) On both elbows and navel; (vi) both knees and part above the penis; (vii) both feet and genitals; (viii) both sides and heart; and (ix) both breasts and throat. In all these cases the Nyāsa of the above Bījas should first be performed on the left side and then on the right.

C. Procedure of Nyāsa :

Aīm namaḥ vāmakarṇe, Klīm namaḥ Dakṣiṇakarṇe, Sauḥ
namaḥ cibuke. Aīm namaḥ vāmagāṇḍe, Klīm namaḥ Dakṣi-
ṇagāṇḍe, Sauḥ namaḥ mukhe. Aīm namaḥ vāmanetre, Klīm

namaḥ Dakṣiṇanetre, Sauḥ namaḥ nāsikāyām. Aiṁ namaḥ
vāmaskandhe, Klīm namaḥ Dakṣiṇaskandhe, Sauḥ namaḥ
udare. Aiṁ namaḥ vāmakūrpāre. Klīm namaḥ Dakṣiṇa-
kūrpāre, Sauḥ namaḥ nābhau. Aiṁ namaḥ vāmajānau,
Klīm namaḥ Dakṣiṇajānau, Sauḥ namaḥ liṅgopari. Aiṁ
namaḥ vāmapāde, Klīm namaḥ Dakṣiṇapāde, Sauḥ namaḥ
guhye. Aiṁ namaḥ vāmapārśve Klīm namaḥ Dakṣiṇa-
pārśve, Sauḥ namaḥ hr̥di. Aiṁ namaḥ vāmastane, Klīm
namaḥ Dakṣiṇastane, Sauḥ namaḥ kaṇṭhe.

वाग्भवाद्या रतिं गुह्ये प्रीतिमन्त्यादिकाहृदि ।

कामबीजादिकां न्यस्येद् भ्रूमध्ये तु मनोभवा ॥ १० ॥

पुनर्वागन्त्यकामाद्यास्तिस्र एवैव विन्यसेत् ।

अमृतेर्शी च योगेशी विश्वयोनिं तृतीयकाम् ॥ ११ ॥

vāgbhavadāratim̐ guhye pr̥timantyādikāhr̥di,

kāmabījādikāṁ nyasyedbhrūmadhye tu manobhavā ॥ 10 ॥

punarvāgan̐tyakāmādyāstisra eṣveva vinyaset,

amṛteśīm ca yogeśīm̐ viśvayoniṁ tṛtīyakām ॥ 11 ॥

Ratyādi-nyāsa — Nyāsa of Rati with Vāgbhava Bīja in the Mūlādhāra, of Pr̥iti with the last Bīja in the heart and of Manobhavā with Kāmabīja in the middle of the eye brows should be performed respectively. Thereafter, Nyāsa of Amṛteśī, Yogeśī and Viśvayoni each with last, Kāma and first Bījas should be performed in these very organs.

C. Procedure of Nyāsa :

Aiṁ Ratyai namaḥ—Guhye.

Sauḥ Pr̥ityai namaḥ—Hr̥di.

Klīm Manobhavāyai namaḥ—Bhrumadhye.

Sauḥ Amṛteśyai namaḥ—Guhye.

Klīm Yogeśyai namaḥ—Hr̥di.

Aiṁ Viśvayonyai namaḥ—Bhrūmadhye.

मूर्ध्नि वक्त्रे हृदि न्यस्येद्गुह्ये चरणयोरपि ।

कामेशीपञ्चबीजाद्यान्स्मरान्मनोभवदिकान् ॥ १२ ॥

mūrdhni vaktre hṛdi nyasyedguhye caraṇayorapi,

kāmeśīpañcabījādyaṅsmarānmanobhavādikān ॥ 12 ॥

Mūrti-Nyāsa – The Nyāsas of Manobhava, etc. Kāma-devas with the five Bījas of Kāmeśi should be performed respectively in the mouth, heart, genitals and feet.

C. Procedure of Nyāsa – Hrīm Manobhavāya namaḥ śirasi. Klīm Makaradhvajāya namaḥ mukhe. Aiṁ Kāndarpāya namaḥ hṛdi. Blūm Manmathāya namaḥ Guhye. Strīm Kāma-devāya namaḥ caraṇayoḥ.

शिरःपन्मुखगुह्येषु हृदये पञ्चदेवताः ।

द्राविण्याद्याः क्रमाद्यस्येद्वाणेशीबीजपूर्विकाः ॥ १३ ॥

śiraḥpanmukhaguhyeṣu hṛdaye pañcadevatāḥ,

drāviṇyādyaḥkramānyasyedbāṇeśībījapūrvikāḥ ॥ 13 ॥

Bāṇa-nyāsa – Putting the Bāṇeśī Bījas in the beginning, Nyāsa of Drāviṇī, etc. should be performed on the head, feet, mouth, private parts and heart.

C. Procedure of Nyāsa – Drām Drāviṇyai namaḥ śirasi. Drīm kṣobhīnyai namaḥ pādayoḥ. Klīm vaśīkaraṇyai namaḥ mukhe. Blūm ākarṣaṇyai namaḥ guhye. Saḥ sammohīnyai namaḥ hṛdi.

तार्तीयवाममध्यगेन कामेन स्यात्पङ्गकम् ।

षड्दीर्घस्वरयुक्तेन ततो देवीं विचिन्तयेत् ॥ १४ ॥

tārtīyavāgmadyagena kāmēna syātpaṅgākam,

ṣaḍdīrghasvarayuktena tato devīm vicintayet ॥ 14 ॥

Ṣaḍaṅga-nyāsa :

Ṣaḍaṅga-Nyāsa should be performed by putting Kāma-bīja with six long svaras in-between the two Bījas, i.e. Tārtīya (sauḥ) and Vāgbhava (aiṁ) and then the Devī should be meditated upon.

C. Procedure of Nyāsa – Sauḥ klām aiṁ hr̥dayāya namaḥ. Sauḥ klīm aiṁ śīrase svāhā. Sauḥ klūm aiṁ śikhāyai vaṣaṭ. Sauḥ klaiṁ aiṁ kavacāya hum. Sauḥ klauṁ aiṁ netra-trayāya vaṣaṭ. Sauḥ klaḥ aiṁ astrāya phaṭ.

रक्ताम्बरां चन्द्रकलावतं सां समुद्यदादित्यनिभां त्रिनेत्राम् ।

विद्याक्षमालाभयदामहस्तां ध्यायामि बालामरुणाम्बुजस्थाम् ॥ १५ ॥

*raktāmbarāṁ candrakalāvataṁ sām samudyadādityanibhām
trinetrām,*

*vidyākṣamālābhayadāmahastāṁ dhyāyāmi bālamaruṇambu-
jasthām ॥ 15 ॥*

Dhyāna – I meditate upon the Pālā clad in red garments, whose forehead is decorated with a crescent moon, who has three eyes, whose brilliance is like that of the rising sun, who is seated on a red lotus and who holds in her four hands respectively a sacred book, rosary, Abhaya and Vara.

लक्षत्रयं जपेन्मन्त्रं दशशंकिंशुकोद्भवैः ।

पुष्पैर्हयारिजैर्वापि जुहुयान्मधुरान्वितैः ॥ १६ ॥

lakṣatrayaṁ japeṇmantraṁ daśaśaṁkiṁśukodbhavaiḥ,

puṣṭpairhayārijairvāpi juhuyanmadhuranvitaiḥ ॥ 16 ॥

Number of Japas and Havana – Three lac (3,00,000) japas of this mantra and one-tenth of it Homa with Palāśa or Kimśuka flowers with honey should be performed.

नवयोन्यात्मकं यन्त्रं बहिरष्टदलावृतम् ।

भूगृहेण पुनर्वीतं पूजनाय लिखेत्सुधीः ॥ १७ ॥

मध्ययोनौ तु तार्तीयमष्टयोनिषु मन्मथम् ।

केसरेषु स्वरान्यस्येद्द्वर्गानष्टौ दलेष्वपि ॥ १८ ॥

दलाग्रेषु त्रिशूलानि पद्मं मातृकयावृतम् ।

एवं विलिखिते यन्त्रे पीठशक्तीः प्रपूजयेत् ॥ १९ ॥

navayonyātmaṁ yantraṁ bahiraṣṭadalāvṛtam,

bhūgṛheṇa punarvītaṁ pūjanāya likhatsudhīḥ ॥ 17 ॥

*madhyayonau tu tārṭīyamaṣṭāyonīṣu manmatham,
kesareṣu svarānnyasyedvargānaṣṭau daleṣvapi || 18 ||
dalāgreṣutrisūlāni padmaṁ māṭṛkayāvṛtam,
evaṁ vilikhite yantra pīṭhaśaktiḥprapūjayet || 19 ||*

Yantra for worship – The learned Sādhaka should draw a yantra for worship by first making nine Yonis, then over it eight petals and then enclose this all with a Bhūpura.

In the central Yoni write Tārṭīya (sauḥ), in the other eight Yonis write the Kāma-bīja (klīm), in the filaments write svaras and in the foreparts of the eight petals write eight set of consonants. Then, circumscribe the eight petals with the letters of Devanāgarī alphabets. The Śaktis of the pedestal should then be worshipped on a Yantra drawn in this manner (For the Bālā-worship Yantra see figure 18).

इच्छाज्ञानक्रियाचैव कामिनी कामदायिनी ।

रतीरतिप्रियानन्दामनोन्मन्यपिचांतिमा ॥ २० ॥

पीठशक्तीरिमा इष्ट्वा पीठं तं मनुनादिशेत् ।

व्योमपूर्वं तु तार्तार्यं सदाशिवमहापदम् ॥ २१ ॥

प्रेतपद्मासनं डेतं नमोतः पीठमन्त्रकः ।

षोडशार्णस्ततो मूर्त्तौक्लृप्तायां मूलमन्त्रतः ॥ २२ ॥

आवाह्य पूजयेद्देवीमुपचारैः पृथग्विधैः ।

icchājñānakriyācāiva kāmīnī kāmādāyinī,

ratīratipriyānandāmanonmanyapicāntimā || 20 ||

pīṭhaśaktīrimā iṣṭvā pīṭhaṁ taṁ manunādiśet,

vyomapūrvam tu tārṭīyam sadāśivamahāpadam || 21 ||

pretapadmāsanaṁ nētaṁ namontaḥ pīṭhamantrakaḥ,

ṣoḍaśārnastato mūrtaukṣ'ṭāyām mūlamantrataḥ || 22 ||

āvāhya pūjayeddevīmupacāraiḥpṛthagvidhaiḥ,

Śaktis and Mantras of the Pedestal – Icchā, Jñāna, Kriyā, Kāmīnī, Kāmādāyinī, Rati, Ratipriyā, Nandā

and Manonmanī are the Śaktis of the pedestal. After worshipping these Śaktis seat should be offered to the Devī with the Mantra for the Pedestal.

Tārtīya with Vyoma (hsauḥ), then 'Sadāśivamahā', Preta-padmāsana in its fourth (Dative) form (Preta-padmāsanāya) and 'namaḥ' at the end, makes the sixteen syllabled mantra for the pedestal.

After this, invoking the form of the Devī imagined on the basis of the mūla-mantra in the idol, she should be worshipped properly with various rituals.

C. Procedure for the Pedestal worship— According to the general procedure the pedestal worship should be performed with the mantras from "Auṁ ādhāra-śaktaye namaḥ" to "Hrīm jñānātmane namaḥ", in the filaments and in the centre Icchā, etc. Pedestal Śaktis should be worshipped as follows :

In east, etc. order in the filaments— Auṁ Icchāyai namaḥ. Auṁ Jñānāyai namaḥ. Auṁ Kriyāyai namaḥ. Auṁ Kāminyai namaḥ. Auṁ Kāmadāyinyai namaḥ. Auṁ Ratyai namaḥ. Auṁ Ratipriyāyai namaḥ. Auṁ Nandāyai namaḥ.

In the centre—Auṁ Manonmanyai namaḥ.

Then, offering seat to the Devī with the mantra "hsauḥ sadāśiva mahāpretapadmāsanaāya namaḥ", and invoking the Devī in the idol imagined on the basis of the mūla-mantra, she should be properly worshipped with Pādya, etc. various rituals.

1. According to the Śāradātilaka, in the middle of the eastern and central yonis, the line of Gurus (preceptors) should be worshipped according to the procedure of the worship of Śrīvidyā. - Translator.

Mantramahodadhīh]

देवीमिष्ट्वामध्ययोनौ त्रिकोणे रतिपूर्विकाः ॥ २३ ॥

वामकोणे रतिदक्षे प्रीतिमग्रे मनोभवाम् ।

योन्यन्तर्वह्निकोणादावङ्गानि परिपूजयेत् ॥ २४ ॥

मध्ययोनेर्बहिःपूर्वादिक्षु चाग्रे स्मरानपि ।

बाणदेवीस्तद्वदेव शक्तीरष्टसुयोनिषु ॥ २५ ॥

सुभगाख्याभगापश्चात्तृतीयाभगसर्पिणी ।

भगमाली तथानङ्गानङ्गाद्याकुसुमापरा ॥ २६ ॥

अनङ्गमेखलानङ्गमदनेत्यष्टशक्तयः ।

पद्मकेसरगाव्राह्मीमुखाःपत्रेषु भैरवाः ॥ २७ ॥

दीर्घाद्यामातरःपूज्या ह्रस्वाद्याश्चाष्टभैरवाः ।

दलाग्रेष्वष्टपीठानि कामरूपाख्यमादिमम् ॥ २८ ॥

मलयं कोल्लगिर्याख्यं चौहाराख्यं कुलान्तकम् ।

जालन्धरं तथोदघानं कोदण्डपीठमथाष्टमम् ॥ २९ ॥

भृगुहे दशदिचवर्चदैतुकं त्रिपुरान्तकम् ।

वेतालमग्निजिह्वं च कालान्तककपालिनौ ॥ ३० ॥

एकपादं भीमरूपं मलयं हाटकेश्वरम् ।

शक्राद्यानायुधैःसाङ्गं स्वस्वदिक्षु समर्चयेत् ॥ ३१ ॥

तद्वहिर्दिक्षु वटुकं योगिनीक्षेत्रपालकम् ।

गणेशं विदिशास्वर्चद्वस्न्सूर्यान्धिवांस्ततः ॥ ३२ ॥

भूतांश्चेत्थं भजेद्बालानीशःस्याद्धनविद्ययोः ।

devīmīṣṭvāmādhyaṇau trikōṇe ratipūrvikāḥ ॥ 23 ॥

vāmakoṇe ratimḍakṣe prītimagre manobhavām,

yonyantarvahnikoṇādāvāṅgāni paripūjayet ॥ 24 ॥

madhyaṇonerbahiḥpūrvādikṣu cāgre smarānapi,

bāṇadevīstadvadeva śaktīraṣṭasuyoniṣu ॥ 25 ॥

subhagākhyābhagāpaścāttṛtīyābhagasarpinī,

bhagamālī tathānaṅgānaṅgādyākusumaparā ॥ 26 ॥

anaṅgamekhalānaṅgamadanetyaṣṭaśaktayaḥ,

padmakesaragubrāhmīmukhāḥpatreṣu bhairavāḥ ॥ 27 ॥

dīrghādyaṁātarahpūjyā hrasvādyaścāṣṭābhairavāḥ,

dalāgreṣvaṣṭāpīṣṭhāni kāmārūpakhyamādimam ॥ 28 ॥

malayaṁ kollagiryyākhyāṁ cauḥārākhyāṁ kulāntakam,
jālandharaṁ tathodṛyāṁ koḍḍhapīṭhamathāṣṭamam || 29 ||
bhūgṛhe daśadikṣvarceddhaitukam tripurāntakam,
vetālamagnijhvaṁ ca kālāntakakapālinau || 30 ||
ekapādaṁ bhīmarūpaṁ malayaṁ hūṭakeśvaram,
śakrāḍyānyudhviḥsārdham svasvadikṣu samarcayet || 31 ||
tadbahirdikṣu baṭukam yoginikṣetrapālakam,
gaṇeśam vidīśasvarcedvasūnsūryyāñchivāṁstataḥ || 32 ||
bhūtāṁścetthaṁ bhajedbālānīśaḥ syāddhanavidyayoh,

Worship of the organs — Rati, etc. should be worshipped in the Triangle of the central Yoni. Rati in the left angle, Prīti in the right angle and Manobhavā in the front angle should be worshipped.

In another Yoni beginning from the corner of Agni, Ṣaḍaṅga worship should be performed. Outside the central Yoni in the east, etc. quarters and in front, the various Kāmadevas should be worshipped. Similarly, the Bāṇa-devīs (Drāviṇī, etc.) should be worshipped.

Then, eight Śāktis should be worshipped in the eight Yonis. Subhagā, Bhagā, Bhagasarpinī, Bhagamālī, Anaṅgā, Anaṅga-kusumā, Anaṅga-mekhālā and Anaṅga-madanā are the eight Śāktis.

On the filaments of lotus, on the Brāhmī, etc. petals, the Bhairavas should be worshipped. The eight Matrīkās should be worshipped by putting long vowels with dots in their beginning and the eight Bhairavas should be worshipped by putting short vowels with dots in their beginning.

On the forepart of the petals the eight sacred seats (Pīṭhas) should be worshipped. Kāmarūpa, Malaya,

Kolagiri, Cauhāra, Kulāntaka, Jālandhara, Uḍyāna and Koṭṭa are the eight famous seats.

In the Bhūpura, in the ten quarters, Hetuka, Tripurāntaka, Vetāla, Agnijihvā, Kālāntaka, Kapālī, Ekpāda, Bhīmarūpa, Malaya and Hāṭakeśvara should be worshipped.

With Vajra, etc. weapons Indra, etc. Dikpālas should be worshipped in their respective quarters.

Beyond them in the quarters, Baṭuka, Yoginī, Kṣetrapāla and Gaṇeśa and, in the sub-quarters, Vasu, Sūrya, Śivā and Bhūtas should be worshipped. Bālā, lord of wealth and learning, should be worshipped in this manner.

C. Procedure for the worship of the coverings—Worshipping properly from Dhyāna, Āvāhana, etc. rituals to the offering of five Puṣpāñjalis on the aforesaid pedestal, the Sādhaka should perform the worship of the coverings.

First of all, in the triangle of the central Yoni, Rati, etc. should be worshipped with the following mantras :

Aim Ratyai namaḥ—Vāmakṣaṇe.

Klīm Prītyai namaḥ—Dakṣiṇakṣaṇe.

Sauḥ Manobhavāyai namaḥ—Agre

Then, Śaḍaṅga worship should be performed in the Āgneya, etc. four corners, in the middle and in all the quarters, as follows :

Sauḥ klām aim hṛdayāya namaḥ.

Sauḥ klīm aim śīrase svāhā.

Sauḥ klīm aim śikhāyai vaṣaṭ.

Sauḥ klām aim kavacāya hum.

Sauḥ klām aim netra-trayāya vaṣaṭ.

Sauḥ klaḥ aim astrāya phaṭ.

After this, outside the central Yoni, in east, etc quarters and in front, the five Kāmas should be worshipped with the following mantras :

Hrīm Kāmāya namaḥ.

Klīm Manmathāya namaḥ.

Aim Kandarpāya namaḥ.

Blūm Makaradhvajāya namaḥ.

Strīm Mīnaketave namaḥ.

Then, in these very places and in the same way, Drāviṇī, etc. Bāṇa-devīs should be worshipped as follows :

Drām Drāviṇyai namaḥ Blūm Ākarṣṇyai namaḥ.

Drīm Kṣhobhīnyai namaḥ. Saḥ Sammohīnyai namaḥ.

Klīm Vaśīkarānyai namaḥ.

Thereafter, in the eight Yonis, Subhagā, etc. eight Śaktis should be worshipped with the following mantras :

Aim Klīm Blūm Strīm Saḥ Subhagāyai namaḥ.

Aim Klīm Blūm Strīm Saḥ Bhagāyai namaḥ.

Aim Klīm Blūm Strīm Saḥ Bhagasarpīnyai namaḥ.

Aim Klīm Blūm Strīm Saḥ Bhagamālīnyai namaḥ.

Aim Klīm Blūm Strīm Saḥ Anaṅgāyai namaḥ.

Aim Klīm Blūm Strīm Saḥ Anaṅgakusumāyai namaḥ.

Aim Klīm Blūm Strīm Saḥ Anaṅgamekhalāyai namaḥ.

Aim Klīm Blūm Strīm Saḥ Anaṅgamadanāyai namaḥ.

Then, in the filaments of lotuses, in the east, etc. quarters the Brāhmī, etc. Mātrkāś should be worshipped in their order, with the following mantras :

Ām Brāhmyai namaḥ.

Ḳīm Vārāhyai namaḥ.

Īm Māheśvaryai namaḥ.

Aim Indrānyai namaḥ.

Ūm Kaumāryai namaḥ.

Aum Cāmuṇḍāyai namaḥ.

Ṛīm Vaiṣṇavyai namaḥ.

Aḥ Mahālakṣmyai namaḥ.

Thereafter, in the petals in east, etc. order, Asitāṅga, etc. eight Bhairavas should be worshipped in their order with the following mantras :

Am Asitāṅga-Bhairavāya namaḥ.

Im Ruru- " "

Um Caṇḍa- " "

Rm Krodha- " "

Im Unmatta-Bhairavāya namaḥ.

Em Kapālī- " "

Om Bhīṣaṇa- " "

Aḥ Saṁhāra- " "

After this, in the fore-parts of the petals, in the east, etc. quarters, eight seats should be worshipped as follows :

Aum Kāmarūpa Pīṭhāya namaḥ.

Aum Malayagiri " "

Aum Kollagiri " "

Aum Cauhāra " "

Aum Kulāntaka Pīṭhāya namaḥ.

Aum Jālandhara " "

Aum Uḍyāna " "

Aum Koṭṭa " "

Then, in the Bhūpura, in east etc. ten quarters, the Hetuka, etc. Gaṇas should be worshipped with the following mantras :

Aum Haitukāya namaḥ.

Aum Kapāline namaḥ.

Aum Tripurāntakāya namaḥ.

Aum Ekapādāya namaḥ.

Aum Vetālāya namaḥ.

Aum Bhīmarūpāya namaḥ.

Aum Agnijihvāya namaḥ.

Aum Malayāya namaḥ.

Aum Kālāntakāya namaḥ.

Aum Hāṭakśvarāya namaḥ.

Then, in their respective quarters and with their weapons, Indra, etc. Dikpālas should be worshipped as follows :

Auṁ Vajra Sahitāya Indrāya namaḥ-Pūrve.
 Auṁ Śakti Sahitāya Agnayai namaḥ-Āgneye.
 Auṁ Daṇḍa Sahitāya Yamāya namaḥ-Dakṣiṇe.
 Auṁ Khaḍga Sahitāya Nirṛtaye namaḥ-Nairṭye.
 Auṁ Pāśa Sahitāya Varuṇāya namaḥ-Pāścime.
 Auṁ Aṁkuśa Sahitāya Vāyave namaḥ-Vāyavye.
 Auṁ Gadā Sahitāya Somāya namaḥ-Uttare.
 Auṁ Śūla Sahitāya Isānāya namaḥ-Isānye.
 Auṁ Padma Sahitāya Brahmaṇe namaḥ-Purveśānayor-
 madhye.
 Auṁ Cakra Sahitāya Anantāya namaḥ-Nirṛti Pāścima-
 yormadhye.

In the end, outside the Bhūpura, in the east, etc. quarters, Baṭukas, etc. and in the Āgneya, etc. sub-quarters, Vasus, etc. should be worshipped as follows :

East, etc. quarters – Vaṁ Baṭukāya namaḥ.
 Yaṁ Yoginībhyo namaḥ.
 Kṣaṁ Kṣetrapālāya namaḥ.
 Gaṁ Gaṇapataye namaḥ.
 Āgneya, etc. sub-quarters – Auṁ Vasubhyo namaḥ.
 Auṁ Ādityebhyo namaḥ.
 Auṁ Śivābhyo namaḥ.
 Auṁ Bhūtebhyo namaḥ.

Thus, completing the worship of coverings and offering Puṣpāñjali, the Sādhaka should worship the Devī with rituals from Dhūpa-dīpa, etc. to bidding her farewell. The special

point in this worship is that after offering the eatables the four Balis should be offered then and there according to the procedure of Śrī Vidyā.

Completing the worship thus the Sādhaka should begin the Japa of the mantra.

रक्ताम्भोजैर्हुतेनार्यो वश्याःस्युःसर्षपैर्नुपाः ॥ ३३ ॥

नन्दावर्ते राजवृक्षैः कुन्दैःपाटलचम्पकैः ।

पुष्पैर्बिल्वफलैर्वापिहोमाल्लक्ष्मीःस्थिरा भवेत् ॥ ३४ ॥

अपमृत्युं जयेन्मन्त्री गुह्यया दुग्धयुक्तया ।

पयोक्तृर्वाहोमात्तुनीरोगायुःसमश्नुते ॥ ३५ ॥

ज्ञानं कवित्वं लभते चन्द्रागुरुपुरैर्हुतैः ।

द्विजेन्द्रा वश्यतां यान्ति कुसुमैरपराजितैः ॥ ३६ ॥

कह्लारैःक्षत्रियाःकर्णिकारजैःक्षितिपाङ्गनाः ।

कोरण्टकुसुमैर्वश्याःपादजाःपाटलैर्हुतैः ॥ ३७ ॥

पालाशपुष्पैर्वाक्सिद्धिरन्नासिर्भक्तहोमतः ।

सारघक्षीरदध्यक्ताल्लान्जान्हुत्वा रुजो जयेत् ॥ ३८ ॥

raktāmbhojairhutenāryo vaśyaḥsyaḥsarṣapairnupāḥ ॥ 33 ॥

nandāvartai rājavṛkṣaiḥkundaiḥpātālacampakaiḥ,

puṣṭpairbīlvaphalairvāpihomāllakṣmīḥsthīrā bhavet ॥ 34 ॥

apamṛtyuṁ jāyenmantrī guḍūcyā dugdhayuktayā,

payoktadūrvāhomāttunīrogāyuh samaśnute ॥ 35 ॥

jñānaṁ kavitvaṁ labhate candrāgurupurairhutaiḥ,

doiḥjendrā vaśyatāṁ yānti kusumairaparājitaiḥ ॥ 36 ॥

kahlārāiḥkṣatriyaḥkarnīkārājaiḥkṣitipāṅganaiḥ,

korāṇṭakusumairvaiśyaḥpādajāḥpātālairhutaiḥ ॥ 37 ॥

pālāśapuṣṭpairvāksiddhirannāptirbhaktahomataḥ,

sārāghakṣīradadhyaktāllāñjānhutvā rujo jayet ॥ 38 ॥

Experiment for the fulfilment of desires –

Homa of red lotuses captivates women and of Saraso captivates the King.

Homa of flowers of Tagara, Rājavr̥kṣa, Kunda, Gulāba or Campā or of Bilva fruits stabilises Lakṣmī (wealth).

With Homa of Dūrvā with milky Gudūcī and milk the Sādhaka gains victory over untimely death and obtains life-long freedom from diseases.

Homa of Sandal, Agara and Guggula bestows knowledge and power of writing poetry and of flowers of a creeper named Aparājitā, captivates learned Brāhmins. Homa of flowers of Kahlāra captivates Kṣatriyas and of Karṇika flowers, captivates the Kṣatriya ladies. Homa of Koraṇṭa flowers captivates Vaiśyas and of rose-flowers, captivates Śūdras.

Homa of flowers of Palāśa bestows perfection of speech and of cooked rice bestows foodgrains. Performing Homa of parched paddy mixed with honey, milk and curd frees the Sādhaka of all diseases.

रक्तचन्दनकर्पूरकर्चूरागुरुरोचनाः ।

चन्दनं केसरं मांसी क्रमाद्भागैर्नियोजयेत् ॥ ३९ ॥

भूमिचन्द्रेकनन्दाब्धिविषसप्तनिगमोन्मितैः ।

श्मशाने कृष्णभूतस्य निशि नीहारपाथसा ॥ ४० ॥

कुमार्या पेपयेत्तानि मन्त्रेणाप्यभिमन्त्रयेत् ।

विदध्यात्तिलकं तेन दर्शनाद्दशयेज्जनान् ॥ ४१ ॥

गजसिंहादिभूतानि राक्षसांश्चाकिनीरपि ।

raktacandanakarpūrakarcūrāgururocanāḥ,

candanam kesaram maṁsī kramādbhāḡairniyojayet ॥ 39 ॥

bhūmicandraikanandābhidiksaptanigamonmitaiḥ,

śmaśāne kṛṣṇabhūtasya niśi nīhārapāthasā ॥ 40 ॥

kumāryā peṣayettāni mantrenāpyabhimantrayet,

vidadhyāttilakam tena darśanādvaśayejjanān ॥ 41 ॥

gajasīmhadibhūtāni rākṣasāñchākinīrapi,

Tilaka for captivation – One part red sandal-paste, one part camphor, one part Karcūra, nine parts Agara, four parts Gorocana, ten parts white sandal-paste, seven parts of Keśara and four parts of Jaṭāmāṁsī should be mixed

Mixing the above things, getting them ground on a crossing or in a cremation ground by a virgin girl on the fourteenth day of a dark fortnight and consecrating the paste with the Bālā-mantra, the Sādhaka should wear a Tilaka on his forehead. By merely seeing this Tilaka, men, elephants, lions, Bhūtas, Rākṣasas and Śākinī, etc. become captivated.

प्रयोगेष्वेषु कथ्यन्ते क्रमाद्ध्यानानि सिद्धये ॥ ४२ ॥

prayogeṣveṣu kathyante kramāddhyānāni siddhaye ॥ 42 ॥

Various Dhyānas – Now the various Dhyānas of the Devī are being described for the success of various experiments.

मातुलिङ्गपयोजन्महस्तां कनकसन्निभाम् ।

पद्मासनगतां बालां लक्ष्मीप्राप्तौ विचिन्तयेत् ॥ ४३ ॥

mātuliṅgapayojanmahastāṁ kanakasannibhām,

padmāsanaगतāṁ bālāṁ lakṣmīprāptaṁ vicintayet ॥ 43 ॥

For the sake of obtaining wealth the Bālā of golden lustre, seated in a Padmāsana posture and holding a pomegranate and a lotus in her hands, should be meditated upon.

वरपीयूषकलशपुस्तकाभीतिधारिणीम् ।

सुधां स्रवन्तीं ज्ञानाप्तौ ब्रह्मरन्ध्रे विचिन्तयेत् ॥ ४४ ॥

varapīyūṣakalaśapustakābhītidhārīṇīm,

sudhāṁ sravantīṁ jñānāptaṁ brahmarandhre vicintayet ॥ 44 ॥

For the sake of obtaining knowledge, Bālā should be meditated upon in the Brahma-randhra as holding in her four hands Varada-mudrā, pot of nectar, sacred book and Abhaya-mudrā and exuding a stream of nectar.

शुक्लाम्बरां शशांकाभां रोगनाशे स्मरेच्छिवाम् ।

अकारादिक्षकारान्तवर्णावयवरूपिणीम् ॥ ४५ ॥

*śuklāmbarāṁ śaśāṅkābhāṁ roganāśe smarecchivām,
akārādikṣakārāntavarṇāvayavarūpiṇīm ॥ 45 ॥*

For destruction of diseases Bālā (Śivā) should be meditated upon as clad in white clothes, holding in her four hands Vara, etc. mudrās (as above), having lustre like that of moon and having letters of the alphabets from A to Kṣa for her limbs.

सृणिपाशधरां देवीं रत्नालङ्कारभूषिताम् ।

प्रसन्नामरूपां ध्यायेद्वशीकरणसिद्ध्ये ॥ ४६ ॥

*sṛṇipāśadharāṁ devīm ratnālaṅkārabhūṣitām,
prasannāmaruṇāṁ dhyāyedaśīkaraṇasiddhaye ॥ 46 ॥*

For captivating others the Devī should be meditated upon as holding noose and goad in her hands, fully bedecked in gems and jewels, of red complexion and in a pleasant mood.

अथ प्रत्येक मन्त्रस्य जपध्यानविधिम्ब्रूवे ।

शापोद्धारप्रकारं च बीजानां दीपिनीरपि ॥ ४७ ॥

*atha pratyeka mantrasya japadhyānavidhimbruve,
śāpoddhāraprakāraṁ ca bījānāṁ dīpinīroṇi ॥ 47 ॥*

Now the mode of Japa and Dhyāna of each Mantra, the ways of relieving the curse and the Dīpinī (illumination) ritual of the Bījas are being described.

विद्याक्षमालासुकपाल मुद्राराजत्करां कुन्दसमानकान्तिम् ।

मुक्ताफलालङ्कृतिशोभिताङ्गीं बालां स्मरेद्वाङ्मयसिद्धिहेतोः ॥ ४८ ॥

vidyākṣamālāsukapāla mudrārājatkarāṁ kunda-

samānakāntim,

muktāphalālaṅkṛtisobhitāṅgīṁ bālāṁ smaredvāṅmaya-

siddhihetoh ॥ 48 ॥

Dhyāna of Vāgbīja – For attaining perfection in literary attainments the Bālā should be meditated upon as having her four hands decorated with book rosary, skull and jñāna-mudrā, her complexion like the Kunda flower and her bodily organs bedecked with ornaments of pearls.

ध्यात्वैवं वाग्भवं लक्ष्म्यं शुक्लाम्बरावृतः ।

शुक्लचन्दनलिप्ताङ्गो मौक्तिकाभरणान्वितः ॥ ४९ ॥

जपित्वा तद्दशांशेन पालाशकुसुमैर्नवैः ।

जुहुयान्मधुराक्षैः सकविर्युवतिप्रियः ॥ ५० ॥

dhyatvaivaṃ vāgbhavaṃ lakṣatrayaṃ śuklāmbarāvṛtaḥ,

śuklacandanaliptāṅgo mauktikābharaṇānvitaḥ ॥ 49 ॥

japitvā taddaśāṃśena pālāśakusumairnavaiḥ,

juhuyānmadhurākṣaiḥ sakaviryuvatipriyaḥ ॥ 50 ॥

Putting on white clothes, smeared with white sandal paste and wearing ornaments of pearls, a Sādhaka who, meditating as mentioned above, performs three lac (3,00,000) Japas and one-tenth of it Homa with Palāśa-flowers soaked in honey, becomes a great poet and beloved of young maidens.

भजेत्कल्पवृक्षाधोद्दीप्तरत्नासने सन्निषण्णां मदाघूर्णिताक्षीम् ।

करैर्बीजपूरं कपालेषु चापं सपाशांकुशां रक्तवर्णं दधानाम् ॥ ५१ ॥

bhajeṭkalpavṛkṣādhaudḍīptaratnāsane sanniṣaṇṇāṃ

madāghūrṇitākṣīm,

karairbījapūraṃ kapāleṣu cāpaṃ sapāśāṃkuśāṃ

raktavarṇaṃ dadhānām ॥ 51 ॥

Dhyāna of Kāma-bija – I meditate upon the red complexioned Devī, seated on a bejewelled brilliant throne under the Kalpavṛkṣa (wish-fulfilling divine tree said to exist in heaven), gazing with inebriated eyes and holding in her four hands respectively pomegranate, skull, bow and arrow and a goad.

ध्यात्वा देवीं जपेल्लक्षत्रयं योमध्यबीजकम् ।

रक्तवस्त्रावृतो रक्तभूषणो रक्तलेपनः ॥ ५२ ॥

दशांशं मालतीपुष्पैश्चन्द्रचन्दनलोलितैः ।

जुहुयात्तस्य चर्याःस्युस्त्रिलोकीजनताःक्षणात् ॥ ५३ ॥

dhyātvā devīm japellakṣatrayaṁ yomadhyabījakam.

raktavastrāvṛto raktabhūṣaṇo raktalepanaḥ ॥ 52 ॥

daśāṁśaṁ mālātīpuṣṭpaiścandracandanalolitaiḥ,

juhuyāttasya vasyāḥsyustrilokījanatāḥkṣaṇāt ॥ 53 ॥

Putting on red clothes and ornaments and smeared with red sandal paste, a Sādhaka who, meditating on the Devī's form as above, performs three lac (3,00,000) Japas and one-tenth of it Homa with Mālātī flowers, mixed with comphor and red sandal, instantaneously captivates the people of all the three worlds.

व्याख्यानमुद्रामृतकुम्भविद्यामक्षजं सन्दधतीं कराग्रैः ।

चिद्रूपिणीं शारदचन्द्रकान्तिं बालां स्मरेन्मौक्तिक भूषिताङ्गीम् ॥ ५४ ॥

vyākhyānamudrāmṛtakumbhavidyāmakṣarajam

sandadhatīm karāgraiḥ,

cidrūpiṇīm śaradacandrakāntīm bālām smarenmauktika

bhūṣitāṅgīm ॥ 54 ॥

Dhyāna of the third Bija – The Sādhaka should meditate upon the Bālā Devī as holding in her four hands respectively Vyākhyāna-mudrā, pot of nectar book and rosary, as consciousness personified, having lustre like that of a winter moon, with her organs bedecked with ornaments of pearl.

ध्यात्वेवं चरमं बीजं जपेल्लक्षत्रयं सुधीः ।

सितवस्त्रानुलेपाढ्यमात्मानं देवतां स्मरेत् ॥ ५५ ॥

मालतीकुसुमैर्हुत्वा चन्दनाक्तैर्दशांशतः ।

लक्ष्मीं विद्यासुकीर्तीनामाधारो जायतेचिरात् ॥ ५६ ॥

*dhyātvaiṣṇaṁ caramaṁ bījaṁ japellakṣatrayaṁ sudhīḥ,
 sitavastrānulepāḍhyamātmānaṁ devatāṁ smaret ॥ 55 ॥
 mālātikusumairhutoṣā candanāktairdaśāṁśataḥ,
 lakṣmīṁ vidyāsukīrtināmādhāro jāyatecirāt ॥ 56 ॥*

Meditating upon the form of Devī as above, a Sādhaka who, after putting on white clothes and smearing his organs with white sandal-paste, performs three lac (3,00,000) Japas of the mantra and one-tenth of it Homa with flowers of Mālātī, mixed with sandal, soon gets wealth, learning and fame.

देव्याशसा कीलिता च विद्येयं तन्नसिद्धिदा ।
 शापोद्धारमथोक्तीलं विधाय जपमाचरेत् ॥ ५७ ॥
*devyāśaptā kīlitā ca vidyeyaṁ tannasiddhidā,
 śāpoddhāramathoktīlāṁ vidhāya japamācaret ॥ 57 ॥*

This Vidyā (mantra) has been nailed/cursed or sealed by the Devī, hence it is not fruitful. Japa of the mantra should, therefore, be performed only after removing the curse of the mantra with proper rituals.

योजयेदादिबीजेन वराहभृगुपावकान् ।
 मध्यमादौ नभोहंसौ मध्यमांतेनपावकम् ॥ ५८ ॥
 आदावन्ते च तार्त्तिये क्रमात्खंधूमकेतनम् ।
 एवं जप्ताशतं विद्याशापहीना फलप्रदा ॥ ५९ ॥
 यद्वाद्ये चरमे बीजे नैव रेफं नियोजयेत् ।
 शापोद्धारप्रकारोन्थो यद्वायं कीर्तितो बुधैः ॥ ६० ॥
 आद्यमाद्यं च तार्त्तियं कामःकामोथवाग्भवम् ।
 अन्त्यमन्त्यमनङ्गं च नवार्णःकीर्तितोमनुः ॥ ६१ ॥
 जप्तोयं शतधा शापं बालायाविनिवर्तयेत् ।
*yojayedādibījena varāhabhṛgupāvakān,
 madhyamādau nabhoḥaṁsau madhyamāṁ tenapāvakam ॥ 58 ॥
 ādāvante ca tārtīye kramāt khaṁdhūmaketanam,*

evam japtāśataṁ vidyāśāpakīṇā phalapradā || 59 ||
yadvūdye carame bīje naiva repkaṁ niyojayet,
śāpoddhṛtpraprakāronyo yadvīyaṁ kīrtito budhaiḥ || 60 ||
ādyamūdyam ca tārtīyaṁ kāmākāmothavāṅbhavam,
antyamantyamanāṅgaṁ ca navārṇaḥkīrtitomanuḥ || 61 ||
japtoyaṁ śatadhā śāpaṁ bālāyāvinivartayet,

Procedure for removing the curse of the mantra – Add Varāḥ (ha), Bhṛgu (sa) and Pāvaka (ra) before the first Bīja. Thus this bīja becomes 'hsauṁ'. Add Nabha (ha), Hamsa (sa) before the second Bīja and Pāvaka (ra) at the end. Thus, this second Bīja becomes 'hsklrīm'. Add Kha - (ha) before the third Bīja and Dhūmaketana (ra) at the end. Thus, this Bīja becomes hsrāuḥ. The Bālā becomes redeemed of the curse and fruitful by one hundred Japas of these three Bījas.

Or remove 'ra' from the first and third Bījas and the second Bīja should be retained as it is. Learned persons have described this as the second method for the redemption of Bālā from the curse.

First Bīja (aiṁ), twice (aiṁ aiṁ), Tārtīya (sauḥ), Kāma (klīm) twice (klīm klīm), Vāgbhava (aiṁ), last Bīja (sauḥ) twice (sauḥ sauḥ) and Anaṅga (klīm) makes the nine-syllabled mantra. One hundred japas of this mantra too redeems the Bālā of the curse.

C. Procedure of redemption of the curse – "Hsauṁ hsklrīm hsrāuḥ" is the Tripura Bhairavī mantra. One hundred japas of this mantra redeems the curse of Bālā.

Or one hundred japas of the mantra "hsauṁ hsklrīm hsrāuḥ" removes the curse of Bālā.

Or one hundred japas of the *navārṇa mantra* “*Aim aim sauḥ klīm klīm aim sauḥ sauḥ klīm*” also removes the curse of *Bālā*.

चेतन्याह्लादिनीमन्त्रौ जप्तौ निष्किलताकरौ ॥ ६२ ॥

त्रिस्वराश्चेतनीमन्त्रो धरःशान्तिरनुग्रहः ।

तारादिहृदयान्तःस्थात् काम आह्लादिनीमनुः ॥ ६३ ॥

cetanyāhrādinīmantrau japtau niṣkīlatākarau ॥ 62 ॥

trīsvaraścetanīmanthro dharahśāntīranugrahaḥ,

tārādihṛdayāntahsyāt kama āhlādinīmanuḥ ॥ 63 ॥

Utkīlana (removing the nail or unsealing) – Japa of *Cetanī* and *Āhlādinī* mantras unseals the mantra of *Bālā*.

Adhara (*aim*), *Śānti* (*ī*) and *Anugraha* (*au*)—these three svaras make the *Cetanī* mantra. *Tara* (*auṁ*), *Kāma* (*klīm*) and *hṛdaya* (*namaḥ*)—these three make the *Āhlādinī* mantra

C. Method of unsealing or un-nailing :

(i) *Cetanī* mantra : *Aim ī au*.

(ii) *Āhlādinī* mantra : *Auṁ klīm namaḥ*.

Proper japa of these, i.e. *Cetanī* and *Āhlādinī* mantras unseals or un-nails the mantra of *Bālā*.

तथा त्रयाणां बीजानां दीपनैर्मनुमिस्त्रिभिः ।

सुदीप्तानि विधायादौ जपेत्तानीष्टसिद्धये ॥ ६४ ॥

वदयुग्मसदीर्घांश्चुसृष्टि वालावनन्तगौ ।

सत्यःसनेत्रोऽनस्तादृग्वाङ्मनाद्यदीपिनी ॥ ६५ ॥

विलम्बेकलेदिनिर्वकुण्ठोदीर्घखंसद्यगोन्तिमः ।

निद्रासचन्द्राकुर्वन्ताशिवाणामध्यदीपिनी ॥ ६६ ॥

तारो मोक्षं च कुर्वन्तापञ्चाण्यस्यदीपिनी ।

दीपिनीमन्तरावाला राधितापि न सिध्यति ॥ ६७ ॥

*tathā trayāṇāṃ bījānāṃ dīpanairmanubhistribhiḥ,
sudīptāni vidhāyādaḥ japettānīṣṭasiddhaye ॥ 64 ॥*

*vadayugmaṃsadīrghāmbusmṛti bālāvanantagau,
satyaḥsanetronastādīgvaṇṇavārṇādyadīpinī ॥ 65 ॥*

*klinnekledinivaikuṇṭhōdirghāṃkhaṃsadyagontimaḥ,
nidrāsacandrakurvantāśivārṇāmadyadīpinī ॥ 66 ॥*

*tāro mokṣaṃ ca kurvantāpañcārṇāṃtyasyadīpinī,
dīpinīmantarābālā rādhitāpi na sidhyati ॥ 67 ॥*

Method of Dīpana—Before starting the japa, by performing Dīpana (illumination) of the three Bījas with the following three mantras the mantra of Bālā becomes fruitful for the fulfilment of desires

Two times 'vada' (vada vada), Sadīrghāmbu (vā), Anantaga smṛti and Bālāḥ (gvā), Satya with netra (di), Tādṛśa 'na' (ni and vaṇ (aiṃ) makes the nine syllabled Dīpanī mantra of the first Bīja of Bālā.

'Klinne kledini', then Vaikuṇṭha (ma), long kha (hā), Sadyaga antima (kṣo), Nidrā with Candra (bhaṃ) and then 'kuru' makes the eleven syllabled Dīpanī mantra of the middle (second) Bīja of Bālā.

Tāra (Auṃ), 'Mokṣaṃ kuru' makes the five syllabled Dīpanī mantra of the third Bīja of Pālā.

Bālā does not become fruitful without the japa of these Dīpanī mantras.

C. (i) Dīpanī mantra of Vāgbhava Bīja – Vada-vada-vāgvādini aiṃ.

ii) Dīpanī mantra of Kāmabīja – Klinne kledini mahākṣobhaṃ kuru.

(iii) **Dīpanī mantra of Tārtīyabīja** – Auṁ mokṣaṁ kuru.

Bālā Vidyā becomes illuminated by a continuous japa of its three Bījas along with their respective Dīpanī mantras. The entire mantras so formed are together called Dīpanī Vidyā and this Vidyā is like the life of Bālā. This Dīpanī mantra should be recited seven times each before and after the japa of Bālā mantra. otherwise the mantra never fructifies.

इदं रहस्यं नाख्येयं कृताग्ने कितवे शठे ।

परीक्षिताय दातव्यमन्यथादातृदोषदम् ॥ ६८ ॥

idaṁ rahasyaṁ nākhyeyaṁ kṛtaghne kitave śaṭhe,

parīkṣitāya dātavyamanyathādātṛdoṣadam ॥ 68 ॥

This secret should not be divulged to ungrateful persons, liars and rogues. It should be given only to a tested disciple only otherwise it does harm to the bestower himself.

वागन्त्यकामान्प्रजपेदरीणां क्षोभहेतवे ।

कामवागन्त्यबीजानि त्रैलोक्यस्य वशीकृतौ ॥ ६९ ॥

कामान्त्यवाणीबीजानि मुक्तये नियतो जपेत ।

vāgantyakāmānprajapedarīṇāṁ kṣobhahetave,

kāmavāgantyaabījāni trailokyasya vaśīkṛtau ॥ 69 ॥

kāmāntyavāṇībījāni muktaye niyato japet,

Various mantras according to the differences in desires –

The japa of Vāgbhava Tārtīya and Kāma Bījas should be performed for the destruction of enemies.

The japa of Kāmabīja, Vāgbhava and Tārtīya should be performed for captivating the three worlds.

The japa of Kāmabīja, Tārtīya and Vāgbhava should be performed for definite emancipation.

C. (i) Mantra for the destruction of enemies : Aīm
Sauḥ Klīm.

(ii) Mantra for captivation : Klīm Aīm Sauḥ.

(iii) Mantra for emancipation : Klīm Sauḥ Aīm.

पूजाविधौ तु बालायास्त्रिविधानर्चयेद्गुरुन् ॥ ७० ॥

दिव्यौघश्चेतिसिद्धौघो मानवौघ इति त्रिधा ।

परप्रकाशः परमेशानःपरशिवस्तथा ॥ ७१ ॥

कामेश्वरस्ततोमोक्षःषष्ठःकामोमृतोन्तिमः ।

एते सप्तैव दिव्यौघा आनन्दपदपश्चिमाः ॥ ७२ ॥

ईशानाख्यस्तत्पुरुषो घोराख्यो वामदेवकः ।

सद्योजात इमे पञ्चसिद्धौघाख्याःस्मृताबुधैः ॥ ७३ ॥

मानवौघःप्रविज्ञेयःस्वगुरोःसम्प्रदायतः ।

pūjāvidhau tu bālāyāstrividhānarcayedgurūn ॥ 70 ॥

divyaughaścetisiddhaugho mānavaugha iti tridhā,

paraprakāśaḥ paramēśānaḥparaśivastathā ॥ 71 ॥

kāmēśvarastatomokṣaḥṣaṣṭhaḥ kāmomṛtontimāḥ,

ete saptaiva divyaughā ānandapadapaścimāḥ ॥ 72 ॥

īśānākhyastatpuruṣo ghorākhyo vāmadevakah,

sadyojāta ime pañcasiddhaughākhyāḥsmṛtābudhaiḥ ॥ 73 ॥

mānavoughaḥpraviññeyaḥsvaguroḥsamppradāyataḥ,

Worship of Guru – In the worship of Bālā three types of Gurus should also be worshipped. Divyaugha, Siddhaugha and Mānavaugha are the three kinds of Gurus.

Paraprakāśānanda, Paramēśānānanda, Paraśivānanda, Kāmēśvarānanda, Mokṣānanda, Kāmānanda and Amṛtānanda are the seven Gurus of Divyaugha class.

Īśāna Tatpuruṣa, Ghora, Vāmadeva and Sadyojāta are the five Gurus of Siddhaugha class.

The names of Mānavaugha Gurus should be known from the tradition of one's own preceptor.

C. Procedure of Guru worship – According to 'Śāradātilaka', after the pedestal worship, in the middle of the eastern and central Yonis, worshipping the line of Gurus according to the procedure of Śrīvidyā-worship the Divyau-gha, Siddhaugha and Mānavaugha Gurus should be worshipped at that very place.

Adding 'namaḥ' at the end of the names of the Gurus in their fourth (Dative) form makes the mantra for the worship of the respective Gurus as follows :

Paraprakāśānandāya namaḥ.	Amṛtānandāya namaḥ.
Paramēśānandāya namaḥ	Īśānāya namaḥ.
Paraśivānandāya namaḥ.	Tatpuruṣāya namaḥ.
Kāmeśvarānandāya namaḥ.	Ghorāya namaḥ.
Mokṣānandāya namaḥ.	Vāmadēvāya namaḥ.
Kāmānandāya namaḥ.	Sadyojātāya namaḥ. etc.

नवयोन्यात्मके यन्त्रे विलिखेन्मध्ययोनितः ॥ ७४ ॥

प्रादक्षिण्येन बीजानि त्रिवारं साधकोत्तमः ।

त्रींस्त्रींन्वर्णास्तुगायत्र्या अष्टपत्रेषु संलिखेत् ॥ ७५ ॥

बहिर्मातृकयावेष्टय तद्बहिर्भूपुरद्वयम् ।

कामबीजलसत्कोणं व्यतिभिन्नं परस्परम् ॥ ७६ ॥

यन्त्रं त्रैपुरमाख्यातं जप्तं सम्पातसाधितम् ।

बाहुना विधत् दद्याद्धनं कीर्तिःसुखं सुतान् ॥ ७७ ॥

कामान्ते त्रिपुरादेविविग्रहेका विषममि ।

वक्त्रं खड्गीशमारूढः सनेत्रोग्निश्चधीमहि ॥ ७८ ॥

तत्र विलिखेत्प्रचोदान्ते यादन्ता कीर्तिताडुधेः ।

गायत्री त्रैपुरी सर्वसिद्धिदासुरसेविता ॥ ७९ ॥

navayonyātmake yantre vilikhenmadhyayonitah ॥ 74 ॥

*prādaḥṣiṇyena bījāni trivāraṁ sādhaḥkottamaḥ,
trīṁstrīṁnvarṇāṁstugāyatrīyā aṣṭapatreṣu sanlikhet || 75 ||*

*bahirmātṛkayāveṣṭya tadbahirbhūpuradvayam,
kāmaḥbījalasatkoṇaṁ vyatibhinnaṁ paraśparam || 76 ||*

*yantraṁ traipuramākhyātaṁ japtaṁ sampātasādhitam,
bāhunā vidhṛtaṁ dadyāddhanaṁ kīrtiḥsukhaṁ sutān || 77 ||*

*kāmānte tripurādevividmahekā viṣambhagi,
bakaḥkhaḍgīśamārūḍhaḥsanetrogniścadhīmahi || 78 ||*

*tannaḥklinnepracodānte yādantā kīrtitābudhaiḥ,
gāyatrī traipurī sarvasiddhidāsuraśevitā || 79 ||*

Bālā-dhāraṇa yantra – (See fig. 18 for this yantra).

In the yantra consisting of nine-yonis, starting from the central yoni and proceeding in clockwise direction, the Sādhaka should write the bījas thrice. Then, in the eight petals, set of three letters each of Tripurā Gāyatrī should be written. After this, circumscribing the eight petalled lotus with the letters of Nāgarī alphabet, two squares should be drawn in the form shown in the figure (see fig. 18) and the Kāmabīja written in their corners. This is called Tripurā-yantra. Drawing this yantra with the residual Ghr̥ta left after Homa and wearing it on the arms with japa of the mantra of Bālā, the yantra will bestow wealth, fame, happiness and sons.

Kāma (klīm), then 'Tripurā Devī Vidmahe kā', then bhagi viṣa (me), Khaḍgīśa baka (śva), Agni with Netra (ri), then Dhīmahi' and, at the end, 'Tannaḥ klinne pracodayāt' makes the all-fructifying Tripurā-Gāyatrī adored even by the Gods.

C. Tripurā-Gāyatrī mantra – Klīm Tripurā Devī vidmahe Kāmeśvarī dhīmahi. Tannaḥ klinne pracodayāt.

अथ वक्ष्यामि बालाया भेदानागमगोपितान् ।
 मायाकामोम्बरारूढं तार्तीयन्त्रयन्त्रो मनुः ॥ ८० ॥
 अनुलोमप्रतिलोमाभ्यां बालामन्त्रः पञ्चरः ।
 बालाश्रीकामहल्लेखा सम्पुटोयं नवाक्षरः ॥ ८१ ॥
 बालान्ते बालात्रिपुरेस्वाहान्तो दशवर्णवान् ।
 वाक्कामोन्मोमभृग्विन्दुयुङ्मनुर्दीर्घभूधरः ॥ ८२ ॥
 पिनाकी त्रिपुरेसिद्धिदेहिहृन्मनुवर्णवान् ।
 मायालक्ष्मीर्मनोजन्मात्रिपुरान्ते तु भारती ॥ ८३ ॥
 कविदेहिहृन्मन्त्रं षोडशार्णो मनुः स्मृतः ।
 कमलापार्वतीकामस्त्रिपुरान्ते च मालती ॥ ८४ ॥
 मह्यं सुखं ततो देहिस्वाहा सप्तदशाक्षरः ।
 भृगुब्रह्मक्रियावह्नियुक्ताशान्तिस्सरात्रिपा ॥ ८५ ॥
 दहनान्त्यमहाकालभुजङ्गपुरुषोत्तमाः ।
 मन्वर्वांशेन्दुसंयुक्ताद्वितीयं बीजमीरितम् ॥ ८६ ॥
 वाग्बीजं त्रिपुरेसर्वबाञ्छितं देहिहृत्ततः ।
 वह्निप्रियासप्तदशवर्णाय कीर्तितो मनुः ॥ ८७ ॥
 हल्लेखात्रितयं प्रौढत्रिपुरेनन्तारोग्यमै-
 श्वर्यं देहिप्रियावह्नेर्मनुरष्टादशाक्षरः ॥ ८८ ॥
 मायारमामन्मथान्ते त्रिपुरामदनेपदम् ।
 सर्वशुभं साधयान्तेऽप्रियान्तोष्टादशाक्षरः ॥ ८९ ॥
 हल्लेखाकमलानङ्गोवालान्ते त्रिपुरेपदम् ।
 मदायत्तां ततो विद्याकुरुहृद्वह्निवल्लभा ॥ ९० ॥
 मन्त्रोर्विशतिवर्णोयं मायापञ्चामनोभवः ।
 परापरेन्ते त्रिपुरेसर्वमीप्सितमुच्यताम् ॥ ९१ ॥
 साधयानलकान्तायमन्योर्विशतिवर्णकः ।
 कामद्वन्द्वं रमायुग्मं मायायुक्त्रिपुरापदम् ॥ ९२ ॥
 ललितेन्ते मदीप्सीतितामन्ते योषितं पदम् ।
 देहिवाञ्छितमित्युक्त्वा कुरुज्वलनकामिनी ॥ ९३ ॥
 अष्टाविंशतिवर्णोयं मनुरिष्टप्रियाप्रदः ।
 कामपद्माद्रिपुत्रीणां प्रत्येकं त्रितयं वदेत् ॥ ९४ ॥

त्रिपुरान्तेसुन्दरीतिसर्वजगदिनद्वयम् ।

वशंकुरुद्वयं मह्यं बलदेह्यनलाङ्गना ॥ ९५ ॥

*atha vakṣyāmi bālāyā bhedaṇāgamagopitān,
māyākāmombarārūḍhaṁ tārṭīyantratrīyakṣaro manuḥ ॥ 80 ॥*

*anulomapratiḥloṃbābhyaṁ bālāmantrahṣaḍakṣaraḥ,
bālāśrīkāmahṛllekhā sampuṭoyaṁ navākṣaraḥ ॥ 81 ॥*

*bālānte bālātripuresvāhānto deśavarṇavān,
vākāmavyomabhṛgvīnduyūṁmanurdīrghabhūdharaḥ ॥ 82 ॥*

*pinākī tripuresiddhiṁdehīḥṇmanuvarṇavān,
māyālakṣmīrmanojanmātripurānte tu bhāratī ॥ 83 ॥*

*kavitvaṁdehī ṭhadvandvaṁ ṣoḍaśārṇo manuḥsmṛtaḥ,
kamalāpārvatīkāmastrīpurānte ca mālātī ॥ 84 ॥*

*māhyanṣukhaṁ tato dehisvāhā saptadaśākṣaraḥ,
bhṛgubrahmakriyāvahnīyuktāśāntīssarātripā ॥ 85 ॥*

*dahanāntyamahākālābhujāṅgapuruṣottamāḥ,
manvarghīśendusaṁyuktādvitīyaṁ bījāmṛitam ॥ 86 ॥*

*vāgbījaṁ tripuresarvavāñchitāṁdehīḥṛttataḥ,
vahnīpriyāsaptadaśavarṇoyaṁ kīrtito manuḥ ॥ 87 ॥*

*hṛllekhātrīyaṁ prauḍhatripurenantārogyamai-
śvāryyaṁdehīpriyāvahnīrmanuraṣṭīādaśākṣaraḥ ॥ 88 ॥*

*māyāramāmanmathāntetripurāmadanepadam,
sarvaṁśubhaṁśūdhayāgneḥpriyāntoṣṭīādaśākṣaraḥ ॥ 89 ॥*

*hṛllekhākāmalānāṅgobālāntetripurepadam,
madāyattāṁ tato vidyākuruḥḍvahnīvallabhā ॥ 90 ॥*

*mantrovīṁśativarṇoyaṁ māyāpādmāmanobhavaḥ,
parāparente tripuresarvamīpsitamucyatām ॥ 91 ॥*

*sādhayānalakāntāyamāno vīṁśativarṇakaḥ,
kāmadvandvaṁ rāmāyugmaṁ māyāvuktripurāpadam ॥ 92 ॥*

*lālīte madīpsitāmante yōṣitāṁpadam,
dehīvāñchitamīyuktākurījvalanākāmī ॥ 93 ॥*

*aṣṭāvinśativarṇoyam manuriṣṭapriyāpradaḥ,
kāmapadmādrīputrīṇām pratyekam tritayam vadet || 94 ||
tripurāntesundarītisarvaṇijagadinadvayam,
vaśaṁkurudvayam mahyambalanidehyanalāṅganā || 95 ||*

Kinds of Bālā — Now the different kinds of Bālā mantras, which are kept very secret in the Āgama works, are being described.

Māyā (hrīm), Kāma (klīm) and Ambarārūḍha Tārtīya (hsauḥ) makes the three syllabled mantra.

Writing the Bālā-mantra in forward and reverse order makes the six syllabled mantra

Perfixing and suffixing the Bālā-mantra with Śrībīja, Kāmabīja and Māyābīja makes the nine syllabled mantra.

Adding 'Bālā tripure svāhā' after Bālā-mantra makes the ten syllabled mantra.

Vāgbīja, Kāmabīja, Vyoma bhṛgvinduyuk (hsauḥ), long bhūdhara (bā), Pinākī (lā), then 'Tripure siddhīm dehi' and hṛdaya (namaḥ) at the end, makes the fourteen syllabled mantra.

Māyābīja, Lakṣmībīja and Kāmabīja, then 'Tripurā bhāratī kavitvam dehi' and Ṭha-dvaya (svāhā) at the end, makes the sixteen syllabled mantra.

Lakṣmībīja, Pārvatībīja, Kāmabīja, then 'Tripurā mālatī mahyam sukham dehi svāhā, makes the seventeen syllabled mantra.

Sabindu Śānti (īm) preceded by Bhṛgu (s), Brahmā (k), Kriyā (la) and Vahni (r), i.e. 'sklīrīm' is the first Bīja. Manvarghīśendu (auṁ) preceded by antya (kṣ), Mahākāla (m), Bhujaṅga (r), Puruṣottama (ya) and

Dahana (ra)—i.e. 'kṣmyrauṁ' is the second Bīja. Then, Vāgbīja and 'tripure sarva-vāñchitaṁ dehi', hṛdaya (namaḥ) and 'svāhā' makes the seventeen syllabled mantra.

Māyābīja, then 'Prauḍha-tripure', ananta (ā), then 'rogyamaśvaryaṁ dehi' and, at the end, vahnipriyā (svāhā) makes the eighteen syllabled mantra.

Māyā, Ramā and Kāmabīja, then 'Tripurā madane sarvaṁ śubhaṁ sādahaya' and, at the end, Agnipriyā (svāhā) makes the eighteen syllabled mantra.

Hṛllekhā, Kamalā and Kāmabīja, then 'Bāla tripure madāyattāṁ vidyāṁ kuru', then hṛdaya (namaḥ) and vahni-vallabhā (svāhā) makes the twenty syllabled mantra.

Māyā, Padmā and Kāmabīja, then 'parāpare tripure sarvamīpsitaṁ sādahaya' and Agnikāntā (svāhā) makes the twenty syllabled mantra.

Two Kāmabījas, two Śrībījas, then Māyābīja, then 'tripure lalite', then 'madīpsitāṁ', 'yoṣitaṁ', 'dehivāñchita', then 'kuru' and jvalanakāminī (svāhā) makes the twenty-eight syllabled mantra which bestows the desired maiden.

Three Kāma bījas, three Śrībījas and three Pārvaṭibījas, then 'tripura', 'sundari', 'sarvajagad', then ina-dvaya (mama), then 'vaśaṁ', kuru-dvaya (kuru kuru), then 'balaṁ dehi' and, at the end, Analāṅganā (svāhā) makes the all-fructifying thirty five syllabled mantra.

C. Extricated forms of the above fourteen mantras —

(i) Hrīm klīm hsauḥ —tryakṣara mantraḥ.

(ii) Aiṁ klīm sauḥ sauḥ klīm aiṁ —ṣaḍlakṣara mantraḥ.

- (iii) Śrīm klīm hrīm aiṁ klīm sauḥ hrīm klīm śrīm—
navārṇa mantraḥ.
- (iv) Aiṁ klīm sauḥ bālā tripure svāhā—daśārṇa
mantraḥ.
- (v) Aiṁ klīm hsauḥ bālā tripure siddhiṁ dehi namaḥ—
catur-daśākṣara mantraḥ.
- (vi) Hrīm śrīm klīm tripurā bhāratī kavītvam dehi
svāhā—ṣoḍaśākṣara mantraḥ.
- (vii) Śrīm hrīm klīm tripurā mālīnī mahyam sukham
dehi svāhā—sapta daśākṣara mantraḥ.
- (viii) Sklrīm kṣmyrauṁ aiṁ tripure sarva-vāñchitam
dehi namaḥ svāhā—sapta-daśārṇaḥ.
- (ix) Hrīm hrīm hrīm prauḍha-tripure ārogyamaśvarya
dehi svāhā—aṣṭa-daśākṣara mantraḥ.
- (x) Hrīm śrīm klīm tripurāmadane sarvaśubham
sādhaya svāhā—aṣṭadaśārṇaḥ.
- (xi) Hrīm śrīm bālatripure madāyattām vidyām kuru
namaḥ svāhā—vinśatyakṣara mantraḥ.
- (xii) Hrīm śrīm klīm parāpare tripure sarvamīpsitam
sādhaya svāhā—vinśatyārṇaḥ.
- (xiii) Klīm klīm śrīm śrīm hrīm hrīm tripurālalite
madīpsitām yoṣitam dehiṁ vāñchitam kuru svāhā—
aṣṭavinśatyakṣara mantraḥ.
- (xiv) Klīm klīm klīm śrīm śrīm śrīm hrīm hrīm hrīm
tripura sundari sarvajaganmama vaśam kuru kuru
mahyam balaṁ dehi svāhā—pañcatrīṁśadakṣara
mantraḥ.

सर्वाभीष्टप्रदो मन्त्रोक्तो वागगुणाक्षरः ।

चतुर्दशानामेतेषां मनूनामृषिरिरितः ॥ ९६ ॥

दक्षिणामूर्तिसंज्ञस्तुच्छन्दो गायत्रमुच्यते ।

त्रिपुरादेवता बालाषडङ्गमातृकासमम् ॥ ९७ ॥

sarvabhīṣṭaprado mantraukto bāṇagunākṣarah,

caturdaśānameteṣāṃ manūnāmṛṣiriritaḥ ॥ 96 ॥

dakṣiṇāmūrtisanjñastucchando gāyatrāmucyate,

tripurādevatā bālāṣaḍaṅgaṃ mātṛkāsamam ॥ 97 ॥

Viniyoga and Nyāsa of the above mantras –

The Ṛṣi of all the above fourteen mantras is Dakṣiṇāmūrti, Chanda is Gāyatrī and Devatā is Tripurābālā¹. Their Ṣaḍaṅga nyāsa is similar to that of Mātṛkā.

C. Viniyoga – Asya Śrī Bālā mantrasya Dakṣiṇāmūrtirṣiḥ Gāyatrī chandaḥ Tripurābālā devatā (aiṃ bījaṃ, sauḥ śaktiḥ klīm kīlakaṃ) mamābhīṣṭa-siddhaye jape viniyogaḥ.

पाशाङ्कुशौपुस्तकमक्षसूत्रं करैर्दधानासकलामराच्य ।

रक्ता त्रिनेत्रा शशिशेखरेयं ध्येयाखिलद्धयै त्रिपुरात्रवाला ॥ ९८ ॥

pā āṃkuśaupustakamakṣasūtraṃ karairdadhānāsa-

kalāmarārcyā,

raktā trinetra śaśiśekhareyaṃ dhyeyākhiladdharyai

tripurātrabālā ॥ 98 ॥

Dhyāna – For the fructification of all the desires the Tripurābālā should be meditated upon as holding in her four hands the noose, goad, book and rosary, having three eyes like red lotus and her forehead decorated by crescent moon.

1. The Bīja of these mantras is Vāgbhava, Śakti is Tārtīya and Kīlaka is Kāmabīja (Śāradātīlaka).

जपेल्लक्ष दशांशेन होमःपुष्पैर्हयारिजैः ।

पूजापूर्वोदिते पीठैर्गैरत्याद्यैश्चसायकैः ॥ ९९ ॥

मातृभिर्दिग्गधीशास्त्रैः प्रयोगाः पूर्ववन्मताः ।

japellakṣaṁ daśāṁśena homaḥpuṣṭpairhayārijaiḥ,

pūjāpūrvodite pīṭhagairatyādyaiścasāyakaiḥ ॥ 99 ॥

mātrbhirdigadhīśāstraiḥ prayogāḥ purvavanmatāḥ,

Number of japas, Havana, worship, etc. — One lac (1,00,000) japas of these mantras and then one-tenth of it Homa with the flowers of Kanera should be performed. On the above mentioned pedestal the Ṣaḍaṅga-worship, worship of Rati, etc. and the worship of Bāṇa-devatās, Mātrkāś, Dikpālas and their weapons and of the Devī should be performed. After this experiments for the fulfilment should also be performed as described above. (For details etc. see the commentaries of ślokas 20-38 above).

लघुरयामामथो वक्ष्ये स्मरणादिष्टदायिनीम् ॥ १०० ॥

वाग्बीजं हृदयं कर्ण एक नेत्रः सनेत्रकः ।

वृषो मुकुन्दमारुढो कूर्मो दीर्घेन्दुसंयुतः ॥ १०१ ॥

नन्दी दीर्घो लिमातङ्गि सर्वान्ते स्याद्वशङ्करि ।

वैश्वानरप्रियान्तोऽयं मन्त्रो विंशतिवर्णवान् ॥ १०२ ॥

laghuśyāmāmatho vākṣye smaraṇādiṣṭadāyinīm ॥ 100 ॥

vāgbījaṁ hṛdayaṁ karṇaekanetraḥ sanetrakaḥ,

vṛṣomukundamārūḍhokūrmōdīrghendusaṁyutaḥ ॥ 101 ॥

nandīdīrgholimātāṅgisarvāntesyādvaśāṅkari,

vaiśvānarapriyānto'yaṁ mantrovīṁśativarṇavān ॥ 102 ॥

Mantra of Laghuśyāmā — Now the mantra of Laghuśyāmā is being described which fulfills all desires by merely remembering it.

Vāgbīja (aiṁ), hṛdaya (namaḥ), Karṇa (u), Eknetra with Netra (cchi), Mukundamārūḍha vṛṣa (ṣṭa), Kūrma

with Dīrghendu (cāṇ), Dīrghanandī (ḍā), then 'limātāṅgi sarva-vaśaṁkari' and Vaiśvānara priyā (svāhā) makes the twenty syllabled mantra.

C. Extricated form of the mantra – Aim namaḥ Ucchiṣṭa-cāṇḍālī mātāṅgi sarva-vaśaṁkari svāhā.

मदनोस्यमुनिःप्रोक्तो गायत्रीनिचृदादिका ।

छन्दो देवीलघुश्यामा बीजं वाग्बह्निवल्लभा ।

शक्तिरुक्ताखिलाभीष्ट साधने विनियोजनम् ॥ १०३ ॥

madunosyamuniḥprokto gāyatrīnicṛḍādikā,

chando devīlaghuśyāmā bījaṁ vāgvahnivallabhā,

śaktiruktākhilābhiṣṭa sādhanē vinīyojanam ॥ 103 ॥

Viniyoga – The Ṛṣi of this mantra is Madana, Chanda is Nicṛḍ-Gāyatrī, Devatā is Laghu-shyāmā, Bīja is Vāgbhava, Śakti is Vahni-vallabhā, and this mantra is applied for the fulfilment of all desires.

C. Viniyoga – Asya Śrī Laghu-Shyāmā mantrasya Madana Ṛṣiḥ Nicṛḍ-Gāyatrī Chandaḥ, Devī Laghu-Shyāmā devatā, aim bījaṁ svāhā śaktiḥ mamākhilābhiṣṭa siddhaye jape viniyogaḥ.

वाक्पूर्विकां रतिं मूर्ध्नि प्रीतिं मायादिकां हृदि ॥ १०४ ॥

पादयोर्विन्यसेन्मन्त्री कामपूर्वा मनोभवाम् ।

इच्छाशक्तिं ज्ञानशक्तिं क्रियाशक्तिं क्रमाद्व्यसेत् ॥ १०५ ॥

वाङ्मायाकामबीजाद्यां मुखे कण्ठे शिवे तथा ।

vākṣūrvikāṁ ratim mūrdhni prītiṁ māyādikāṁ hṛdi ॥ 104 ॥

pādayorvinyasenmantrī kāmāpūrvāṁ manobhavām,

icchāśaktiṁ jñānaśaktiṁ kriyāśaktiṁ kramānnyaset ॥ 105 ॥

vāṁmāyākāmabījādyāṁ mukhe kaṇṭhe śive tathā,

Nyāsa of Laghu-Shyāmā – Putting the Vāgbīja in the beginning, Nyāsa of Rati in the head, Prīti with Māyā-

bīja in the heart and manobhavā with Kāmabīja in the feet, should be performed.

Putting Vāgbīja, Māyābīja and Kāmabīja respectively in the beginning, Nyāsa of Icchāśakti, Jñānaśakti and Kriyāśakti should be performed respectively in the mouth, throat and genital.

C. Procedure of Ratyādi-nyāsa :

Aim Ratyai namaḥ—Mūrdhni.

Hrīm Prītyai namaḥ—Hṛdi.

Klīm Manobhavāyai namaḥ—Pādayoḥ.

Aim Icchāśaktyai namaḥ—Mukhe.

Hrīm Jñānaśaktyai namaḥ—Kaṇṭhe.

Klīm Kriyāśaktyai namaḥ—Linge.

द्रावणं शोषणं बाणं तापनं मोहनाभिघ्नम् ॥ १०६ ॥

उन्मादनं क्रमात्पञ्चबाणेशीबीजपूर्वकम् ।

काश्यहृद्गुह्यपादेषु न्यस्य कुर्यात्पङ्कजम् ॥ १०७ ॥

drāvaṇaṁ śoṣaṇaṁ bāṇaṁ tāpanaṁ mohanābhidham ॥ 106 ॥

unmādanaṁ kramātpañcabāṇeśībījapūrvakam,

kāsyahṛdguhyapādeṣu nyasya kuryyātṣaṇṭakam ॥ 107 ॥

Bāṇa-nyāsa — Putting the Bījas of Bāṇasī in the beginning, the Nyāsa of Drāvaṇa, Śoṣaṇa, Tāpana, Mohana and Unmādana — these five Bāṇas (arrows)-should respectively be performed on the head, mouth, heart, genital and feet.

C. Procedure of Bāṇa-nyāsa :

Drām Drāvaṇabāṇāya namaḥ—Śīrasi.

Drīm Śoṣaṇabāṇāya namaḥ--Mukhe.

Klīm Tāpanabāṇāya namaḥ--Hṛdi.

Blīm Mohanabāṇāya namaḥ--Guhye.

Saḥ Unmādanabāṇāya namaḥ--Pādayoḥ.

रामाग्निगुणरामाङ्गनेत्रवर्णैर्मनूथितैः ।

rāmāgnigūṇarāmāṅganetravarṇairmanūtthitaiḥ,

Ṣaḍaṅga-nyāsa — The Ṣaḍaṅga Nyāsa should be performed with 3, 3, 3, 3, 6 and 2 letters of the mantra.

C. Procedure of Ṣaḍaṅga Nyāsa :

Aim namaḥ hṛdayāya namaḥ.

Ucchiṣṭa Śirase svāhā.

Cāṇḍālī Śikhāyai vaṣaṭ.

Mātaṅgi kavacāya hum.

Sarva-vaśaṁkari Netratrayāya vauṣaṭ.

Svāhā astrāya phaṭ.

डेनमोन्ताःकन्यकान्ता ब्राह्म्या अष्टमातरः ॥ १०८ ॥

दीर्घस्वराद्यदीर्घत्वाद्यष्टकाद्याविलोमतः ।

विन्यस्य मूर्ध्नि वामांसे वामपार्श्वेषु नाभितः ॥ १०९ ॥

दक्षपार्श्वे दक्षिणांसे ककुद्दृदययोरपि ।

nenamontāḥkanyakāntā brāhmyādyā aṣṭamātarāḥ ॥ 108 ॥

dīrghasvarādyadīrghakṣādyāṣṭakādyāvilomataḥ,

vinasya mūrdhni vāmāṁse vāmapārśveṣu nābhitaḥ ॥ 109 ॥

dakṣapārśve dakṣiṇāṁse kakuddhṛdayayorapi,

Mātrkā Nyāsa — Putting the long vowels in the beginning, then Kṣa-varga, etc. letters in their reverse order with long ā, then Brāhmī, etc. eight mātrkāś, followed by fourth (Dative) form of Kanyakā and, at the end, 'namaḥ' makes the mantra with which Nyāsa should be performed on the head, left shoulder, left side, navel, right side, right shoulder, kakuda and heart.

C. Procedure of Mātrkā nyāsa :

Ām kṣām brāhmī kanyakāyai namaḥ--Mūrdhni.

Īm lām Māheśvarī kanyakāyai namaḥ--Vāmāṁse.

Ūm Hām Kaumārī kanyakāyai namaḥ--Vāmapārśve.
 Rīm Sām Vaiṣṇavī kanyakāyai namaḥ--Nābhau.
 Īm Śām vārāhī kanyakāyai namaḥ--Dakṣapārśve.
 Aīm Śām Indrāṇī kanyakāyai namaḥ--Dakṣāmse.
 Auṁ vaṁ cāmuṇḍā kanyakāyai namaḥ--Kakudī.
 Aḥ lām Mahālakṣmī kanyakāyai namaḥ--Hṛdī.

तारवागादिका अष्टौसिद्धयःकन्यकान्तिमाः ॥ ११० ॥

चतुर्थी नमसायुक्ता न्यस्याःकालिकचिल्लिषु ।

कण्ठे च हृदये नाभावाधारे लिङ्गमूर्द्धनि ॥ १११ ॥

अणिमामहिमा चापि लघिमागरिमेक्षिता ।

वक्षिता चाथ प्राकाम्यं प्राप्तिरित्यष्टसिद्धयः ॥ ११२ ॥

tāravāgādikā aṣṭausiddhayaḥkanyakāntimāḥ ॥ 110 ॥

caturthī namasāyuktā nyasyāḥkālikacilliṣu,

kaṇṭhe ca hṛdaye nābhāvādhāre liṅgamūrdhani ॥ 111 ॥

aṇimāmahimā cāpi laghimāgarimeṣitā,

vaśitā cātha prākāmyaṁ prāptirityaṣṭasiddhayaḥ ॥ 112 ॥

Siddhi-nyāsa – Putting Tāra (auṁ) in the beginning, then Vāgbīja (aīm), then the names of the eight supernatural attainments and 'kanyakā' in the fourth form and 'namaḥ' at the end, their nyāsa should be performed on the head, forehead, eye-brow, heart, navel, ādhāra, genitals and head. Aṇimā, Mahimā, Laghimā, Garimā, Īsitā, Vaśitā, Prākāmya and Prāpti are the names of eight supernatural attainments.

C. Procedure of Siddhi-nyāsa :

Auṁ aīm Aṇimā siddhi kanyakāyai namaḥ Mūrdhni.

”	”	Mahimā-	”	”	”	Lalāṭe.
”	”	Laghimā-	”	”	”	Bhruvoḥ.
”	”	Garimā-	”	”	”	Hṛdī.
”	”	Īsitā-	”	”	”	Nābhau.

Aum aiṁ Vaśitā-siddhi kanyakāyai namaḥ Mūlādhāre.

„ „ Prākāmya- „ „ „ Liṅge.

„ „ Prāpti „ „ „ Mūrdhni.

कामाद्या कन्यकाःप्रीता अष्टावप्सरसोन्यसेत् ।

के भाले नेत्रयोर्वक्त्रे कर्णयोःकाकुदेपिच ॥ ११३ ॥

उर्वशी मेनका रम्भा घृताची पुञ्जकस्थला ।

सुकेशी मंजुघोषा च महारङ्गवतीरिताः ॥ ११४ ॥

kāmādyā kanyakāḥprītā aṣṭāvapsarasonyaset,

ke bhāle netrayorvaktre karṇayohkākudepica ॥ 113 ॥

urvaśī menakā rambhā ghṛtācī puñjakasthalā,

sukeśī mañjughoṣā ca mahāraṅgavatīritāḥ ॥ 114 ॥

Apsarā-nyāsa—Putting Kāma (klīm) in the beginning, then the names of Ūrvaśī, etc. eight Apsarās (Fairies) who are pleased with the word 'kanyakā', nyāsa should be performed on the head, forehead, both eyes, mouth, both ears and kakuda. Ūrvaśī, Menakā, Rambhā, Ghṛtācī, Puñjakasthalā, Sukeśī, Mañjughoṣā and Mahāraṅgavatī are the eight heavenly fairies.

C. Procedure of Apsarā-nyāsa :

Klīm Ūrvaśī - kanyakāyai namaḥ Mūrdhni.

„ Menakā- „ „ Lalāṭe.

„ Rambhā- „ „ Dakṣiṇanetre.

„ Ghṛtācī- „ „ Vāmanetre.

„ Puñjakasthalā- „ „ Mukhe.

„ Sukeśī- „ „ Dakṣiṇakarṇe.

„ Mañjughoṣā- „ „ Vāmakarṇe.

„ Mahāraṅgavatī- „ „ Kakudī.

यत्तगन्धर्वसिद्धानां कन्यका नरनागयोः ।

विद्याधरःकिंपुरुषःपिशाचानामपीहताः ॥ ११५ ॥

अंसयोर्हृदये न्यस्येत्तत्तनयोर्जठरे क्रमात् ।

गुह्येप्याधारदेशे च नमोन्ता मदनादिकाः ॥ ११६ ॥

*yakṣagandharvasiddhānām kanyakā naranāgayoḥ,
vidyādharaḥkiṁpuruṣaḥpiśācānamapīhatāḥ ॥ 115 ॥*

*aṁsayorhṛdaye nyasyetstanayorjaṭhare kramāt,
guh्येप्यādhāradeśe ca namontā madanādikāḥ ॥ 116 ॥*

Kanyā-nyāsa — Putting Madana (klīm) in the beginning and 'namaḥ' at the end of the kanyās of Yakṣa, Gandharva, Siddha, Nara, Nāga, Vidyādhara, Kiṁpuruṣa and Piśāca, their nyāsa should be performed on both shoulders, heart, both breasts, stomach, private parts and ādhāra.

C. Procedure of Kanyā-nyāsa :

Klīm Yakṣa - kanyakāyai namaḥ - Dakṣāṁse.

„ Gandharva	„	„ --Vāmāṁse.
„ Siddha	„	„ --Hṛdi.
„ Nara	„	„ --Dakṣiṇastane.
„ Nāga	„	„ --Vāmastane.
„ Vidyādhara	„	„ --Jaṭhare.
„ Kiṁpuruṣa	„	„ --Guhye.
„ Piśāca	„	„ Mūlādhāre.

ताराद्यान्मसायुक्तान्मूलवर्णान्सबिन्दुकान् ।

न्यसेत्सन्धिषु साग्रेषु करयोःपादयोरपि ॥ ११७ ॥

tārādyānnamasāyuktānmūlavarṇānsabindukān,

nyasetsandhiṣu sāgreṣu karayoḥpādayorapi ॥ 117 ॥

Varṇa-nyāsa — Putting Tāra (Auṁ) in the beginning and 'namaḥ' at the end, nyāsa should be performed with the letters of the mūla-mantra with dot on the joints and fore-parts of the hand and feet.

C. Procedure of Varṇa-nyāsa :

Auṁ aiṁ namaḥ Dakṣāṁse. Auṁ naṁ namaḥ Dakṣa-kūrpāre. Auṁ maṁ namaḥ Dakṣamaṇibandhe. Auṁ uṁ

namaḥ Dakṣāṅgulimūle. Auṁ cchīm namaḥ Dakṣāṅgulyagre.
 Auṁ ṣṭām namaḥ Vāmāṁśe. Auṁ cām namaḥ Vāmakūrpare.
 Auṁ ḍām namaḥ Vāmamaṇibandhe. Auṁ līm namaḥ
 Vāmāṅgulimūle. Auṁ mām namaḥ Vāmāṅgulyagre. Auṁ taṁ
 namaḥ Dakṣapādamūle. Auṁ giṁ namaḥ Dakṣa-jaṅghāyām.
 Auṁ saṁ namaḥ Dakṣagulphe. Auṁ vaṁ namaḥ Dakṣa-
 pādāṅgulimūle. Auṁ vaṁ namaḥ Dakṣapādāṅgulyagre. Auṁ
 Śaṁ namaḥ Vāmapādamūle. Auṁ kaṁ namaḥ Vāmajaṅghā-
 yām. Auṁ riṁ namaḥ Vāmagulphe. Auṁ svām namaḥ
 Vāmapādāṅgulimūle. Auṁ hām namaḥ Vāmapādāṅgulyagre.

न्यासानेवविधान्कृत्वा मातङ्गीमासनेस्मरेत् ।

सुरार्णवान्तरीपस्थरत्नमन्दिरमध्यगे ॥ ११८ ॥

माणिक्याभरणान्वितां स्मितमुखीं नीलोत्पलाभाश्वरां

रम्यालक्तकलिप्तपादकमलां नेत्रत्रयोल्लासिनीम् ।

वीणावादनतत्परां सुरनतां कीरच्छदश्यामलां मातङ्गीं

शशिशेखरामनुभजेत्ताम्रलूपापूर्णनाम् ॥ ११९ ॥

nyāsānevaṁvidhāṅkr̥tvā mātāṅgīmāsanēsmaret,

surārṇavāntarīpastharatnamandiramadhyage ॥ 118 ॥

māṇikyābharāṇānvitāṁ smitamukhīṁ nīlotpalābhāmbārām,

ramyālaktakaliptapādakamalāṁ netratrāyollāsinīm,

vīṇāvādanatatparāṁ suranatāṁ kīracchadaśyāmalāṁ mātāṅgīm,

śaśīśekharaṁanubhajettāmbūlapūrnānām ॥ 119 ॥

Dhyāna – Performing all the above nyāsas the Mātāṅgī should be meditated upon as seated on a throne in a bejewelled temple situated on the central island of sea of liquor.

I meditate upon the Mātāṅgī who is bedecked with ornaments of Ruby, who is smiling, whose lustre is like a blue lotus, who is clad in blue garments, whose lotus feet are

coloured with red lac juice, who has three brilliant eyes, who is engrossed in playing Vīṇā, who is adored by the Gods, whose complexion is blue like the wings of a parrot, whose head is decked with crescent moon and whose mouth is filled with betel.

लज्जं जपेन्मधूकोत्थैर्जुहुयादयुतं शुभैः ।

मातङ्गीप्रोदिते पीठे लघुश्यामां प्रपूजयेत् ॥ १२० ॥

lakṣaṁ japeṇmadhūkottḥairjuhuyādayutaṁ śubhaiḥ,

mātāṅgīprodite pīṭhe laghuśyāmāṁ prapūjayet ॥ 120 ॥

Number of Japa and Havana— One lac (1,00,000) japas of this mantra and one-tenth of it Homa should be performed with either fruits or flowers of madhūka. The Laghuśyāmā should be worshipped on the aforesaid pedestal of Mātāṅgī (see the commentaries of Ślokas 73-74) of Taraṅga Seven.

त्रिकोणपञ्चकोणाष्टदलषोडशपत्रके ।

वेदद्वारधरागेहावृत्ते यन्त्रेविधानतः ॥ १२१ ॥

trikoṇapañcakōṇāṣṭadalaṣoḍaśapatrake,

vedadvāradharaḡehāvṛtte yantrevīdhānataḥ ॥ 121 ॥

Yantra for worship — The Laghu Śyāmā should be properly worshipped on a yantra consisting of triangle, pentagon, eight petals, sixteen petals and a Bhūpura with four gates (see figure 19).

देव्या अग्रे पार्श्वयोश्चतिक्षोर्चेद्रतिपूर्विकाः ।

इच्छाज्ञानक्रियाशक्तीःकोणेष्वग्रादिषुत्रिषु ॥ १२२ ॥

बाणान्पञ्चसु कोणेषु केसरेष्वंगदेवताः ।

ब्राह्मयाद्या अष्टपत्रेषु पञ्चाग्रेष्वणिमादिकाः ॥ १२३ ॥

यजेत्षोडशपत्रेषुर्वश्याद्याःकन्यका अपि ।

प्रयोगान्यासवत्कुर्याद्रत्यादीनां प्रपूजने ॥ १२४ ॥

भूगृहस्य चतुर्दिक्षुयोगिनीःपरिपूजयेत् ।

गजाननासिंहमुखीगुध्रास्याकाकतुण्डिका ॥ १२५ ॥

उध्रुग्रीवाहयग्रीवावाराहीशरभानना ।

उल्लूकिकाशिवारावामयूरीविकटानना ॥ १२६ ॥

अष्टवक्त्राकोटराक्षीकुब्जाविकटलोचना ।

समर्चयेद्विशि प्राच्यामेताःषोडशयोगिनीः ॥ १२७ ॥

शुष्कोदरीललज्जिह्वाश्वदंष्ट्रावानरानना ।

ऋक्षाक्षीकैकराक्षी च बृहत्पुण्ड्रासुराप्रिया ॥ १२८ ॥

कपालहस्तास्त्राक्षीशुकीश्येनीकपोतिका ।

पाशहस्तादण्डहस्ताप्रचण्डेत्यपि षोडश १२९ ॥

पूज्या कीनाशदिग्भागे प्रतीच्यां चण्डविक्रमा ।

शिशुधनीपापहन्त्री च कालीरुधिरपायिनी ॥ १३० ॥

वसाधयागर्भभक्षाशवहस्तान्त्रमालिनी ।

स्थूलकेशीबृहत्कुक्षिःसर्पास्याप्रेतवाहना ॥ १३१ ॥

दन्तशूककराक्रौञ्चीमृगशीर्षेति षोडश ।

सम्पूज्या उत्तरस्यां तु षोडशैव वृषानना ॥ १३२ ॥

व्यात्तास्याधूमनिःश्वासाव्योमैकचरणोर्ध्वद्वक् ।

तापनीशोषणीदृष्टिःकोटरीस्थूलनासिका ॥ १३३ ॥

विद्यत्प्रभावलाकास्यामार्जारीकटपूतना ।

अट्टाट्टहासाकामाक्षेत्यर्चनीया अभीष्टदाः ॥ १३४ ॥

नश्यन्ति भूतशक्तिन्य आसांनामश्रुतेरपि ।

भूमन्दिरस्य कोणेषु बह्वधादिषु यजेत्कमात् ॥ १३५ ॥

स्वस्वमन्त्रेण बटुकं गणेशं क्षेत्रपालकम् ।

दुर्गा तद्वहिरिन्द्रादीन्वज्रादीनपि पूजयेत् ॥ १३६ ॥

भृगृहस्थचतुर्दिक्षु चतुर्बाह्यानि पूजयेत् ।

तत्तत्संज्ञं च विततं घनं च सुषिराभिधम् ॥ १३७ ॥

द्वादशावरणैरेवं लघुश्यामां यजेत्तुयः ।

सर्वासां सम्पदां पात्रमचिराज्जायते स ना ॥ १३८ ॥

duvya agre pārśvayoṣcalisorcedratipūrvikāḥ,

icchājñānakriyāśaktīḥkoṇeṣvagrādisūtriṣu ॥ 122 ॥

bāṇāṇpañcasu koṇeṣu kesareṣvaṅgadevatāḥ,

brāhmyādyā aṣṭapatreṣu patrāgreṣvaṇimādikāḥ ॥ 123 ॥
 yajetṣoḍaṣapatreṣūrvasyādyāḥkanyakā api,
 prayogānnyāsavatkuryyādratyādīnāṃ prapūjane ॥ 124 ॥
 bhūgṛhasya caturdikṣuyoginīḥparipūjayet,
 gajānanāsīmhamukhīgṛdhrāsyākākatuṇḍikā ॥ 125 ॥
 uṣṭragrīvāhayagrīvāvārāhīśarabhānanā,
 ulūkikāśivārāvāmāyūrivikaṭānanā ॥ 126 ॥
 aṣṭavaktrakoṭarākṣīkubjāvikaṭalocanā,
 samarcoyēddiśi prācyāmetāḥṣoḍaśayoginīḥ ॥ 127 ॥
 śuṣkodarīlalajjihvāśvadamṣṭrāvānarānanā,
 ṛkṣākṣīkekarākṣī ca bṛhattuṇḍāsuraḥpriyā ॥ 128 ॥
 kapālahastāraktākṣīśukīśyenīkapotikā,
 pāśahastādaṇḍahastāpracaṇḍetyapi ṣoḍaśa ॥ 129 ॥
 pūjyā kīnāśadigbhāge pratīcyāṃ caṇḍavikramā,
 śiśughnīpāpahantrī ca kālīrudhirapāyinī ॥ 130 ॥
 vāsūdhayāgarbhābhakṣāśavahastāntramālinī,
 sthūlakeśībṛhatkukṣīḥsarpaśyāpretavāhanā ॥ 131 ॥
 dantaśūkarākrauñcīmṛgaśīrṣeti ṣoḍaśa,
 sampūjyā uttarasyāṃ tu ṣoḍaśaiva vṛṣānanā ॥ 132 ॥
 vyāttāsyādhūmanīḥśvāsāvyomaikacaranordhadvadṛk,
 tāpanīśoṣaṇīdṛṣṭīḥkoṭarīsthūlanāsikā ॥ 133 ॥
 vidyutprabhābalākāsyāmārjārīkaṭapūtānā,
 atīṭāśahāsakāmākṣetyarcanīyā abhīṣṭadāḥ ॥ 134 ॥
 naśyanti bhūtaśākinya āsāmnāmaśruterapi,
 bhūmandirasya koṇeṣu vahnyādiṣu yajetkramāt ॥ 135 ॥
 svasvāmantreṇa baṭukāṃ gaṇeśāṃ kṣetrapālakam,
 durgāṃ tadbahirindrādīnvajrādīnapi pūjayet ॥ 136 ॥
 bhūgṛhasyacaturdikṣu caturvādyāni pūjayet,
 tattasanjñāṃ ca vitatāṃ ghanāṃ ca suṣīrābhidham ॥ 137 ॥
 dvādaśāvaraṇairevaṃ laghuśyāmāṃ yajettuyāḥ,
 sarvasāṃ sampadāṃ pātramācīrājyāte sa nā ॥ 138 ॥

Worship of the coverings — In front and on both sides of the Devī, Rati, Prīti and Manobhavā should be worshipped. Beginning from the frontal angle of the triangle, Icchāśakti, Jñānaśakti and Kriyāśakti should be worshipped respectively in the three angles of the triangle. In the five angles of the pentagon, five arrows named Drāvaṇa, Śoṣaṇa, Tāpana, Mohana and Unmādana, and in the filaments, Śaḍaṅga worship should be performed.

On the eight petals Brāhmī, etc. and, on the foreparts of the petals, Aṇimā, etc. eight super-natural attainments should be worshipped.

On the sixteen petals, the Ūrvaśī, etc. eight fairies and Yakṣa-kanyā, etc. eight virgins should be worshipped. In the worship of Rati, etc. experiment should be done like the Nyāsa.

In the four quarters of the Bhūpura (outer square) the Yoginīs should be worshipped. Gajānanā, Simhamukhī, Gṛdhrāsyā, Kākatuṇḍikā, Uṣṭragrīvā, Hayagrīvā, Vārāhī, Śarabhānanā, Ulūkikā, Śivārāvā, Mayūrī, Vikaṭānanā, Aṣṭavaktrā, Koṭarākṣī, Kubjā and Vikaṭalocanā—these sixteen Yoginīs should be worshipped in the east. Śuṣkodarī, Lalajjihvā, Śvadamṣṭrā, Vānarānanā, Rkṣākṣī, Kekarākṣī, Brhātṭuṇḍā, Surāpriyā, Kapālahastā, Raktākṣī, Śukī, Śyenī, Kapotikā, Pāśahastā, Daṇḍahastā and Pracandā—these sixteen Yoginīs should be worshipped in the south. Caṇḍavikramā, Śīsughnī, Pāpahantrī, Kālī, Rudhirapāyinī, Vasādhayā, Garbhabhakṣā, Śavahastā, Antramālinī, Sthūlakeśī, Brhatkukṣī, Sarpāsyā, Pretavāhanā, Dantaśūkakārā, Krauñcī and Mṛgaśīrṣā—these sixteen Yoginīs should be worshipped in the west. Vṛṣānanā, Vyāttāsyā, Dhūmanīśvāsā, Vyomaika-

caraṇā, Ūrdhvadr̥k, Tāpanī, Śoṣaṇī, Dr̥ṣṭi, Koṭarī, Sthūla-nāsikā, Vidyutprabhā, Bālākāsyā, Mārjārī, Kaṭapūtana, At̥ṭāṭṭahāsā and Kāmākṣī—these sixteen Yoginīs should be worshipped in the north. Even hearing the names of these Yoginīs the Bhūtas and Śākinīs run away far off.

On the Āgneya, etc. corners of the Bhūpura, respectively Baṭuka, Gaṇeśa, Kṣetrapāla and Durgā should be worshipped with their respective mantras.

Outside the Bhūpura, Indra, etc. Dikpālas and Vajra, etc. weapons should also be worshipped.

On the four quarters of the Bhūpura the four musical instruments, i.e. Viṇā, Vitata, Ghana and Suṣira should be worshipped.

A Sādhaka, who worships the Laghu Śyāmā with her twelve coverings, very soon becomes lord of wealth.

C. Procedure for the worship of coverings – Meditating upon the form of the Devī according to the description of ślokas 118-19, worshipping her with mental rituals, establishing the water-pot in the same way as that of Mātāṅgī-worship and performing the worship of the pedestal according to the procedure described in the commentary of ślokas 73-74 of Tārāṅga Seven, the Sādhaka should, on this pedestal, perform the worship of the Devī properly from the rituals beginning with Dhyanā, Āvāhana, etc. to floral offerings. After this, obtaining the permission of the Devī, the worship of coverings should be performed in the following manner :

In the first covering, in front and on both sides of the Devī, Rati, etc. should be worshipped with the following mantras :

Aim Ratyai namaḥ—Agre.

Hrīm Prītyai namaḥ—Dakṣiṇapārśve.

Klīm manobhavāyai namaḥ—Vāmapārśve.

In the second covering, beginning with the frontal angle of the triangle and proceeding in clockwise direction, Icchāśakti, Jñānaśakti and Kriyāśakti should be worshipped as follows :

Aim Icchāśaktyai namaḥ.

Hrīm Jñānaśaktyai namaḥ.

Klīm Kriyāśaktyai namaḥ.

In the third covering, in the five angles of the pentagon, the Drāvaṇa, etc. five arrows should be worshipped as follows :

Drām Drāvaṇa Bāṇāya namaḥ.

Drīm Śoṣaṇa " "

Klīm Tāpana " "

Blūm Mohana " "

Saḥ Unmādana " "

In the fourth covering, the Śaḍaṅga worship should be performed in the filaments as follows :

Aim namaḥ hrdayāya namaḥ.

Ucchiṣṭa Śirase svāhā.

Cāṇḍālī Śikhāyai vaṣaṭ.

Mātāṅgi kavacāya hum.

Sarva-vaśaṁkari netrātrayāya vaṣaṭ.

Svāhā astrāya phaṭ.

In the fifth covering, in the order of east, etc. quarters, the Brāhmī, etc. eight Mātṛkās should be worshipped on the eight petals in the following manner :

Ām kṣām Brāhmī Kanyakāyai namaḥ

Īm lām Māheśvarī- " "

Ūm hām Kaumārī- " "

Ṛm sām Vaiṣṇavī " "

Ḷm śām Vārāhī- " "

Aim śām Indrāṇī- " "

Aum vām Cāmuṇḍā- " "

Aḥ lām Mahālakṣmī- " "

In the sixth covering, in the order of east, etc. quarters, the Aṇimā, etc eight supernatural attainments should be worshipped in the forepart of the eight petals with the following mantras :

Aum aim Aṇimā Siddhi-kanyakāyai namaḥ.

" " Mahimā " " "

" " Laghimā " " "

" " Garimā " " "

" " Īsitā " " "

" " Vaśitā " " "

" " Prākāmya " " "

" " Prāpti " " "

In the seventh covering, on the sixteen petals, Urvaśī, etc. eight fairies and eight virgins of Vakṣas, etc. should be worshipped with the following mantras :

Klīm Urvaśī Kanyakāyai namaḥ.

" Menakā " "

" Rambhā " "

" Ghṛtācī " "

" Puṇjakasthalā " "

" Sukeśī " "

" Mañjughoṣā " "

Klīm Mahāraṅgavatī Kanyakāyai namaḥ.

„ Yakṣa	„	„
„ Gandharva	„	„
„ Siddha	„	„
„ Nara	„	„
„ Nāga	„	„
„ Vidyādhara	„	„
„ Kimpuruṣa	„	„
„ Piśāca	„	„

In the eighth covering, in the four respective quarters of the Bhūpura, sets of sixteen Yoginīs each should be worshipped with the name mantras as follows :

In the east quarter –

Aum Gajānanāyai namaḥ.	Aum Ulūkikāyai namaḥ.
Aum Simhamukhyai namaḥ.	Aum Śivārāvāyai namaḥ.
Aum Gṛdhrāsyāyai namaḥ.	Aum Mayūryai namaḥ.
Aum Kākatuṇḍāyai namaḥ.	Aum Vikaṭānanāyai namaḥ.
Aum Uṣtragrīvāyai namaḥ.	Aum Aṣṭavakrāyai namaḥ.
Aum Hayagrīvāyai namaḥ.	Aum Koṭarākṣyai namaḥ.
Aum Vārāhyai namaḥ.	Aum Kubjāyai namaḥ.
Aum Śarabhānanāyai namaḥ.	Aum Vikaṭalocanāyai namaḥ.

In the south quarter –

Aum Śuṣkodaryai namaḥ.	Aum Ṛkṣākṣyai namaḥ.
Aum Lalajihvāyai namaḥ.	Aum Kekarākṣyai namaḥ.
Aum Śvadamṣṭrāyai namaḥ.	Aum Vṛhattuṇḍāyai namaḥ.
Aum Vānarānanāyai namaḥ.	Aum Surāpriyāyai namaḥ.
Aum Kapālahastāyai namaḥ.	Aum Kapotikāyai namaḥ.
Aum Raktākṣyai namaḥ.	Aum Pāsahastāyai namaḥ.
Aum Śukyai namaḥ.	Aum Daṇḍahastāyai namaḥ.
Aum Śyenyai namaḥ.	Aum Pracandāyai namaḥ.

In the west quarter –

Auṁ Caṇḍavikramāyai namaḥ.	Auṁ Antramālinyai namaḥ.
Auṁ Śīśughnyai namaḥ.	Auṁ Sthūlakeśyai namaḥ.
Auṁ Pāpahantryai namaḥ.	Auṁ Vṛhatkukṣyai namaḥ.
Auṁ Kālyai namaḥ,	Auṁ Sarpāsyāyai namaḥ.
Auṁ Rudhirapāyinyai namaḥ.	Auṁ Pretavāhanāyai namaḥ.
Auṁ Vasādhayāyai namaḥ.	Auṁ Dantaśūkakarāyai namaḥ.
Auṁ Garbhabhaksāyai namaḥ.	Auṁ Krauñcyai namaḥ.
Auṁ Savāhastāyai namaḥ,	Auṁ Mṛgaśīrṣāyai namaḥ.

In the north quarter –

Auṁ Vṛṣānanāyai namaḥ.	Auṁ Koṭaryai namaḥ.
Auṁ Vyāttāsyāyai namaḥ.	Auṁ Sthūlanāsikāyai namaḥ.
Auṁ Dhūmanīśvāsāyai namaḥ.	Auṁ Vidyutprabhāyai namaḥ.
Auṁ Vyomaikacaranāyai namaḥ.	Auṁ Bālākāsyāyai namaḥ.
Auṁ Ūrdhvaḍṛśe namaḥ.	Auṁ Mārjāryai namaḥ.
Auṁ Tāpinyai namaḥ.	Auṁ Kaṭapūtanāyai namaḥ.
Auṁ Śoṣiṇyai namaḥ.	Auṁ Attāttahāsāyai namaḥ.
Auṁ Dṛṣṭyai namaḥ.	Auṁ Kāmākṣyai namaḥ.

In the ninth covering, on the Āgneya, etc. four sub-quarters, Baṭuka, Gaṇeśa, Kṣetrapāla and Durgā should be worshipped with their respective name-mantras as follows :

- Auṁ vaṁ Baṭukāya namaḥ.
 Auṁ gaṁ Gaṇapataye namaḥ.
 Auṁ kṣaṁ Kṣetrapālāya namaḥ.
 Auṁ yaṁ Yoginībhyo namaḥ.

In the tenth covering, outside the Bhūpura, Indra, etc. Dikpālas should be worshipped in their respective quarters as follows :

Auṁ Indrāya namaḥ - Pūrve.

Auṁ Agnaye namaḥ - Āgneye.

Auṁ Varuṇāya namaḥ - Paścime.

Auṁ Vāyave namaḥ - Vāyavye.

Auṁ Somāya namaḥ - Uttare.

Auṁ Yamāya namaḥ - Dakṣiṇe.

Auṁ Nirṛtaye namaḥ - Naiṛtye.

Auṁ Īśānāya namaḥ - Īśānye.

Auṁ Brahmaṇe namaḥ - Pūrveśānayormadhye.

Auṁ Anantāya namaḥ - Naiṛtya-Paścimayormadhye.

In the eleventh covering, again outside the Bhūpura near the Dikpālas, their respective weapons should be worshipped as follows :

Auṁ Vajrāya namaḥ - Pūrve.

Auṁ Śaktaye namaḥ - Āgneye.

Auṁ Daṇḍāya namaḥ - Dakṣiṇe.

Auṁ Khaḍgāya namaḥ - Naiṛtye.

Auṁ Pāśāya namaḥ - Paścime.

Auṁ Aṁkuśāya namaḥ - Vāyavye.

Auṁ Gadāyai namaḥ - Uttare.

Auṁ Triśūlāya namaḥ - Īśānye.

Auṁ Padmāya namaḥ - Pūrveśānayormadhye.

Auṁ Cakrāya namaḥ - Naiṛtya-Paścimayormadhye.

And, in the twelfth covering, outside the Bhūpura in the east, etc. quarters, Vīṇā, etc. musical instruments should be worshipped with their name-mantras as follows :

Auṁ Vīṇāyai namaḥ -- Pūrve.

Auṁ Vitatāya namaḥ - Dakṣiṇe.

Auṁ Dhanāya namaḥ - Paścime.

Auṁ Suśīrāya namaḥ - Uttare.

Performing the worship of coverings thus and worshipping the Devī with fragrance (Dhūpa and lamp (Dīpa), the Sādhaka should perform japa of the mantra according to his capacity.

वाणीशुकप्रियाङ्गन्ता विद्महे मीनकेतनः ।

कामेश्वरीं धीमहीतितन्नःश्यामाप्रचोदयात् ॥ १३९ ॥

एषोदिता तु सातङ्गीगायत्री सर्वसिद्धिदा ।

अनया यागवस्तूनि प्रोक्षेत्तस्यास्समर्चने ॥ १४० ॥

vāṇīśukapriyāṅgntā vidmahe mīnaketanah,

kāmeśvarīm dhīmahītitannahśyāmāpracodayāt ॥ 139 ॥

eṣoditā tu sātaṅgīgāyatrī sarvasiddhidā,

anayā yāgavastūni prokṣettasyāssamarcane ॥ 140 ॥

Mātaṅgī Gāyatrī – Vāṇī (Aīm), Śukapriyā in its fourth form (Śukapriyāyai), then ‘vidmahe’, then mīnaketana (klīm) and then ‘Kāmeśvarīm dhīmahī tannaḥ Śhyāmā pracodayāt’ makes the Gāyatrī mantra of Mātaṅgī. This Gāyatrī bestows all kinds of fruits.

C. Gāyatrī of Mātaṅgī – Aīm Śukapriyāyai vidmahe klīm Kāmeśvarīm dhīmahī. Tannaḥ Śhyāmā pracodayāt.

सातङ्गीमन्त्रसम्प्रोक्ताःप्रयोगा अत्र कीर्तिताः ।

राजानोराजपुत्राश्चसुदृशो मदमन्थराः ॥ १४१ ॥

दासामनोवचःकायैर्भवन्यस्या उपासितुः ।

शाकिनीप्रेतभूताश्चघर्षितुं तं न शक्नुयुः ॥ १४२ ॥

mātaṅgīmantrasamproktāḥprayogā atra kīrtitāḥ,

rājānorājaputrāścasudṛśo madamantharāḥ ॥ 141 ॥

dāsāmanovacaḥkāyairbhavantyasyā upāsituḥ,

śakinīpretabhūtaścadharṣitum taṁ na śaknuyuḥ ॥ 142 ॥

Experiments for the fulfilment of desires – The same experiments which have been described under Mantra of

Mātaṅgī (see Śloka 83-91 of Taraṅga Seven), can be performed with this mantra also.

King, sons of King and inebriated women, etc. become mentally, verbally and physically slaves of the Sādhaka of Mātaṅgī (Laghu Śyāmā). The Śākinī, Preta and Bhūtas, etc. cannot harm such a Sādhaka.

भूरिणाकिमिहोक्तेन देवीयमखिलेष्टदा ।

यन्मनुस्मरणादेव नरो देवोपमो भवेत् ॥ १४३ ॥

bhūriṇākimihoktena devīyamakhileṣṭadā,

yanmanusmaranādeva naro devopamo bhavet ॥ 143 ॥

There is no use of exaggeration. This Devī fulfills all the desires. By merely remembering this mantra the Sādhaka becomes like Gods.

देव्याउपासकैः पुम्भिः स्त्रियोनिन्द्या न जातुचित् ।

देवोवन्माननीयास्ता मनोभीष्टमभीप्सुभिः ॥ १४४ ॥

devyāupāsakaiḥ pumbhiḥ striyonindyā na jātucit,

devīvanmānānīyāstā manobhīṣṭamabhīpsubhiḥ ॥ 144 ॥

The Sādhaka of the Devī, desiring the fulfilment of their desires, should never speak ill of women. On the other hand, they should respect them (women) like the Devī herself.

End of the Eighth Taraṅga of Mantra-mahodadhi with
Translation and exhaustive commentary
by Ram Kumar Rai.

Tarāṅga Nine

अन्नपूर्णेऽश्वरीमन्त्रं वक्ष्येभीष्टप्रदायकम् ।

कुबेरोयामुपास्याशुलब्धवान्निधिनाथताम् ॥ १ ॥

शम्भोःसख्यं दिगीशत्वं कैलासाधीशतामपि ।

वेदादिगिरिजापद्मामन्मथोहृदयभग ॥ २ ॥

वतिमाहेश्वरिप्रान्तेऽन्नपूर्णेदहनाङ्गता ।

प्रोक्ता विंशतिवर्ण्यं विद्यास्याद्द्रुहिणोमुनिः ॥ ३ ॥

कृतिश्छन्दोऽन्नपूर्णेऽशी देवता परिकीर्तिता ।

षड्ग्रीर्वाढ्येन हृत्तेजोऽबीजेन स्यात्षडङ्गकम् ॥ ४ ॥

annapūrṇeśvarīmantram vaksyebhīṣṭapradāyakam,

kuberoyamupāsyaśulabdhavānnidhināthatām ॥ 1 ॥

śambhoḥsakhyaṁ digīśatvaṁ kailāśādhiśatāmapi,

vedādirgiriajāpadmāmanmathohṛdayaṁbhaga ॥ 2 ॥

vātimāheśvariprāntennapūrṇedahanāṅganā,

proktā viṁśativarṇeyaṁ vidyāsyāddruhiṇomuniḥ ॥ 3 ॥

kṛtiśchandonnapūrṇeśī devatā parikīrtitā,

ṣaḍgīrghāḍhyena hṛllekhabījēna syātṣaḍaṅgakam ॥ 4 ॥

Mantra of Annapūrṇā – Now bestower of desired fruits the Annapūrṇeśvarī mantra is being described, knowing which Kubera became the lord of treasures, friend of Śiva, Dikpāla and King of Kailāśa.

Vedādi (Auṁ), Giriajā (hrīm), Padmā (śrīm), Manmatha (klīm), Hṛdaya (namaḥ), then 'Bhagavati Māheśvari', then 'Annapūrṇe' and, at the end, 'dahanāṅganā (svāhā) makes this twenty syllabled mantra.

The Ṛṣi of this mantra is Druhiṇa (Brahmā), Chanda is Kṛti and Devatā is Annapūrṇeśī.

The Śaḍaṅga-nyāsa should be performed with Hṛllekhā-bīja with six long vowels.

C. Extricated form of the mantra – Auṁ hrīm śrīm klīm Bhagavati Māheśvari Annapūrṇe svāhā.

Viniyoga – Asya Śrī Annapūrṇā mantrasya, Druhiṇa Rṣiḥ, Kṛtiśchandah, Annapūrṇeśī Devatā, mamābhīṣṭa-siddhaye jape viniyogaḥ.

Śaḍaṅga-nyāsa :

Hrām hrdayāya namaḥ.	Hraiṁ kavacāya hum.
Hrīm śīrase svāhā.	Hrauṁ netratrāyāya vauṣaṭ.
Hrūṁ śikhāyai vaṣaṭ.	Hraḥ astrāya phaṭ.

मुखनासाक्षिकर्णान्धुगुदेषु नवसु न्यसेत् ।

पदानिनवतद्वर्णसंख्येदानीमुदीर्यते ॥ ५ ॥

भूमिचन्द्रधरेकाक्षिवेदादिष्वयुगबाहुभिः ।

पदसंख्यामितैर्वर्णस्ततोऽध्यायेत्सुरेश्वरीम् ॥ ६ ॥

mukhanāsākṣīkarṇāndhugudeṣu navasu nyaset,

padāninavatadvārṇasamkhyedānīmudīryate ॥ 5 ॥

bhūmicandradharaikākṣivedādibhiyugabāhubhiḥ,

padasamkhyāmitairvarṇaistatodhyāyetsureśvarīm ॥ 6 ॥

Nine-pada-nyāsa – The nyāsa of nine words of the mantra should respectively be performed on mouth, both nasal passages, both eyes, both ears genitals and anus.

Now the number of each word is being described. There are nine words respectively of 1, 1, 1, 1, 2, 4, 4, 4 and 2 letters each. After this, the Deveśvarī should be meditated upon.

C. Procedure of Nava-pada-nyāsa :

Auṁ namaḥ--Mukhe.

Hrīm namaḥ--Dakṣanāsikāyām.

Śrīm namaḥ--Vāma nāsikāyām.

Klīm namaḥ--Dakṣanetre.

Namaḥ namaḥ--Vāmanetre.

Ihagavati namaḥ--Dakṣakarṇe.

Māheśvari namaḥ--Vāmakarṇe.

Annapūrṇe namaḥ--Andhau.

Svāhā namaḥ--Ādhāre.

तप्तस्वर्णनिभा शशाङ्कमुकुटा रत्नप्रभाभासुरा नाना-

वस्त्रविराजितात्रिनयना भूमीरमाभ्यां युता ।

दर्वीहाटकभाजनं च दधतीरम्योच्चपीनस्तनी नृत्यन्तं-

शिवमाकलय्यमुदिताध्येयान्नपूर्णेश्वरी ॥ ७ ॥

taṭṭasvarṇanibhā śaśaṅkamukūṭā ratnaprabhābhāsura-

nānāvastravirājītātrinayanā bhūmīramābhyaṁ yuta,

darvīmhaṭakabhājanam ca dadhatīramyoccapīnastanī-

nr̥tyantaṁ śivamākalayyamuditādhyeyānnapūrṇeśvarī ॥ 7 ॥

Dhyāna — The Annapūrṇeśvarī should be meditated upon as having complexion like heated gold, wearing the diadem of moon, resplendent with the rays of jewels, bedecked in various garments, having three eyes, living with Bhūmi and Ramā, holding in her two hands a ladle and a golden pot, having beautiful and protruding breasts and delighted with the embrace of dancing Śiva.

लक्षं जपोयुतं होमश्चरुणाघृतसंयुतः ।

जयादिनवशक्त्याद्ध्ये पीठे पूजासमीरिता ॥ ८ ॥

lakṣam japoyutaṁ homaścaruṇāghṛtasaṁyutaḥ,

jayādinavaśaktyādध्ये pīṭhe pūjāsamīritā ॥ 8 ॥

Number of Japa, Havana and worship of Pedestal — One lac (1,00,000) Japas and one-tenth of it Homa with boiled rice, smeared with Ghṛta, should be performed. She should be worshipped on the aforesaid pedestal with Jayā, etc. nine Śaktis.

त्रिकोणवेदपत्राष्टपत्रषोडशपत्रके ।

भूपुरेणयुते यन्त्रे प्रदद्यान्माययासनम् ॥ ९ ॥

trikoṇavedapatrāṣṭapatraṣoḍaśapatrake,

bhūpureṇayute yantra pradadyānmāyayāsanaṁ ॥ 9 ॥

Yantra for worship – The Devī should be given her seat with Māyā-bīja on the Yantra consisting of triangle, four petals, eight petals, sixteen petals and Bhūpura (For Annapūrṇā Yantra see figure 20).

Method for worship of the Pedestal– Meditating upon the form of the Devī according to the description in Śloka 7 above and worshipping her with mental rituals, conch shell should be consecrated. Then, according to the procedures of general worship, Deities of the Pedestal should be worshipped with the mantras from “Auṁ ādhāraśaktaye namaḥ” to “hrīṁ jñānātmane namaḥ”. Thereafter, in the east, etc. quarters and in the centre the nine Śaktis should be worshipped with the following mantras :

In the east, etc. quarters --

Auṁ Jayāyai namaḥ.

Auṁ Vilāsinyai namaḥ.

Auṁ Vijayāyai namaḥ.

Auṁ Dogdhryai namaḥ.

Auṁ Ajitāyai namaḥ

Auṁ Aghorāyai namaḥ.

Auṁ Aparājitāyai namaḥ.

Auṁ Maṅgalāyai namaḥ.

In the centre –

Auṁ Nityāyai namaḥ.

Thereafter, imagining the idol of the Devī with the Mūla-mantra and giving her seat with the mantra “hrīṁ sarvaśakti kamalāsanāya namaḥ”, she should be worshipped with the rituals from Dhyāna-āvāhana to offering of five

Puṣpāñjalis. After this the worship of the coverings should be performed.

अग्न्यादिकोणत्रितये शिववाराहमाधवान् ।
 अर्चयेत्स्वस्वमन्त्रैस्तुप्रोच्यन्तेमनवस्तु ते ॥ १० ॥
 प्रणवो मनुचन्द्रादयः गगनं हृदयं शिवा ।
 मारुतः शिवमन्त्रोयं सप्तार्णः शिवपूजने ॥ ११ ॥
 तारं नमोभगवते वराहार्घ्यं शिखरसुः ।
 पायभूर्भुवर्न्तेस्वोथशूरः कामिकाचये ॥ १२ ॥
 भूपतित्वंचसेदेहिददापयशुचिप्रिया ।
 त्रयस्त्रिंशद्गर्णमन्त्रः प्रोक्तो वाराहपूजने ॥ १३ ॥
 प्रणवो हृदयं नारायणाय वसुवर्णकः ।
 नारायणार्चने मन्त्रः षडङ्गानि ततोर्चयेत् ॥ १४ ॥

agnyādikoṇatritaye śivavārāhamādhavān,
 arcayetsvasvamantraistuprocyañtemanavastu te ॥ 10 ॥
 praṇavo manucandrādhyāṁ gaganāṁ hṛdayāṁ śivā,
 mārutaḥ śivamantroyaṁ sapṭārṇaḥ śivapūjane ॥ 11 ॥
 tāraṁ namobhagavate varāhārghīśayugvasuḥ,
 pāyabhūrbhuvanantesvōthaśūrahkāmikācaye ॥ 12 ॥
 bhūpatitvaṁcamedehidadāpayaśucipriyā,
 trayastriṁśadvarṇamantraḥ proktovārāhapūjane ॥ 13 ॥
 praṇavo hṛdayāṁ nārāyaṇāyavasuvārṇakaḥ,
 nārāyaṇārcane mantraḥ ṣaḍaṅgāni tatoṛcayet ॥ 14 ॥

Worship of coverings — In the Āgneya, etc. three sub-quarters, Śiva, Varāha and Nārāyaṇa should be worshipped with their respective mantras which are now being described. Praṇava (Auṁ), Manucandrādhyā gagana (hauṁ), hṛdaya (namaḥ), then 'Śivā' and Māruta (ya) makes the seven syllabled mantra for the worship of Śiva

Tāra (Auṁ), then "namo Bhagavate varāha", then arghīśayugvasu (ru), then "pāya bhūrbhuvāḥ svaḥ", then

śūra (pa), kāmikā (ta), then “ye bhūpatittvaṁ dehi dadāpaya” and, at the end, Śucipriyā (svāhā) makes the thirty-three syllabled mantra for the worship of Varāha.

Prapaṇa (Auṁ), hṛdaya (namaḥ), then ‘nārāyaṇa’ makes the eight syllabled mantra for the worship of Nārāyaṇa.

After worshipping these three the Ṣaḍaṅga worship should be performed.

C. Mantra for the worship of Śiva – Auṁ haum namaḥ Śivāya.

Mantra for the worship of Varāha – Auṁ namo Bhagavate Varāharūpāya bhūrbhuvastvaḥ pataye bhūpatittvaṁ me dehi dadāpaya svāhā.

Mantra for the worship of Nārāyaṇa – Auṁ namo Nārāyaṇāya.

धरां वामे स्वमनुना दक्षभागे श्रियं तथा ।

अन्नमह्यन्नमित्युक्त्वा मेदेह्यन्नाधिपार्णका ॥ १५ ॥

तयेममन्नप्राणान्ते दापयानलसुन्दरी ।

द्वाविंशत्यक्षरो मन्त्रो भूमीष्टौ भूमिसम्पुटः ॥ १६ ॥

लक्ष्मीपुटस्तत्पूजायां स्मृतिर्लमनुचन्द्रयुक् ।

भुवोर्बीजं वह्निशान्तिविन्दुयुक्तो बकः श्रियः ॥ १७ ॥

dharāṁ vāme svamanunā dakṣabhāge śriyaṁ tathā,

annamāhyannamityuktvā medehyannādhipārṇakā ॥ 15 ॥

tayemamānnamprāṇānte dāpayānalasundarī,

dvāvinśatyakṣaro manthro bhūmīṣṭau bhūmisamputaḥ ॥ 16 ॥

lakṣmīputastatpūjāyāṁ smṛtirlamanucandrayuk,

bhuvobījānvahniśāntibinduyuktobakaḥ śriyaḥ ॥ 17 ॥

On the left side the Bhūmi and on the right side the Śrī (Lakṣmī) should be worshipped with their respective mantras,

‘Anna mahyanna’, then ‘medehyannādhīpa’ and ‘taye mamānnaṁ-pra’, then ‘dāpaya’ and Anala sundarī (svāhā) at the end and Bhūmi-bīja in the beginning and at the end, makes the twenty-two syllabled mantra for the worship of Bhūmi. The same mantra with Lakṣmī-bīja in the beginning and at the end, is used for the worship of Śrī (Lakṣmī).

Smṛti (ga) with ‘la’ candra (anusvāra) and manu (auṁ), i.e. ‘glauṁ’ is the Bīja of Bhūmi.

Baka (śa) with vahni (ra), śānti (ī) and Bindu, i.e. Śrīm is the Śrī Bīja.

C. Mantra for the worship of Bhūmi – Glauṁ annaṁ mahyannaṁ me dehyannādhīpataye mamānnaṁ pradāpaya svāhā glauṁ.

Mantra for the worship of Śrī – Śrīm annaṁ mahyannaṁ me dehyannādhīpataye mamānnaṁ pradāpaya svāhā śrīm.

मन्त्रादिस्थचतुर्बीजपूर्विकाःपरिपूजयेत् ।

शक्तीश्रुतस्रोवेदास्तेपरा च भुवनेश्वरी ॥ १८ ॥

कमलासुभगाचेति ब्राह्म्याद्या अष्टपत्रगाः ।

षोडशारेऽमृता चैवमानदातुष्टिगुष्टयः ॥ १९ ॥

प्रीतीरतिर्हीःश्रीश्चापिस्वधास्वाहादशम्यथ ।

ज्योत्स्नाहैमवतीछायापूर्णिमाःसहनित्यया ॥ २० ॥

अमावास्येति सम्पूज्या मन्त्रशेषार्णपूर्विकाः ।

भूपुरे लोकपालाःस्युस्तदस्त्राणि तदग्रतः ॥ २१ ॥

mantrādīstha chaturbījapūrvikāḥparipūjayet,

śaktīśśratasrovedāsreparā ca bhuvaneśvarī ॥ 18 ॥

kamalāsubhagāceti brāhmyādyā aṣṭapatrāgāḥ,

ṣoḍaśāre'mṛtā caiva mānadātusṭipusṭayah ॥ 19 ॥

*prīṭīratirhrīṣṭīścāpīsvadhāsuvāhādaśamyatha,
jyotsnāhaimavatīchāyāpūrṇimāḥsahanītyayā || 20 ||*

*amāvāsyeti sampūjyā mantraśeṣārṇapūrvikāḥ,
bhūpure lokapālāḥ syustadastrāṇi tadagrataḥ || 21 ||*

In the four petals Parā, Bhuvaneśvarī, Kamalā and Subhagā should be worshipped with four Bījas of the beginning of the Mūla-mantra.

In the eight petals Brāhmī, etc. eight Mātrkāś should be worshipped.

In the sixteen petals, with the remaining letters of the Mūla-mantra, Amṛtā, Mānadā, Tuṣṭi, Puṣṭi, Prīti, Ratī, Hrī, Śrī, Svadhā, Svahā, Jyotsnā, Haimavatī, Chāyā, Pūrṇimā, Nityā and Amāvasyā should be worshipped.

In the Bhūpura the Lokapālas and outside it, their weapons should be worshipped.

C. Procedure for the worship of coverings :

In the first covering in the triangular pericarp, Śiva, Varāha and Nārāyaṇa should be worshipped in the Āgneya, etc. sub-quarters with the following mantras :

Aum Hauṁ namaḥ Śivāya—Āgneya.

Aum namo Bhagavate Varāharūpāya bhūrbhuvastvaḥpataye
bhūpatitvaṁ me dehi dadāpaya svāhā—Agre.

Aum Namō Nārāyaṇāya—Īśāne.

In the second covering, Śaḍaṅga worship should be performed in the filaments with the following mantras :

Aum Hrām Hṛdayāya namaḥ.

Aum Hrīm Śīrase svāhā.

Aum Hrūm Śikhāyaḥ vaṣaṭ.

Aum Hraiṁ kavacāya hum.

Auṁ Hrauṁ netratrāyāya vaṣaṭ.

Auṁ Hraḥ astrāya phaṭ.

Then, with the mantra "Glaum annam mahyannam me dehyannādhipataye mamānnam pradāpaya svāhā glaum", Bhūmi should be worshipped in the left side of Devī, and with the mantra "Śrīm annam mahyannam me dehyannādhipataye mamānnam pradāpaya svāhā Śrīm", Śrī should be worshipped on the right side of Devī.

In the third covering, on the four petals, Parā, etc. Śaktis should be worshipped in the east, etc. quarters with the following mantras :

Auṁ Parāyai namaḥ.

Śrīm Kamalāyai namaḥ.

Hrīm Bhuvaneśvaryai namaḥ.

Klīm Subhagāyai namaḥ.

In the fourth covering, on the eight petals, Brāhmī, etc. eight Mātṛkāś should be worshipped in the east, etc. quarters with the following mantras :

Auṁ Brāhmyai namaḥ.

Auṁ Vārāhyai namaḥ.

Auṁ Māheśvaryai namaḥ.

Auṁ Indrānyai namaḥ.

Auṁ Kaumāryai namaḥ.

Auṁ Cāmuṇḍāyai namaḥ.

Auṁ Vaiṣṇavyai namaḥ.

Auṁ Mahālakṣmyai namaḥ.

In the fifth covering, on the sixteen petals, the Amṛtā, etc. sixteen Śaktis should be worshipped in clockwise direction with the following mantras :

Naṁ Amṛtāyai Annapūrnāyai namaḥ.

Moṁ Mānadāyai

" "

Bhaṁ Tuṣṭyai

" "

Gaṁ Puṣṭyai

" "

Vaṁ Prītyai

" "

Tim Ratyai

" "

Mām Hriyai Annapūrṇāyai namaḥ.

Heṁ Śriyai " "

Śvaṁ Svadhāyai " "

Riṁ svāhāyai " "

Am̐ Jyotsnāyai " "

Nnaṁ Haimavatyai " "

Pūṁ Chāyāyai " "

Neṁ Pūrṇimāyai " "

Svām̐ Nityāyai " "

Hām̐ Amāvasyāyai " "

In the sixth covering, within the Bhūpura, Indra, etc. Dikpālas should be worshipped in their respective quarters with their name-mantras as follows :

Auṁ lām̐ Indrāya devādhipataye sāyudhāya savāhanāya saparivārāya namaḥ. Auṁ rām̐ Agnaye tejodhipataye sāyudhāya savāhanāya saparivārāya namaḥ. Auṁ Yām̐ Yamāya pretādhipataye sāyudhāya savāhanāya saparivārāya namaḥ. Auṁ Kṣām̐ Nirṛtaye rakṣodhipataye sāyudhāya savāhanāya saparivārāya namaḥ. Auṁ Vīm̐ Varuṇāya jalādhipataye sāyudhāya savāhanāya saparivārāya namaḥ. Auṁ Yām̐ Vāyave prāṇādhipataye sāyudhāya savāhanāya saparivārāya namaḥ. Auṁ Staṁ̐ Somāya tārādhipataye sāyudhāya savāhanāya saparivārāya namaḥ. Auṁ Hām̐ Īśānāya gaṇādhipataye sāyudhāya savāhanāya saparivārāya namaḥ. Auṁ Ām̐ Brahmaṇe prajādhipataye sāyudhāya savāhanāya saparivārāya namaḥ. Hrīm̐ Anantāya nāgādhipataye sāyudhāya savāhanāya saparivārāya namaḥ.

And then, in the seventh covering, outside the Bhūpura, Vajra, etc. weapons should be worshipped in their respective quarters with the following mantras :

Auṁ vaṁ Vajrāya namaḥ.
 Auṁ śaṁ Śaktaye namaḥ.
 Auṁ daṁ Daṇḍāya namaḥ.
 Auṁ khaṁ Khaḍgāya namaḥ
 Auṁ pāṁ Pāśāya namaḥ.
 Auṁ aṁ Aṁkuśāya namaḥ.
 Auṁ gaṁ Gadāyai namaḥ.
 Auṁ sūṁ Śūlāya namaḥ.
 Auṁ paṁ Padmāya namaḥ,
 Auṁ caṁ Cakrāya namaḥ.

Thus completing the worship of the coverings, the Sādhaka, after worshipping the Devī properly with Dhūpa-dīpa, etc. rituals, should begin the japa of the mantra according to his capacity.

इत्थंजपादिभिःसिद्धे मन्त्रेस्मिन्धनसञ्चयैः ।

कुबेरसदृशो मन्त्री जायते जनवन्दितः ॥ २२ ॥

itthanjapādibhiḥsiddhe mantresmindhanasañcayaiḥ,
kuberasadr̥śo mantrī jāyate janavanditaḥ ॥ 22 ॥

Thus, when the mantra becomes activated by worship and japa, the Sādhaka becomes wealthy and respectable in the world like Kubera.

अयं रमाकामबीजरहितोष्टादशाक्षरः ।

द्विनेत्रवेदवेदाब्धिनेत्रार्णैरङ्गमीरितम् ॥ २३ ॥

ayaṁ ramākāmabījarahitoṣṭādaśākṣaraḥ,

dvinetraavedavedābhinetrārṇairāṅgamīritam ॥ 23 ॥

Mantras of Annapūrṇā – The aforesaid mantra with Ramā and Kāma-bījas becomes another eighteen syllabled mantra. The Ṣaḍaṅga nyāsa should be performed respectively with 2, 2, 4, 4, 4 and 2 letters of the mantra.

C. Extricated form of the Mantra – Auṁ hrīm namaḥ Bhagavati Māheśvari Annapūrṇe svāhā.

Ṣaḍaṅga-nyāsa :

Auṁ Hrīm hr̥dayāya namaḥ.

Namaḥ Śīrase svāhā.

Bhagavati Śikhāyai vaṣaṭ.

Māheśvari kavacāya hum.

Annapūrṇe netratrāyāya vaṣaṭ.

Svāhā astrāya phaṭ.

The Viniyoga and Dhyāna of this mantra is similar to that of the previous mantra.

पूर्वोक्तमन्त्रे मन्वर्णान्ममाभिमतमुच्चरेत् ।

अन्नं देहियुगं चापि भवेदेकगुणार्णवान् ॥ २४ ॥

युगाङ्गवेदसप्तविधपट्ठैरङ्गकल्पनम् ।

pūrvoktamantre manvarṇānamamābhimatamuccaret,

annan̄dehiyugaṁcāpi bhavedekaguṇārṇavān ॥ 24 ॥

yugaṅgavedasaptābhidhiṣṭṭarṇairāṅgakalpanam,

Another mantra – In the aforesaid twenty syllabled mantra, after the fourteenth letter, adding “mamābhimatamannaṁ dehi dehi”, makes another thirty-one syllabled mantra. The Ṣaḍaṅga nyāsa should be performed respectively with 4, 6, 4, 7, 4 and 6 letters of the mantra.

C. Extricated form of the mantra – Auṁ Hrīm Śrīm Klīm namaḥ Bhagavati Māheśvari mamābhimatamannaṁ dehi dehi Annapūrṇe svāhā.

Ṣaḍaṅga-nyāsa :

Auṁ hrīm śrīm klīm hr̥dayāya namaḥ.

Namaḥ Bhagavati śīrase svāhā.

Māheśvari śikhāyai vaṣaṭ.

Mamābhimatamannain kavacāya hum.

Dehi dehi netratrayāya vaṣaṭ.

Annapūrṇe svāhā astrāya phaṭ.

The Viniyoga and Dhyāna of this mantra is as aforesaid.

प्रणवः कमलाशक्तिर्नामो भगवतीति च ॥ २५ ॥

प्रसन्नपारिजातेश्वर्यन्नपूर्णैर्नलङ्गना ।

चतुर्विंशतिवर्णात्मा मन्त्रः सर्वेष्टसाधकः ॥ २६ ॥

रामाक्षिवेदनिधिभिर्वन्द्यार्णवः षडङ्गकम् ।

praṇavaḥ kamalā śaktirnamobhagavatīti ca ॥ 25 ॥

prasanna-pārijāteśvaryannapūrṇenalāṅganā,

caturvīṁśativarṇātmā mantraḥ sarveṣṭasādhakaḥ ॥ 26 ॥

rāmākṣivedanidhibhirvedadvaryarṇaiḥ ṣaḍaṅgakam,

Another mantra — Praṇava (Auṁ), Kamalā (Śrīm), Śakti (Hrīm), then “namo Bhagavati prasannā-pārijāteśvari Annapūrṇe” and, at the end, Analāṅganā (svāhā) makes this fulfiller of all desires, the twenty-four syllabled mantra.

The Ṣaḍaṅga-nyāsa should be performed respectively with 3, 2, 4, 9, 4 and 2 letters of the mantra.

C. Extricated form of the mantra — Auṁ śrīm hrīm namo Bhagavati prasanna-pārijāteśvari Annapūrṇe svāhā.

Ṣaḍaṅga-nyāsa :

Auṁ strīm hrīm hṛdayāya namaḥ.

Namaḥ śirase svāhā.

Bhagavati śikhāyai vaṣaṭ.

Prasanna-pārijāteśvari kavacāya hum.

Annapūrṇe netratrayāya vaṣaṭ.

Svāhā astrāya phaṭ.

The Viniyoga and Dhyāna of this mantra is as before.

तारश्रीशक्तिहृदयंभगाम्भःकामिकासदृक् ॥ २७ ॥

माहेश्वरीप्रसन्नेति वरदेपदमुच्चरेत् ।

अन्नपूर्णेग्निरपत्नीतिपञ्चविंशतिवर्णवान् ॥ २८ ॥

रामषड्युगषड्वेदनेत्राणैःस्यात्षडङ्गकम् ।

एषां चतुर्णां मन्त्राणामन्यत्सर्वन्तु पूर्ववत् ॥ २९ ॥

tāraśrīśaktihṛdayaṁbhagāmbhaḥkāmikāsadr̥k ॥ 27 ॥

māheśvarīprasanneti varadepadamuccaret,

annapūrṇegñipatnītipañcaviṁśativarṇavān ॥ 28 ॥

rāmaṣaḍyugaṣaḍvedanetrāṇaiḥsyātṣaḍaṅgakam,

eṣāṁ caturṇāṁ mantrāṇāmanyatsarvantu pūrvavat ॥ 29 ॥

Another Mantra – Tāra (Auṁ), Śrī (śrīm), Śakti (hrīm), Hṛdaya (namaḥ), then 'Bhaga' and ambha (va), Sadṛk kāmikā (ti), then "Māheśvari prasanna-varade" and 'Annapūrṇe', then Agnipatnī (svāhā) at the end, makes the twenty-five syllabled mantra.

Ṣaḍaṅga-nyāsa should be performed respectively with 3, 6, 4, 6, 4 and 2 letters of the mantra.

The Viniyoga, Dhyāna and worship, etc. all the rituals of the above four mantras are similar to that of the aforesaid Annapūrṇa mantra.

C. Extricated form of the mantra – Auṁ śrīm hrīm namaḥ Bhagavati Māheśvari prasanna-varade Annapūrṇe svāhā.

Ṣaḍaṅga-nyāsa :

Auṁ śrīm hrīm hṛdayāya namaḥ.

Namaḥ Bhagavati śirase svāhā.

Māheśvari śikhāyai vaṣaṭ.

Prasanna-varade kavacāya hum.

Annapūrṇe nctratrayāya vaṣaṭ.

Svāhā astrāya phaṭ.

त्रैलोक्यमोहनोगौरीमन्त्रः संकीर्त्यतेधुना ।

माथानमोन्तेब्रह्मश्रीराजितेराजपूजिते ॥ ३० ॥

जयेति विजयेगौरीगान्धारीति वदेत्पदम् ।

त्रिभुतोयंमेषवशङ्करिसर्वससद्यलः ॥ ३१ ॥

कवशङ्करिसर्वस्त्रीपुरुषान्तेवशङ्करि ।

सुद्वयंदुद्वयंद्वेयुग्वायुगं हरवल्लभा ॥ ३२ ॥

स्वाहान्त एकषष्ट्यणो मन्त्रराजःसमीरितः ।

trailokyamohanogaurīmantraḥ saṁkīrtiyatedhunā,

māyānamontebramaśrīrājiterājapūjite ॥ 30 ॥

jayeti vijayegaurīgāndhārīti vadetpadam,

tribhutoyanmeṣavaśaṁkarisarvasasadyalah ॥ 31 ॥

kavaśaṁkarisarvastrīpuruṣāntevaśaṁkari,

sudvayaṁdudvayaṁdveyugvāyugmaṁ haravallabhā ॥ 32 ॥

svāhānta ekaṣaṣṭyaṇo mantrarājāḥsamīritah,

Mantra of Trailokyamohana Gaurī – Now the mantra of Trailokyamohana Gaurī is being described.

Māyā (hrīm) and 'namaḥ', then 'Brahmā-Śrīrājite Rājapūjite jaya', then Vijaye-gaurī-gāndhārī', then 'Tribhu', toya (va), meṣa (na) and 'vaśaṁkari', then 'sarva', Sasadyala (lo), 'Kavaśaṁkari sarva strī puruṣa', then 'vaśaṁkari', then two su (su-su), two du (du-du), two ghe (ghe-ghe), two vā (vā-vā), Haravallabhā (hrīm) and, at the end, svāhā makes this sixty-one syllabled King of mantras.

C. Extricated form of the mantra – Hrīm namo Brahmāśrīrājite rājapūjite jayavijaye Gauri gāndhārī tribhuvana vaśaṁkari sarvaloka-vaśaṁkari sarva strī-puruṣa-vaśaṁkari susu dudu gheghe vāvā hrīm svāhā.

अजोमुनिर्निचच्छन्दो गौरीत्रैलोक्यमोहिनी ॥ ३३ ॥

देवताबीजशक्ती तु मायास्वाहापदे क्रमात् ।

चतुर्दशदशाष्टदशैकादशवर्णकैः ॥ ३४ ॥

दीर्घाद्वयमाययायुक्तेऽष्टङ्गानि समाचरेत् ।

मूलेन व्यापकं कृत्वा ध्यायेत्त्रैलोक्यमोहिनीम् ॥ ३५ ॥

ajomunirnicṛcchando gaurītrailokyamohinī ॥ 33 ॥

devatābījaśakti tu māyāsvāhāpade kramāt,

caturdaśadaśaṣṭaśikādaśavarṇakaiḥ ॥ 34 ॥

dīrghādhymāyayayuktaiḥṣaḍaṅgāni samācaret,

mūlena vyāpakam kṛtvā dhyāyettrailokyamohinīm ॥ 35 ॥

Viniyoga and Nyāsa – The Ṛṣi of this mantra is Aja, chanda is Nicṛd-Gāyatrī, Devatā is Gaurī Trailokya-mohinī, Bīja is māyā and Śakti is svāhā.

Ṣaḍaṅga-nyāsa should be performed with māyā-bīja with six long vowels and respectively 14, 10, 8, 8, 10 and 11 letters of the mantra. After this, performing comprehensive nyāsa over the whole body with the Mūla-mantra, the Sādhaka should meditate upon the Trailokya-mohinī.

C. Viniyoga – Asya Śrī Trailokya-mohana-Gaurī mantrasya, Aja Ṛṣiḥ, Nicṛd-Gāyatrī chandaḥ, Gaurī-Trailokyamohinī Devatā, hrīm Bijaṁ, svāhā-śaktiḥ mamākhilakāma siddhaye jape viniyogaḥ.

Ṣaḍaṅga-nyāsa :

Hrīm hrīm namo Brahma Śrīrājite Rājapūjite hrdayāya
namaḥ.

Hrīm Jayavijaye Gauri-gāndhāri śirase svāhā.

Hrūm Tribhuvana vaśaṁkari śikhāyai vaṣaṭ.

Hraiṁ Sarvaloka vaśaṁkari kavacāya hum.

Hrauṁ Sarva-strī-puruṣa-vaśaṁkari netratrayāya vauṣaṭ.

Hraḥ Susu dudu gheghe vāvā hrīm svāhā astrāya phaṭ.

After this, comprehensive nyāsa on the whole body should be performed seven times with the Mūla-mantra.

गीर्वाणसङ्घार्चितपादपङ्कजारुणप्रभावशशाङ्कशेखरा ।

रक्ताम्बरालेपनपुष्पयुग्ं मुदे सृणिं सपाशं दधती शिवास्तु नः ॥ ३६ ॥

gīrvāṇasaṅghārcitapādapaṅkajārūṇaprabhāśekhara-

śaśāṅkaśekhara,

raktāmbarālepanapuṣpayuṅ mude sṛṇim sapāśaṁ dadhatī

śivāstu naḥ ॥ 36 ॥

Dhyāna – That Śivā may bestow her pleasure upon me whose lotus feet are adored by the group of Gods, whose complexion is red, who wears the crescent moon on her head who is decorated with red garments, sandal paste and flowers and who holds in her hands a goad and a noose.

अयुतं प्रजपेन्मन्त्रं सहस्रं घृतसंयुतैः ।

पायसैर्जुहुयात्पीठे प्रागुक्ते गिरिजां यजेत् ॥ ३७ ॥

ayutaṁ prajapenmantraṁ sahasraṁ ghṛtasamyutaiḥ,

pāyasairjuhuyātpīṭhe prāgukte girijāṁ yajet ॥ 37 ॥

Number of Japas, Havana and worship – Ten thousand Japas and one thousand Havana should be performed with Ghṛta mixed khīra (rice cooked in milk and sweetened) and Girijā should be worshipped on the aforesaid pedestal.

केसरेष्वङ्गमाराध्य ब्राह्मघाद्याःपत्रमध्यगाः ।

लोकेश्वरास्तदस्त्राणितद्वहिःपरिपूजयेत् ॥ ३८ ॥

kesareṣvaṅgamārādhyā brāhmyādyāḥpatramadhyagāḥ,

lokeśvarāstadastraṇitadbahīḥparipūjayet ॥ 38 ॥

Worship of coverings – Performing the worship of Aṅgas in the filaments, Brāhmī, etc. Mātrikās on the eight petals, the Lokapālas in the Bhūpura and their weapons should be worshipped outside the Bhūpura.

C. Procedure of worship of the coverings — Meditating upon the form of Trailokyamohinī according to the

description in Śloka 36, worshipping her with mental rituals and consecrating the conch shell, the Devī should be worshipped on the Yantra consisting of circle, eight petals and Bhūpura (see figure 20 for Trailokyamohana Gaurī Yantra).

Performing the worship of the Gods and Śaktis of the pedestal according to the procedure described in the commentary of Śloka 9, on the same pedestal the Devī should be worshipped with the rituals from Dhyāna-āvāhana to offering of five Puṣpāñjalis. After this, the Sādhaka should begin the worship of the coverings as follows :

First of all Ṣaḍaṅga worship should be performed in the filaments with the following mantras :

Hrām hrīm namo Brahmaśrīrājite rājapūjite hṛdayāya
namaḥ.

Hrīm jayavijaye Gauri Gāndhārī śīrase svāhā.

Hrūm Tribhuvana vaśaṁkari śikhāyai vaṣaṭ.

Hraīm sarvalokavaśaṁkari kavacāya hum.

Hrauṁ sarva-strī-puruṣa-vaśaṁkari netratrāyāya vaṣaṭ.

Hraḥ susu dudu gheghe vāvā hrīm svāhā astrāya phaṭ.

Then, on the eight petals, Brāhmī, etc. eight Mātrkāś should be worshipped in the east, etc. quarters with the following mantras.

Auṁ Brāhmyai namaḥ.

Auṁ Vārāhyai namaḥ.

Auṁ Māheśvaryai namaḥ.

Auṁ Indrānyai namaḥ.

Auṁ Kaumāryai namaḥ.

Auṁ Cāmuṇḍāyai namaḥ.

Auṁ Vaiṣṇavyai namaḥ.

Auṁ Mahālakṣmyai namaḥ.

After this, in the Bhūpura, Indra, etc. Lokapālas should be worshipped in their east, etc. respective quarters with the following mantras :

Auṁ lām Indrāya devādhīpataye namaḥ.
 Auṁ rām Agnaye tejodhīpataye namaḥ.
 Auṁ yām Yamāya pretādhīpataye namaḥ.
 Auṁ kṣām Nīrtaye rakṣodhīpataye namaḥ.
 Auṁ vām Varuṇāya jalādhīpataye namaḥ.
 Auṁ yām Vāyave prāṇādhīpataye namaḥ.
 Auṁ sām Somāya tārādhīpataye namaḥ.
 Auṁ hām Īśānāya gaṇādhīpataye namaḥ.
 Auṁ ām Brahmanē prajādhīpataye namaḥ.
 Auṁ hrīm Anantāya nāgādhīpataye namaḥ.

And then, outside the Bhūpura, Vajra, etc. weapons should be worshipped in the east, etc. quarters with the following name mantras :

Auṁ vām Vajrāya namaḥ.
 Auṁ śām Śaktaye namaḥ.
 Auṁ pām Pāśāya namaḥ.
 Auṁ am Aṁkuśāya namaḥ.
 Auṁ gam Gadāyai namaḥ.
 Auṁ dam Daṇḍāya namaḥ.
 Auṁ kham Khadgāya namaḥ.
 Auṁ śūm Śulāya namaḥ.
 Auṁ pam Padmāya namaḥ.
 Auṁ cam Cakrāya namaḥ.

Thus completing the worship of coverings and also the worship of Devī with Dhūpa-dīpa, etc rituals, the Sādhaka should perform the Japa according to his capacity.

इत्थमाराधितादेवी प्रयच्छेत्सुखसम्पदः ।
 तन्दुलैस्तिलसस्मिन्मिश्रैर्लवणैर्मधुरान्वितैः ॥ ३९ ॥
 फलै रम्यै रक्तपद्मैर्जुहुयाद्योदिनत्रयम् ।
 तस्यविप्रादयो वर्णा वश्याःस्युर्मासमध्यतः ॥ ४० ॥

रविमण्डलमध्यस्थां देवीं ध्यायन्नुपेन्मनुम् ।

अष्टोत्तरशतं तावद्धुत्वाग्नौ वशयेज्जगत् ॥ ४१ ॥

itthamārādhitādevī prayacchetsukhasampadaḥ,

tandulaistīlasammiśrairlavapairmadhurānvitaiḥ ॥ 39 ॥

phalai ramyai raktapadmairjuhuyādyodinatrāyam,

tasyaviprādāyo varṇā vaśyāḥsyurmāsamādhyataḥ ॥ 40 ॥

ravimandalamadhyasthāṁ devīmādhyāyañjapenmanum,

aṣṭottaraśataṁ tāvaddhutvāgnau vaśayejjagat ॥ 41 ॥

Experiments for the fulfilment of desires —

Worshipped thus the Devī bestows happiness and wealth on the Sādhaka.

A person who performs Homa with Tila, rice, tasteful fruits and red lotuses for three days, succeeds in captivating within one month the Brāhmaṇa, etc. upper class of people.

Meditating upon the Devī as seated in the middle of the Solar disc, a Sādhaka, who performs Japa of the mantra and similarly pours 108 oblations in the fire, captivates the people of the world.

नमोहंसानल्युतमैकारस्थं शशाङ्कयुक् ।

तोयं वायव्यनिकर्णेन्दुयुतराजमुखीति च ॥ ४२ ॥

राजाधिमुखिवश्यान्ते मुखमायारमात्मभूः ।

देविदेविमहादेविदेवाधिदेविसर्वं च ॥ ४३ ॥

जनस्य च मुखं पश्चान्ममवशंकुरुद्वयम् ।

वह्निप्रियायन्तो मन्त्रोष्टचत्वारिंशद्विपर्मतः ॥ ४४ ॥

nabhohamśānalayutamāikārasthāṁ śaśāṅkayuk,

toyaṁ vāyavagnikarṇenduyutaṁrājamukhīti ca ॥ 42 ॥

rājādhimukhivaśyānte mukhimāyāramātmabhūḥ,

devidevimahādevidevādhidevisarva ca ॥ 43 ॥

*janasya ca mukhaṁ paścānmamavaśaṁkurudvayam,
vahnipriyānto mantroṣṭacatvārinśallipirmataḥ ॥ 44 ॥*

Another Mantra of Gaurī – Nabha (ha) with Haṁsa (sa), Anala (ra), Aikārasṭha śaśāṅkayuk (aiṁ), i.e. 'hsraiṁ', toya (va) with vāyu (ya), Agni (ra) and Karṇendu (Auṁ), i.e. 'vyrūṁ', then 'Rājamukhi', 'Rājādhi-mukhivaśya', then 'mukhi', māyā (hrīṁ), Ramā (śrīṁ), Ātmabhū (klīṁ), then 'devi devi mahādevi-devādhidevi-sarva' and 'janasya mukhaṁ', then 'mama-vaśaṁ', then two times Kuru (kuru kuru) and, at the end, Vahnipriyā (svāhā) makes this forty-eight syllabled mantra.

C. Extricated form of the mantra – Hsraiṁ vyrūṁ rājamukhi rājādhirājamukhi vaśyamukhi hrīṁ śrīṁ klīṁ devi devi mahādevi devādhidevi sarvajanasya mukhaṁ mama-vaśaṁ kuru kuru svāhā.

ऋषिच्छन्दोदेवतास्तुपूर्ववत्परिकीर्तिताः ।

हृदेकादशभिःप्रोक्तशिरःस्यात्सप्तवर्णकैः ॥ ४५ ॥

शिखावर्मापिवेदाङ्गैःपञ्चभिर्नेत्रमीरितम् ।

अस्त्रंसप्तदशङ्गैःस्याद्ध्यानजप्यादिपूर्ववत् ॥ ४६ ॥

अङ्गमन्त्रास्तुदीर्घाद्व्यभुवनेशीपरामताः ।

एवंसिद्धमनुमन्त्री प्रयोगान्कर्तुमर्हति ॥ ४७ ॥

ṛṣicchandodevatāstupūrvavatparikīrtitāḥ,

hṛdekādaśabhiḥproktāṁśirahṣyātsaptavarṇakaiḥ ॥ 45 ॥

śikhāvarmāpivēdāṅgaiḥpañcabhirnetramīritam,

astrāṁsaptadaśāṅgaiḥsyāddhyānajapyādipūrvavat ॥ 46 ॥

aṅgamantrāstudīrghādyabhuvaneśīparāmatāḥ,

evaṁsiddhamanurmantrī prayogaṅkartumarhati ॥ 47 ॥

Viniyoga and Nyāsa, etc. – The Ṛṣi, chanda and Devatā of this Mantra are the same as mentioned above.

Performing nyāsa on the heart with 11 letters, on head with 7 letters, on the tuft of hair on the crown with 4 letters, on the 'kavaca' (armour) with 4 letters, on the eye with 5 letters and on the weapons with 17 letters, the Sādhaka should perform Japa, Dhyāna and worship as mentioned above. The mantras for the Aṅga-nyāsa should be formed by adding the māyā-bīja with six long vowels in the beginning.

The Sādhaka can then perform experiments for the fulfilment of desires with the mantra thus activated.

C. Viniyoga — Asya Śrī Gaurī mantrasya Aja Ṛṣiḥ Nicṛd-gāyatrī chandaḥ Gaurī Devatā hrīm Bījaṁ svāhā śaktiḥ mamākṣhīlakāmasiddhaye jape viniyogaḥ.

Ṣaḍaṅga-nyāsa :

Hrām hsrām vyrām rājamukhi rājādhimukhi hrdayāya
namaḥ.

Hrīm vaśyamukhi hrīm śrīm klīm śīrase svāhā.

Hrūm devi devi śikhāyai vaṣaṭ.

Hraiṁ mahādevi kavacāya hum.

Hraum devādhidevi netratrāyāya vaṣaṭ.

Hraḥ sarvajanasamukhaṁ mama vaśyaṁ kurukuru svāhā
astrāya phaṭ.

Procedure of worship — Meditating upon the form of Devī as described in Śloka 36, the Devī, along with Devatās and Śaktis of the pedestal and the Deities of the coverings, should be worshipped on the aforesaid yantra.

कुर्यात्सर्वजनस्थाने मनोःसाध्याभिधानकम् ।

जपे होमे तर्पणे च वशीकरण कर्मणि ॥ ४८ ॥

ससम्पातं धृतं हुत्वा सहस्रं सप्तवासरम् ।

सम्पाताज्यं तु साध्यस्य प्राप्तितं वश्यकारकम् ॥ ४९ ॥

साध्यनक्षत्रवृत्तेण कुर्यात्साध्याकृतिं शुभाम् ।

तस्यामसून्प्रतिष्ठाप्य प्राङ्गणेनिखनेचताम् ॥ ५० ॥

तत्रानलं समाधाय रक्तचन्दनसंयुतैः ।

जपापुष्पैर्निशीथिन्यां जुहुयात्सप्तवासरम् ॥ ५१ ॥

सहस्रं प्रत्यहं पश्चात्तां निष्कास्य सरित्ते ।

निखनेत्साधकस्तस्य साध्यो दासो भवेद्भ्रुवम् ॥ ५२ ॥

kuryyātsarvajanasthāne manohsādhyābhidhānakam,

jape home tarpaṇe ca vaśīkaraṇa karmaṇi ॥ 48 ॥

sasampātān ghṛtaṁ hutvā sahasraṁ saptaavāsaram,

sampātājyaṁ tu sādhyasya prāśītaṁ vaśyakārakam ॥ 49 ॥

sādhyanakṣatraprakṣeṇa kuryyātsādhyākṛtiṁ śubhām,

tasyāmasūnpratīṣṭhāpya prāṅgaṇenikhaneccatām ॥ 50 ॥

tatrānalaṁ samādhāya raktacandanasamyutaiḥ,

japāpuṣpairniśīthinyāṁ juhuyātsaptavāsaram ॥ 51 ॥

sahasraṁ pratyaham paścattān niṣkāsyā sarittate,

nikhanetsādhakastasya sādhyo dāso bhaveddhruvam ॥ 52 ॥

Some experiments of Vaśīkaraṇa — In the Japa, Homa and Tarpaṇa, instead of the word ‘Sarvajanasya’ of the Mūla-mantra, the name of the object in the sixth (genitive) form should be used.

Performing Homa at the rate of one thousand oblations daily with Ghṛta for seven days, if the Sādhaka feeds the remaining Ghṛta to the desired person (Sādhya), the latter will be captivated.

Making an idol of the Sādhya person with the wood of the tree belonging to his birth asterism, infusing life in it, burying that idol in the courtyard and kindling fire over that spot, the Sādhaka should perform Homa at mid-night at the rate of one thousand oblations daily with the flowers of japākusuma, mixed with red sandal, for seven days. After

this, that idol should be taken out and buried on the bank of a river. By performing the experiment thus the Sādhya (desired person) definitely becomes slave of the Sādhaka.

C. The birth asterisms and their Trees :

Asterism	Tree	Asterism	Tree	Asterism	Tree
Āsvini	Kāraskara	Maghā	Rohiṇī	Mūla	Sarja
ḅharaṇī	Dhātrī	Pū. Phā.	Palāśa	Pū. Śā.	Vañjula
Kṛttikā	Udumbara	U. Phā.	Plakṣa	U. Śā.	Panasa
Rohiṇī	Jambū	Hasta	Ambaṣṭha	Śrāvaṇa	Arka
Mṛgaśira	Khādira	Citrā	Bilva	Dhaniṣṭhā	Śamī
Ārdra	Kṛṣṇa	Svāti	Arjuna	Śatabhiṣā	Kadamba
Punarvasu	Vaiśā	Viśākhā	Vikaṅkata	Pū. Bhā.	Nimba
Puṣya	Pippala	Anurādhā	Bakula	U. Bhā.	Āmra
Āśleṣā	Nāga	Jyeṣṭhā	Sarala	Revatī	Madhūka

ज्येष्ठलक्ष्मी महामन्त्रः प्रोच्यते धनवृद्धिदः ।

वाग्बीजं भुवनेशानीश्रीरनन्तोद्यलक्ष्मि च ॥ ५३ ॥

स्वयं भुवेशम्भुजाया ज्येष्ठायै हृदयान्तिकः ।

jyeṣṭhālakṣmī mahāmantraḥ procyate dhanavṛddhidah,

vāgbījaṁ bhuvaneśānīśrīranantodyalakṣmī ca ॥ 53 ॥

svayambhuveśambhujāyājyeṣṭhāyairdayāntikah,

Mantra of Jyeṣṭhā-Lakṣmī — The mantra of Jyeṣṭhā Lakṣmī, which increases wealth, is now being described.

Vāgbīja (aiṁ) Bhuvaneśānī (hrīm) Śrī (śrīm) ananta (ā), then 'dyalakṣmī' and 'svayaṁ-bhuve', then Śambhujāyā (hrīm) and 'Jyeṣṭhāyai' and hṛdaya (namaḥ) at the end, makes the seventeen syllabled mantra.

C. Extricated form of the Mantra — Aiṁ hrīm śrīm ādyaalakṣmī svayambhuvai hrīm jyeṣṭhāyai namaḥ.

मनुःसप्तदशार्णोयं मुनिर्ब्रह्मास्य कीर्तितः ॥ ५४ ॥

छन्दोष्टिर्ज्येष्ठलक्ष्मीस्तुदेवता शक्तिबीजके ।

श्रीमाये मूलतो हस्तौग्रमृज्याङ्गं समाचरेत् ॥ ५५ ॥

manuṣaptadaśārṇoyaṁ munirbrahmāsya kīrtitaḥ ॥ 54 ॥

chandoṣṭirjyēṣṭhālakṣmīstudevatā śaktibijake,

śrīmāye mūlato hastaupramṛjyāṅgaṁ samācaret ॥ 55 ॥

Viniyoga and cleaning of hands – The Ṛṣi of this mantra is Brahmā, chanda is Aṣṭi, Devatā is Jyēṣṭhālakṣmī, Bīja is Śrī and Śakti is Māyā. After washing the hands with Mūla-mantra the Aṅga-nyāsa should be performed.

C. Viniyoga – Asya śrī jyēṣṭhā-lakṣmī mantrasya Brahmā Ṛṣiḥ, aṣṭiśchandaḥ, jyēṣṭhā-lakṣmī devatā, hrīm bījain, śrīm śaktiḥ mamābhīṣṭa-siddhaye jape viniyogaḥ.

रामवेदयुगैकत्रिनेत्रार्णैर्मनुसम्भवैः ।

पदानामष्टकं न्यस्येच्छिरोभ्रूमध्यवक्त्रके ॥ ५६ ॥

हृन्नाभ्याधारके जालुपादयोस्तत्पदोन्मितिः ।

भूचन्द्रैकचतुर्वेदभूमिरामाक्षिवर्णकैः ॥ ५७ ॥

rāmavedayugaiikatrinetrārṇairmanusambhavaiḥ,

padānamasṭakam nyasyecchirobhrūmadhyavaktrake ॥ 56 ॥

hṛnnābhyādhārake jānupādayostatpadonmitiḥ,

bhūcandraikacaturvedabhūmirāmākṣivarnakaiḥ ॥ 57 ॥

Nyāsa – The Ṣaḍaṅga nyāsa should be performed respectively with 3, 4, 4, 1, 3 and 2 letters of the mantra.

The Sarvāṅga-nyāsa should be performed on the head, middle of eyebrows, mouth, heart, navel, mūlādhāra, knees and feet with 1, 1, 1, 4, 4, 1, 3 and 2 letters of the mantra.

C. Ṣaḍaṅga-nyāsa :

Aim hrīm śrīm hṛdayāya namaḥ.

Ādyālakṣmī śīrāse svāhā.

Svayāmbhuve śikhāyai vaṣaṭ.

Hrīm kavacāya hum.

Jyeṣṭhāyai netratrayāya vaṣaṭ.

Namaḥ astrāya phaṭ.

Sarvāṅga-nyāsa :

Aim namaḥ—śirasi.

Hrīm namaḥ—Bhrūmadhye.

Śrīm namaḥ—Mukhe.

Ādya lakṣmī namaḥ—Hṛdi.

Svayāmbhuve namaḥ—Nābhau.

Hrīm namaḥ—Ādhāre.

Jyeṣṭhāyai namaḥ—Jānvoḥ.

Namaḥ Namaḥ—Pādayoḥ.

उद्यद्भास्करसन्निभा स्मितमुखी रक्ताम्बरालेपना

सत्कुम्भंधनभाजनंसृणिमथोपाशङ्करैर्विभ्रती ।

पद्मस्था कमलेक्षणा दृढकुचासौन्दर्यचारांनिधिर्व्याख्या

सकलाभिलाषफलदा श्रीज्येष्ठलक्ष्मीरियम् ॥ ५८ ॥

udyadbhāskarasannibhā smitamukhī raktāmbarālepanā

satkumbhaṁdhanabhājanāṁsṛṇimathopāśaṅkarairbibhratī,

padmāsthā kamalekṣaṇā dṛḍhakucāsaundaryyavārāṇ-

nidhirdhyātavyā,

sakalābhilāṣaphaladā śrījyeṣṭhālakṣmīriyam ॥ 58 ॥

Dhyāna — Fulfiller of all the desired objectives, the Jyeṣṭhālakṣmī should be meditated upon as resembling the lustre of the rising sun, cheerful, decorated with red garments and sandal-paste, holding in her hands a pot, vessel containing money, goad and noose, seated on a lotus with lotus-like eyes, having solid and heavy breasts and ocean of beauty.

लक्षं जपेत्पायसेन जुहुयात्तद्दशशतः ।
 आज्याक्तेन यजेत्पीठे वक्ष्यमाणे महाश्रियम् ॥ ५९ ॥
 लोहिताक्षीविरूपा च करालीनीललोहिता ।
 समदावारुणीपुष्टिरमोघाविश्वमोहिनी ॥ ६० ॥
 तत्पठशक्तयः प्रोक्ता दिक्षु मध्ये च ता यजेत् ।
 प्रयच्छेदासनं तस्यै गायत्र्यावक्ष्यमाणया ॥ ६१ ॥
 प्रणवो रक्तज्येष्ठायैविद्यहेपदमन्ततः ।
 नीलज्येष्ठापदं पश्चाच्चैधीमहि ततः पदम् ॥ ६२ ॥
 तन्नोलक्ष्मीः पदं प्रोक्ष्य चोदयादिति चोच्चरेत् ।
 गायत्र्येवा समाख्याता केसरेष्वङ्गपूजनम् ॥ ६३ ॥
 मातरः पत्रमध्येषु बाह्वौ लोके गहेतयः ।
 इत्थं जपादिभिः सिद्धो मनुर्दद्यादभीप्सितम् ॥ ६४ ॥

lakṣaṁ japetpāyasena juhuyāttaddaśśāśataḥ,
ājyāktena yajetpīṭhe vakṣyamāṇe mahāśriyam ॥ 59 ॥
lohitākṣīvirūpā ca karālīnīlalohitā,
samadāvārūṇīpuṣṭīramoghāviśvamoḥinī ॥ 60 ॥
tatpīṭhaśaktayaḥproktā dikṣu madhye ca tā yajet,
prayacchedāsanam tasyai gāyatrīāvakṣyamāṇayā ॥ 61 ॥
praṇavo raktajyeṣṭhāyaividmahepadamantataḥ,
nīlajyeṣṭhāpadampaścādyaidhīmahi tataḥpadam ॥ 62 ॥
tannolakṣmīḥpadam procyā codayāditicoccarat,
gāyatrīyeṣā samākhyātā kesareṣvaṅgapūjanam ॥ 63 ॥
mātarāḥpatramadhyeṣu bāhyelokeśahetayaḥ,
itthamjapādibhiḥsiddhomanurdadyādabhīpsitam ॥ 64 ॥

Number of Japa, Havana and worship – One lac (1,00,000) japas of this mantra and one-tenth of it Homa with Khīra (rice cooked in milk and sweetened), mixed with Ghrta, should be performed. After this, the Mahālakṣmī should be worshipped on the described pedestal.

Lohitākṣī, Virūpā, Karālī, Nīla-lohitā, Samadā, Vāruṇī,

Puṣṭi. Amoghā and Viśvamohinī are the śaktis of the pedestal who should be worshipped in the eight quarters and in the centre. The Devī should be given a seat with the following Gāyatrī mantra.

Praṇava (Auṁ), then 'raktajyeṣṭhāyai-vidmahe', 'nīlajyeṣṭhā' and 'yaidhīmahi', then 'tanno-lakṣmīḥ' and 'pracodayāt'. This is said to be the Gāyatrī mantra.

Aṅga-worship in the filaments, worship of Mātṛkās on the petals and outside the petals the Lokapālas and their weapons should be worshipped. The activated mantra by such a japa and worship bestows the desired fruits.

C. Procedure of the worship of Pedestal – Meditating upon the form of Jyeṣṭhā Lakṣmī as described in śloka 58, worshipping her with mental rituals and consecration of the conch shell, the Gods of the Pedestal should be worshipped according to the general procedure of worship with the rituals from "Auṁ ādhāraśaktaye namaḥ" to "hrīm jñānātmane namaḥ". The yantra for the worship of Jyeṣṭhā Lakṣmī is the same as that of Trailokyamohana Gaurī.

Thereafter, in the east, etc. eight quarters and in the centre, nine śaktis of the Pedestal should be worshipped with the following mantras :

In the east, etc. eight quarters :

Auṁ Lohitākṣyai namaḥ.	Auṁ Samadāyai namaḥ.
Auṁ Virūpāyai namaḥ.	Auṁ Vāruṇyai namaḥ.
Auṁ Karālyai namaḥ.	Auṁ Puṣṭyai namaḥ.
Auṁ Nīlalohitāyai namaḥ.	Auṁ Amoghāyai namaḥ.

In the centre : Auṁ Viśvamohinīyai namaḥ.

Then, offering a seat to the Devī on the worshipped pedestal with the Gāyatrī mantra 'Auṁ raktajyeṣṭhāye vidmahe nīlajyeṣṭhāyai dhīmahi. Tanno lakṣmīḥ pracodayāt', the Devī should be properly worshipped with the rituals from Dhyāna-āvāhana to the offering of five Puṣpāñjalis.

Worship of coverings — After this, the worship of coverings should be performed. First of all Ṣaḍaṅga worship should be performed with the following mantras :

Auṁ aiṁ hrīm śrīm ḥṛdayāya namaḥ.

Ādya-lakṣmi śirase svāhā.

Svayaṁbhuvē śikhāyai vaṣaṭ.

Hrīm kavacāya hum.

Ḍyeṣṭhāyai netratrayāya vaṣaṭ.

Svāhā astrāya phaṭ.

Then, on the eight petals, the Brāhmī, etc. Mātrkāś and beyond the petals Indra, etc. Dīpālās and their weapons should be worshipped. For worshipping these, see the commentary of śloka 38 for the mantras.

At the conclusion of worship of the coverings and worshipping the Devī with dhūpa-dīpa, etc rituals, the Sādhaka should perform Japa according to his capacity. Worshipping thus along with Puraścaraṇa, the mantra becomes activated and accords the Sādhaka the desired fruits.

अथान्नदमनोर्दक्ष्ये साधनं यःपुरोदितः ।

अन्नपूर्णावृत्तौ भूमिश्रीयागे द्वियमाक्षरः ॥ ६५ ॥

तारभूश्रीपुटोजप्यो मुनिरस्य चतुर्मुखः ।

छन्दो निचृत्तिराख्यातं देवते वसुधाश्रित्यौ ॥ ६६ ॥

athānnadamanorvaksye sādhanam yaḥpurodituḥ,

annapūrṇāvṛtau bhūmiśrīyāge dviyamākṣarajī ॥ 65 ॥

tārabhūśrīpuṣṭajapya munirasya caturmukhaḥ,
chando nicṛtirākhyātaḥ devate vasudhā riyau ॥ 66 ॥

Another mantra of Jyeṣṭhā — The twenty-two syllabled Annada mantra for the worship of Bhūmī and Śrī in the worship of the coverings of Annapūrṇā, should be resorted to for Japa here after fixing “Auṁ Glaum Śrīm” on both its sides. Now the Sādhana of the mantra of this bestower of foodgrains is being described.

The Ṛṣi of the mantra is Brahmā, Chanda is Nicṛd Gāyatrī, Devatā is Vasudhā and Śrī, Bīja is Bhūbīja and Śakti is Śrībīja.

C. Extricated form of the mantra — Auṁ glaum śrīm annaṁ mahyannaṁ me dehyannādhipataye mamānnaṁ pradāpaya svāhā śrīm glaum Auṁ.

Viniyoga — Asya śrī Jyeṣṭhālakṣmī mantrasya Brahmā Ṛṣiḥ Nicṛd-gāyatrī chandaḥ, vasudhāśriyau devate glaum bījaṁ, śrīm śaktiḥ mamābhiṣṭa prāptau jape viniyogaḥ.

श्रीबीजं बीजमस्योक्तं श्रीबीजं शक्तिरिति ।

अन्नमहीतिहृदयमन्नमेदेहिमस्तकम् ॥ ६७ ॥

शिखास्वन्नाधिपतये ममन्नं च प्रदापय ।

बर्मोक्तं स्वाहया चास्त्रमंगमन्त्राधुवादिकाः ॥ ६८ ॥

पद्मीर्वाखुदभूमिश्रीबीजान्ताः परिकीर्तितः ।

विनेत्रा अपदुग्धाब्धौस्वर्णदीपे तु ते स्मरेत् ॥ ६९ ॥

bhūbījaṁ bījasyoktaṁ śrībījaṁ śaktirīrita,
annaṁmahītiḥṛdayamannaṁmedehimastakam ॥ 67 ॥

śikhātvannādhipataye mamānnaṁ ca pradāpaya,
varmoktaṁ svāhaya cāstramaṅgamantrādhruvādikāḥ ॥ 68 ॥

śaddirghārūḍhabhūmiśrībījāntāḥparikīrtitaḥ,
vinetrā apadugdhābhausaṁvarṇadīpe tu te smaret ॥ 69 ॥

Mantra for Nyāsa — The nyāsa should be performed

in the heart with 'annaṁ mahi', in the head with 'annaṁ me dehi', on the tuft of hair on the crown with 'annādhipataye', on the armour with 'mamānnaṁ pradāpaya' and on the weapon with 'Svāhā'. In the beginning of these mantras Dhruva (Auṁ) and at the end, the Bhūmi-bīja with six long vowels and Śrī-bīja should also be added. Leaving the eye, nyāsa should be performed in the five organs. Then, the Vasudhā and Śrī should be meditated upon on the Svarṇa-dvīpa of Kṣīra-sāgara.

C. Pañcāṅga-nyāsa — Where the nyāsa is to be performed on the five organs only, the eye has to be left out as is the rule prescribed by the Āgamaśāstra. Hence, leaving the mantra for eyes, the Pañcāṅga-nyāsa should be performed with the following mantras :

Auṁ annaṁ mahi glāṁ śrīm hṛdayāya namaḥ.

Auṁ annaṁ me dehi glīm śrīm śirase svāhā.

Annādhipataye glūṁ śrīm śikhāyai vaṣaṭ.

Auṁ mamānnaṁ pradāpaya-glaiṁ śrīm kayacāya hum.

Auṁ svāhā glauṁ śrīm astrāya phaṭ.

कल्पद्रुमधोमणिवेदिकायां समास्थिते वस्त्रविभूषणाढ्ये ।

भूमिश्रियौ वाञ्छितवामदक्षे संचिन्तयेद्देवमुनीन्द्रवन्द्ये ॥ ७० ॥

kalpadrumādhomeṇivedikāyaṁ samāsthite vastravibhū-

ṣaṇḍhaye,

bhūmiśriyau vāñchitavāmadakṣe sancintayeddeva-

munīndravandye ॥ 70 ॥

Dhyāna — Bhūmi and Śrī should be meditated upon as seated on the left and right sides on the jewel-studded pedestal under the Kalpa-vṛkṣa (wish-fulfilling divine tree), bedecked with garments and ornaments and adored by the Gods and sages.

लक्ष्मेकं जपेन्मन्त्रं तद्दशांशं घृतप्लुतैः ।

अन्नैर्हुत्वा यजेत्पीठे वैष्णवे वसुधाश्रितौ ॥ ७१ ॥

विमलौत्कर्षिणी ज्ञानक्रियायोगाभिधातया ।

प्रह्वीसत्यातथेशानानुग्रहापीठशक्तयः ॥ ७२ ॥

तारं नमोभगवतेविष्णवेसर्ववर्णकाः ।

भूतात्मसंयोगपदं योगपद्मपदन्ततः ॥ ७३ ॥

पीठात्मनेनमोन्तोयं पीठस्थ मनुरीरितः ।

दद्यादासनमन्तेन मूलेनावाहनादिकम् ॥ ७४ ॥

lakṣamekaṁ japenmantraṁ taddaśāṁśaṁ ghr̥taplutaiḥ,
annairhutva yajetpīṭhe vaiṣṇave vasudhāśrityau ॥ 71 ॥

vimalotkarṣiṇī jñānakriyāyogābhidhātathā,
prahvīsatyātathēśānānugrahāpīṭhaśaktayaḥ ॥ 72 ॥

tāraṁ namobhagavateviṣṇavesarvavarṇakāḥ,
bhūtātmasaṁyogapadaṁ yogapadmapadantataḥ ॥ 73 ॥

pīṭhātmanenamontoyaṁ pīṭhasya manurīritāḥ,
dadyādāsanamantena mūlenāvāhanādikam ॥ 74 ॥

Number of Japa, Havana and worship of Pedestal — After performing one lac (1,00,000) japas of the mantra and one-tenth of it Homa with grains smeared with Ghr̥ta the Vasudhā and Śrī should be worshipped on the Vaiṣṇava pedestal.

Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā and Anugrahā are said to be the śaktis of the pedestal.

Tāra (Auṁ), then 'namo-Bhagavate Viṣṇave sarva', 'bhūtātmasaṁyoga', 'yogapadma' and 'pīṭhātmane namaḥ', makes the mantra for the worship of Pedestal. Offering the seat with this mantra, the worship should be performed by Mūla-mantra with Āvāhana, etc. rituals.

C. Procedure for the worship of the Pedestal—
Meditating upon the forms of Vasudhā and Śrī, as described in śloka 70, worshipping with mental rituals, consecrating properly the conch shell, the Gods should be worshipped in the centre of the pedestal according to the general procedure for worship with “Auṁ Ādhāra-śaktaye namaḥ”, etc. mantras in the following manner :

In the centre of the Pedestal —

Auṁ Ādhāra śaktaye namaḥ.

Auṁ Prakṛtaye namaḥ.

Auṁ Kūrmāya namaḥ.

Auṁ Anantāya namaḥ.

Auṁ Pṛthivyai namaḥ.

Auṁ Kṣīrasamudrāya namaḥ.

Auṁ śvetadvīpāya namaḥ.

Auṁ Maṇimaṇḍapāya namaḥ.

Auṁ Kalpa-vṛkṣāya namaḥ.

Auṁ Maṇivedikāyai namaḥ.

Auṁ Ratnaśīmhāsanāya namaḥ.

Then, in the Āgneya, etc. sub-quarters, the Dharmā, etc. should be worshipped with the following mantras :

Auṁ Dharmāya namaḥ—Āgneye.

Auṁ Jñānāya namaḥ—Nairṛtye.

Auṁ Vairāgyāya namaḥ—Vāyavye.

Auṁ Aiśvaryāya namaḥ—Īśānye.

Then, in the east, etc. quarters, the Adharma, etc. should be worshipped as follows :

Auṁ Adharmāya namaḥ—Pūrve.

Auṁ Ajñānāya namaḥ—Dakṣiṇe.

Auṁ Avairāgyāya namaḥ—Paścime.

Auṁ Anaiśvaryāya namaḥ—Uttare.

After this, again in the centre of the pedestal, Ananta, etc. should be worshipped with the following mantras :

Auṁ Anantāya namaḥ.

Auṁ Padmāya namaḥ.

Auṁ aṁ sūryamaṇḍalāya dvādaśa kalātmāne namaḥ.

Auṁ uṁ somamaṇḍalāya ṣoḍaśa kalātmāne namaḥ.

Auṁ Raṁ vahnimaṇḍalāya daśakalātmāne namaḥ.

Auṁ saṁ sattvāya namaḥ.

Auṁ raṁ rajase namaḥ.

Auṁ taṁ tamase namaḥ.

Auṁ āṁ ātmāne namaḥ.

Auṁ aṁ antarātmāne namaḥ.

Auṁ paṁ paramātmāne namaḥ.

Auṁ hrīṁ jñānātmāne namaḥ.

Thereafter, in the eastern, etc. filaments, Vimalā, etc. śaktis of the pedestal should be worshipped in the east, etc. quarters and in the centre, with the following mantras :

In the east, etc. quarters —

Auṁ Vimalāyai namaḥ.

Auṁ Yogāyai namaḥ.

„ Utkarṣiṇyai „

„ Prahvyai „

„ Jñānāyai „

„ Satyāyai „

„ Kriyāyai „

„ Īśānāyai „

In the centre —

Anugrahāyai namaḥ.

Then, offering both the Devīs their seats on this worshipped pedestal with “Auṁ namo Bhagavate Viṣṇave sarvabhūtātmasaṁyoga yogapadmapīṭhātmāne namaḥ” mantra,

meditating their forms according to the description of śloka 70, proper worship should be performed with rituals beginning from Āvāhana with the mūla-mantra and offering Pādya to the offering of five Puṣpāñjalis.

अङ्गानीष्टार्चयेद्दिक्षु भूवह्निजलमास्तान् ।

निवृत्तिं च प्रतिष्ठां च विद्यां शान्तिविदिक्षु च ॥ ७५ ॥

अष्टशक्तीर्वलाका च विमलकमला तथा ।

वनमालाविभीषा च मालिकाशाङ्करीपुनः ॥ ७६ ॥

पूर्वादिदिक्षु प्रयजेदष्टमी वसुमालिका ।

शक्राद्यानायुधैर्युक्तान्स्वस्वदिक्षु समर्चयेत् ॥ ७७ ॥

इत्थं सपरिवारे योधरालक्ष्म्यौ जपादिभिः ।

आराधयेत्सलभते महतीमन्नसम्पदम् ॥ ७८ ॥

aṅgānīṣṭārcayeddikṣu bhūvahniḥjalamārutān,

nivṛttiṁ ca pratiṣṭhāṁ ca vidyāṁ śāntiṁvidikṣu ca ॥ 75 ॥

aṣṭaśaktīrbalākā ca vimalākamalā tathā,

vanamālābibhīṣā ca mālīkāśaṅkarīpunaḥ ॥ 76 ॥

pūrvādidikṣu prayajedaṣṭamī vasumālīkā,

śakrādyanāyudhairyuktānsvasvadikṣu samarcayet ॥ 77 ॥

itthāṁ saparivāre yodharālakṣmyau japādibhiḥ,

ārādhayetsalabhate mahatīmannasampadam ॥ 78 ॥

Worship of coverings — First of all, performing the Ṣaḍaṅga worship, Bhūmi, Agni, Jala and Vāyu in the east, etc. quarters and Nivṛtti, Pratiṣṭhā, Vidyā and Śānti should be worshipped in the sub-quarters.

Balākā, Vimalā, Kamalā, Vanamālā, Vibhīṣā, Mālīkā, Śaṅkarī and Vasumālīkā are the eight Śaktis which should be worshipped in the east, etc. quarters. After this, Indra, etc. Dikpālas with their weapons, should be worshipped in their respective quarters.

Thus, a Sādhaka who, with his family, performs Japa

and worship of Vasudhā and Lakṣmī, obtains profuse wealth and foodgrains.

C. Procedure for worship of the coverings –

First of all, Aṅga-worship should be performed in the filaments with the following mantras :

Auṁ annaṁ mahi glāṁ śrīm hṛdaya namaḥ.

Auṁ annaṁ dehi glīm śrīm śirase svāhā.

Auṁ annādhipataye glūṁ śrīm śikhāyai vaṣaṭ.

Auṁ yamāṇna pradāpaya glaiṁ śrīm kavacāya hum.

Auṁ svāhā glauṁ śrīm astrāya phaṭ.

Then, in the east, etc. quarters Bhūmī, etc. should be worshipped with the following mantras :

Auṁ laṁ bhūmyai namaḥ.

Auṁ raṁ agnaye namaḥ.

Auṁ vaṁ adbhyo namaḥ.

Auṁ vāyave namaḥ.

Thereafter in the Āgneya, etc. sub-quarters, Nivṛtti, etc. Kalās should be worshipped with the following mantras :

Auṁ nivṛtyai namaḥ.

Auṁ pratiṣṭhāyai namaḥ.

Auṁ vidyāyai namaḥ.

Auṁ śāntyai namaḥ.

Then, on the eight petals, Balākā, etc. eight Śaktis should be worshipped in the east, etc. quarters with the following mantras :

Auṁ Palākāyai namaḥ.

Auṁ vibhīṣāyai namaḥ.

Auṁ vimalāyai namaḥ.

Auṁ mālīkāyai namaḥ.

Auṁ kamalāyai namaḥ.

Auṁ śāṁkaryai namaḥ.

Auṁ vanamālāyai namaḥ.

Auṁ vasumālīkāyai namaḥ.

Thereafter, in the Bhūpura, Indra, etc. Lokapālas and Vajra, etc. weapons should be worshipped in their respective cast, etc. quarters with the mantras given in the commentary of śloka 38.

Thus, completing the worship of the coverings and worshipping Vasudhā and Lakṣmī with subsidiary rituals, such as Dhūpa and Dīpa, etc. the Sādhaka should perform Japa of the Mūla-mantra according to his capacity.

आज्यात्तैश्चित्तैर्विल्वसमिद्धिर्जुहुयाच्छ्रिये ।
 साज्येन पायसेनापि फलैःपत्रैश्चविल्वजैः ॥ ७९ ॥
 जपतामुं महामन्त्रं होमःकार्यो दिने दिने ।
 दशसंख्यःकुबेरस्य मनुनेध्मैर्वटोद्भवैः ॥ ८० ॥
 तारोवैश्रवणायाग्निप्रियान्तोष्टाक्षरोमनुः ।
 होमकाले कुबेरं तु चिन्तयेदग्निमध्यगम् ॥ ८१ ॥
 धनपूर्णं स्वर्णकुम्भं तथा रत्नकरण्डकम् ॥ ८२ ॥
 हस्ताभ्यां विप्लुतं खर्वकरपादं च तुन्दिलम् ।
 वटाधस्ताद्रत्नपीठोपविष्टं सुस्मिताननम् ॥ ८३ ॥
 एवं कृतहुतो मन्त्रीलक्ष्म्या जयतिवित्तपम् ।

ājyāktaiṣcatilairbilvasamidbhirjuhuyācchriye,
 sājyena pāyasenāpi phalaiḥpatriṣcabilvajaiḥ ॥ 79 ॥
 japatāmuṁ mahāmantraṁ homaḥkāryo dine dine,
 daśasaṁkhyāḥkuberasya manunedhmairvaṭodbhavaiḥ ॥ 80 ॥
 tārovaiśravaṇāyāgnipriyāntoṣṭākṣaromanuḥ,
 homakāle kuberaṁ tu cintayedagnimadhyagam ॥ 81 ॥
 dhanapūrṇaṁ svarṇakumbhaṁ tathā ratnakaraṇḍakam ॥ 82 ॥
 hastābhyāṁ viplutaṁ kharvakarapādaṁ ca tundilam,
 vaṭādhastādratnapīṭhōpaviṣṭaṁ susmitānanam ॥ 83 ॥
 evaṁ kṛtahuto mantrīlakṣmyā jayativittapam,

Procedure of Havana – In order to please Lakṣmī Homa should be performed with Tila mixed with Ghrta,

fuel of Bilva tree, Khīra, with Ghee and Bilva leaves, and Bilva core.

Performing Japa of the following mantra of Kubera, ten oblations should be offered with fuel wood of Vaṭa tree.

Kubera-mantra – Tāra (Auṁ), 'Vaiśravaṇāya' and agnipriyā (svāhā) i.e. 'Auṁ vaiśravaṇāya svāhā' is the eight syllabled mantra of Kubera.

Dhyāna of Kubera – At the time of Havana Kubera should be meditated upon in the fire as holding the jewel casket and golden pot, full of money, in his hands His hands and feet are short. He is pot-bellied and is seated with a smiling face on a jewelled pedestal under a Vaṭa tree.

Performing Homa thus a Sādhaka obtains even more wealth than Kubera.

अथ प्रत्यांगिरां वक्ष्ये परकृत्याविमर्दिनीम् ॥ ८४ ॥

दीर्घेन्दुयुग्मरुद्ब्रह्माणां सलोहितान्स्थिताम् ।

यन्ति नो रय उच्चायकूरां कृत्यां समुच्चरेत् ॥ ८५ ॥

वधून्मवपदं पश्चात्तान्ब्रह्मान्ते सदीर्घणः ।

अपनिर्णुद्वाहत्यन्ते प्रत्यवकर्तारमुच्छतु ॥ ८६ ॥

तारमायापुटो मन्त्रः स्यात्सप्तत्रिंशदक्षरः ।

atha pratyāṅgirāṁ vakṣye parakṛtyāvīmardinīm ॥ 84 ॥

dīrghenduyugmarudbrahmāṇāṁ salohitāṁsthitāṁ.

yanti nora ya uccāyākūrāṁ kṛtyāṁ samuccaret ॥ 85 ॥

vadhūmivapadam paścāttānbrahmāntesadīrghaṇaḥ,

apanirṇudmaityanterpratyakṛtāramucchatu ॥ 86 ॥

tāramāyāpuṭo mantraḥ syātsaptatrinśadakṣaraḥ,

Mantra of Pratyāṅgirā – Now the Pratyāṅgirā is being described which destroys the sorcerous acts of others against the Sādhaka.

Dīrghenduyuk marut (yām), Brahmā (ka), Lohita sthita māmśa (lpa), then 'Yantinorayaḥ', then 'krūrām kṛtyām', then 'vadhūmiva', 'Brahma' and ṇa with long vowel (ṇā), then 'apanirṇudmaḥ' followed by 'pratyakkartāramṛcchatu' is the full mantra which should be preceded and followed by Tāra (Auṁ) and Māyā (hrīm) to make it thirty-seven syllabled mantra.

C. Extricated form of the Mantra — Auṁ hrīm yām kalpayantinorayaḥ krūrām-kṛtyām vadhūmiva hrām brahmaṇā apanirṇudmaḥ pratyakkartāramṛcchatu hrīm Auṁ.

ब्रह्मानुष्टुमुनिश्छन्दो देवी प्रत्यङ्गिरेरिता ॥ ८७ ॥

बीजशक्तितारमाये कृत्वा नाशो नियोजनम् ।

brahmānuṣṭummuniśchando devī pratyāṅgireritā ॥ 87 ॥

bījaśaktitāramāye kṛtvā nāśe niyojanam,

Viniyoga — The Ṛṣi of this mantra is Brahmā, chanda is Anuṣṭup, Devatā is Pratyāṅgirā, Bija is Praṇava, Śakti is Māyā and it is applied for destroying the sorcerous acts of others.

C. Viniyoga — Asya Pratyāṅgirā mantrasya Brahmā Ṛṣiḥ Anuṣṭup chandaḥ Devī Pratyāṅgirā Devatā, Auṁ bijaṁ, hrīm śaktiḥ parakṛityā-nivāraṇe (mamākhilāptaye) jape viniyogaḥ.

अष्टमितोयनिधिमिर्युगैर्वैदैश्चपञ्चमिः ॥ ८८ ॥

वसुभिर्मन्त्रजैर्वर्णैर्दीर्घयुक्पार्वतीपरैः ।

प्रणवाद्यैःषडङ्गानि कल्पयेज्जातिसंयुतैः ॥ ८९ ॥

शिरोभ्रूमध्यवक्त्रेषु कण्ठे बाहुद्वयेहृदि ।

नाभावूर्वाङ्गानुनोश्चपदानि पदयोर्न्यसेत् ॥ ९० ॥

चतुर्दशक्रमान्मन्त्रीतारमायापुटान्यपि ।

aṣṭabhistoyanidhibhīryugairvedaiścapaṇcabhiḥ || 88 ||

vasubhirmantrajairvarṇairdīrghayukpārvatīparaiḥ,
praṇavādyaḥṣaḍaṅgāni kalpayejjāṭisaṃyutaiḥ || 89 ||

śīrobhrūmadhyavaktreṣu kaṇṭhe bāhuvayehṛdi,
nābhāvūrvorjānunoścapadāni padayornyaset || 90 ||
caturdaśakramānmantrītāramāyūṇṣṭānyapi,

Nyāsa – Adding Praṇava at the beginning and long Māyā at the end, Ṣaḍaṅga nyāsa should be performed with 8, 4, 4, 4, 5 and 8 letters of the mantra with 'hṛdayāya namaḥ' etc

Sādhaka should perform nyāsa in the head, middle of the eye brows, mouth, throat, both hands, heart, navel, both thighs, both knees and both feet respectively with fourteen words of the mantra, duly preceded and followed by Praṇava and Māyā bijas.

C. Ṣaḍaṅga-nyāsa –

Aum yām kalpayantinorayaḥ.	Hrām hṛdayāya namaḥ.
Aum krūrām kṛtyām.	Hrīm śīrase svāhā.
Aum vadhūmiva.	Hrūm śikhāyai vaṣaṭ.
Aum hrām brahmaṇā.	Hraiṃ kavacāya hum.
Aum apanirṇudmaḥ.	Hraum netratrāyāya vauṣaṭ.
Aum pratyakkartāramṛcchatu.	Hraḥ astrāya phaṭ.

Pada-nyāsa –

Aum hrīm yām hrīm-Śīraśi.
 „ „ kalpayanti hrīm-Phrūmadhye.
 „ „ no hrīm-Mukhe.
 „ „ rathaḥ hrīm-Kaṇṭhe.
 „ „ krūrām hrīm-Dakṣiṇa-bāhau.
 „ „ kṛtyām hrīm-Vāma-bāhau.

Aum hrīm vadhū hrīm-Hṛdi.

” ” miva hrīm-Nābhau.

” ” hrām hrīm-Dakṣiṇa-ūrau.

” ” brahmaṇā hrīm-Vāma-ūrau.

” ” apanirṇudmaḥ hrīm-Dakṣiṇa-jānau.

” ” pratyā hrīm-Vāma-jānau.

” ” kkartāra hrīm-Dakṣiṇa-pāde.

” ” mṛcchatu hrīm-Vāma-pāde.

आशम्बरा मुक्तकचा घनच्छविर्ध्वेयासचर्मासिकराहिभूषणा ।

दंष्ट्रोऽप्रवक्त्राग्रसिताहितान्वया प्रत्यंगिरा शङ्करतेजसेरिता ॥ ९१ ॥

aśāmbarā muktakacā ghanacchavirdhyeyāsacarmā-

sikarāhibhuṣaṇā,

daṁṣṭrogranaktrāgrasitāhitānvayā pratyāṅgirā

śaṅkaratejaseritā ॥ 91 ॥

Dhyāna – Pratyāṅgirā should be meditated upon as having loose hairs, dark complexion as rain clouds, wearing leather, holding a sword and serpent in her hands, devouring the group of enemies with her ferocious teeth and mouth and illuminated by the brilliance of Śaṅkara.

ध्यायन्नेवं जपेन्मन्त्रमयुतं तद्दशांशतः ।

अपामार्गेध्मराज्याज्यहविर्भिर्जुहुयात्ततः ॥ ९२ ॥

dhyāyannevaṁ japeṇmantramayutaṁ taddaśānśataḥ,

apāmārgedhmarājyājyāhāvīrbhirjuhuyāttataḥ ॥ 92 ॥

Number of Japa and Havana – Meditating as above, ten thousand Japas of the mantra and one-tenth of it Homa should be performed with the fuel of Apāmārga plant, Ghṛta and Haviṣyāṇna.

अन्नपूर्णासने चार्चंदङ्गलोकेश्वरायुधः ।

एवं सिद्धमनुर्मन्त्री प्रयोगेषु शतं जपेत् ॥ ९३ ॥

*annapūrṇāsane cārceḍaṅgalokeśvarāyudhaḥ,
evam siddhamanurmantrī prayogeṣu śataṁ japet ॥ 93 ॥*

Worship of Pedestal and coverings – Aṅgas, Lokapālas and their weapons should be worshipped on the pedestal of Annapūrṇā. Thus, when the mantras becomes activated, the Sādhaka should perform its one hundred Japas in the experiments for the fulfilment of desires.

C. Worship of the pedestal – Performing the worship of Deities and Śaktis of the Pedestal, the Sādhaka should performs the worship of the Devī also on the same pedestal.

Worship of coverings – First of all, Aṅga worship should be performed in the pericarp with the following mantras –

Aum yām kalpayantinorayaḥ hrām hṛdayāya namaḥ.
Krūrām kṛtyām hīṁ śirase svāhā.
Vadhūmiva hrūm śikhāyai vaṣaṭ.
Hrām brahmaṇā hraiṁ kavacāya hum.
Apanirṇudmaḥ hrauṁ netratrāyāya vaṣaṭ.
Pratyakkartāramṛcchatu hraḥ astrāya phaṭ.

After this, Indra, etc. Lokapālas and their weapons should be worshipped with the mantras given in the commentary of Śloka 21 for the sixth and seventh coverings of Annapūrṇā. After this, the Devī should be properly worshipped with Dhūpa-dīpa, etc. rituals.

जुहुयाच्चशतं दिक्षु दशमन्त्रैर्हरेर्द्वलिम् ।
यो मे पूर्वगतः पाप्मापापकेनेह कर्मणा ॥ ९३ ॥
इन्द्रं स्तन्देव उच्चार्य राजान्ते भञ्जयत्विति ।
अञ्जयत्विति चोच्चार्य मोहयत्विति चोच्चरेत् ॥ ९५ ॥

नाशयतुपदं पश्चान्मारयत्वित्यतो बलिम् ।
 तस्मैप्रयच्छतुकृतंममान्ते च शिवंमम ॥ ९६ ॥
 शान्तिःस्वस्ययनंचास्तुबलिमन्त्र उदाहृतः ।
 प्रणवाष्टोष्टषष्ट्यर्गस्तेनैव वितरेद्वलिम् ॥ ९७ ॥
 अस्मिन्मन्त्रे पूर्वपदस्थानेग्न्यादिपदं वदेत् ।
 अग्निरित्यादि च पठेदिन्द्रहत्यादिके स्थले ॥ ९८ ॥
 एवंतुदशमन्त्राःस्युस्तैस्तत्तद्दिग्बलिं हरेत् ।
 इत्थं कृते शत्रुकृताकृत्या क्षिप्रंविनश्यति ॥ ९९ ॥

*juhuyāccaśataṁ dikṣu daśamantrairharedbalim,
 yo me pūrvagataḥpāmnāpāpakenehakarmaṇā ॥ 94 ॥
 indraṁstandevauccārya rājānte bhañjayatviti,
 añjayatviticoccāryamohayatviti coccaret ॥ 95 ॥
 nāśayatupadaṁpāścānmārayatvityato balim,
 tasmaiprayacchatukṛtāṁmamānte ca śivaṁmam ॥ 96 ॥
 śāntiḥsvastyayanaṁcāstubalimantra udāhṛtaḥ,
 praṇavādyoṣṭaṣaṣṭyarnāstenaiva vitarēdbalim ॥ 97 ॥
 asminmantrē pūrvapadaśthānegnyādīpadāṁ vadet,
 agnirityādi ca pāṭhedindraitīyādīke sthale ॥ 98 ॥
 evaṁtudaśamantrāḥsyustaiṣṭattaddigbaliṁ haret,
 itthāṁ kṛte śatrukṛtākṛtyā kṣipraṁvināśyati ॥ 99 ॥*

Experiments for the fulfilment of desires –

When the mantra becomes activated by the aforesaid worship, the Sādhaka should perform its one hundred japas and offer one hundred oblations in the experiments for the fulfilment of desires. Then, offer Bali in all the ten quarters with the following mantras :

Say 'yo me pūrvagataḥ pāpnāpāpakeneha karmaṇā indraṁ-standeva', then 'rāja', 'bhañjayatu', 'añjayatu' and 'mohayatu', then 'nāśayatu mārayatu balitūasmai prayacchatu-kṛtāṁmama', then 'Śivaṁmama śāntiḥ svastyayanaṁ cāstu'. This becomes

the mantra for Pali. Adding Praṇava in the beginning makes it sixty eight syllabled mantra used for offering Bali.

In this mantra reading 'Āgneya', etc, in place of 'pūrva' and 'Agni', etc. in place of 'Indra', make the mantras for offering Bali to the ten Dikpālas. With these mantras Bali should be given to them in their respective quarters.

Performing thus all the sorcerous acts of the enemies are destroyed.

C. Mantra for Bali – "Auṁ yo me pūrvagataḥ pāp-māpāpakenecha karmaṇā Indra taṁ Devarājo bhañjayatu aṇjayatu mohayatu nāśayatu mārayatu balintasmai prayacchatu kṛtaṁ mama śivaṁ mama śāntiḥ svastyayanaṁ cāstu"—with this mantra Bali should be given to Indra in the east.

Similarly, in the Āgneya, etc. remaining nine quarter, also, Bali should respectively be given with the following mantras :

Auṁ yo me Āgneyagataḥ pāpmāpāpakenecha karmaṇā agnistaṁ tejārājo bhañjayatu, etc.; Auṁ yo me Dakṣiṇagataḥ pāpmāpāpakenecha karmaṇā Yamastaṁ pretārājo bhañjayatu, etc.; Auṁ yo me Nairṭyagataḥ pāpmāpāpakenecha karmaṇā Nīrtistaṁ rakṣārājo bhañjayatu, etc.; Auṁ yo me Pāścimagataḥ pāpmāpāpakenecha karmaṇā Varuṇastaṁ jalarājo bhañjayatu, etc.; Auṁ yo me Vāyavyagataḥ pāpmāpāpakenecha karmaṇā Vāyustaṁ prāṇārājo bhañjayatu, etc.; Auṁ yo me Uttaragataḥ pāpmāpāpakenecha karmaṇā Somastaṁ tārārājo bhañjayatu, etc.; Auṁ yo me Īśānagataḥ pāpmāpāpakenecha karmaṇā Īśānastaṁ gaṇārājo bhañjayatu, etc.; Auṁ yo me Ūrdhvagataḥ pāpmāpāpakenecha karmaṇā Brahmāstaṁ

prajāṛājo bhañjayatu, etc.; Auṁ yo me Adhogataḥ pāpmāpāpa-
kencha karmaṇā Anantastam nāgarājo bhañjayatu, etc.

अथ प्रत्यंगिरामालामन्त्रसिद्धिः प्रकीर्त्यते ।

तारोमायानमः कृष्णं वाससेशनवर्णकाः ॥ १०० ॥

सहस्रहंसिनिपदं महश्च वदने पुनः ।

महाबलेपदं पश्चादुच्चरेदपराजिते ॥ १०१ ॥

प्रत्यंगिरेपरसैन्यपरकर्मसद्वज्रलम् ।

ध्वंसिनिपरमन्त्रोत्सादिनिसर्वपदं ततः ॥ १०२ ॥

तान्ते दमनिप्रान्ते सर्वदेवान्समुच्चरेत् ।

बन्धयुग्मं सर्वविद्याश्छिद्युक्क्षोभयद्वयम् ॥ १०३ ॥

परयन्त्राणिसंकीर्त्य स्फोटयद्वितयं पठेत् ।

सर्वान्ते शृङ्खला उक्त्वा त्रोटयद्वितयं ज्वलेत् ॥ १०४ ॥

ज्वालाजिह्वेकरालान्ते वदने प्रत्यमुच्चरेत् ।

गिरेमायानमोन्तोयं शरसूर्याक्षरो मनुः ॥ १०५ ॥

atha pratyāṅgirāmālāmantrasiddhīḥ prakīrtyate,

tāromāyānamahākṛṣṇaivāsaseśatavarṇakāḥ ॥ 100 ॥

sahasrahinsinipadaṁ sahasravadane punaḥ,

mahābalepadaṁ paścāduccaredaparajite ॥ 101 ॥

pratyāṅgireparasainyaparakarmesadvajralam,

dhvaṁsiniparamantrotsādinisarvapaḍaṁ tataḥ ॥ 102 ॥

bhūtānte damaniprānte sarvaṁ devāṁsamuccaret,

bandhayugmaṁ sarvavidyāṁ śchidhiyukṣobhayadvayam ॥ 103 ॥

parayantrāṇisamkīrtya sphoṭayadvitayaṁ paṭhet,

sarvānte śṛṅkhala uktvā tṛoṭayadvitayaṁ jvalat ॥ 104 ॥

jvālājihvekarālānte vadanepratyamuccaret,

giremāyānamontoyam śarasūryākṣaro manuḥ ॥ 105 ॥

Mālā-mantra of Pratyāṅgirā – Now the procedure
of activation of the Mālā-mantra of Pratyāṅgirā is being
described.

Tāra (Auṁ) Māyā (hrīm) then 'namaḥ kṛṣṇavāsase śata', 'sahasra-hiṁsini' 'sahasra-vadane, 'mahābale' 'aparā-jite pratyāṅgire parasainya-parakṛtya', then sadṛk jala (vi), 'dhvāmsini paramantrotsādini-svara' 'bhūta' 'damani' and 'sarvadevān', then two 'bandhu' (bandhu bandhu), then 'sarvavidyāḥ', then two 'chindhi' (chindhi chindhi), two 'kṣobhaya' (kṣobhaya kṣobhaya), then 'parayantrāṇi', two 'sphoṭaya' (sphoṭaya sphoṭaya), then 'sarva-śṛṅkhalā' and two 'troṭaya' (troṭaya troṭaya), then jvalajjvālā-jihva karā-lavadane pratyāṅgire, māyā (hrīm) and 'namaḥ' at the end, makes the 125 syllabled Mālā-mantra of Pratyāṅgirā.

C. Extricated form of the mantra –

Auṁ hrīm namaḥ kṛṣṇavāsase śatasahasra hiṁsini sahasra-vadane mahābale aparā-jite pratyāṅgire parasainya-parakarma-vidhvāmsini paramantrotsādini sarvabhūtadamani sarvadevān bandha bandha sarvavidyāśchindhi chindhi kṣobhaya kṣobhaya parayantrāṇi sphoṭaya sphoṭaya sarvaśṛṅkhalāstroṭaya troṭaya jvalajjvālājihve karālavadane pratyāṅgire hrīm namaḥ.

ऋत्यादिकं पर्वमुक्तं माययास्यात्षडङ्गकम् ।

ध्यायेत्प्रत्यंगिरां देवीं सर्वशत्रुविनाशिनीम् ॥ १०६ ॥

ṛṣyādikam pūrvamuktam māyayāsyātṣaḍaṅgakam,

dhyāyetpratyāṅgirāṁ devīm sarvaśatruvināśinīm ॥ 106 ॥

Viniyoga and Nyāsa – The Ṛṣi, etc. of this mantra is the same as of the aforesaid mantra The Ṣaḍaṅga-nyāsa should be performed with the Māyā-bīja and then Pratyāṅgirā Devī, who is the destroyer of all enemies, should be meditated upon.

C. Viniyoga – *Asya Pratyāṅgirā mantrasya Brahmā Ṛṣiḥ Anuṣṭup chandaḥ Devī Pratyāṅgirā Devatā Auṁ bījaṁ*

hrīm Śaktiḥ parakṛtya-nivāraṇe (mamākhilāptaye vā) jape viniyogaḥ.

Śṛṅga-nyāsa -

Frām hṛdayāya namaḥ. Hrīm śīrase svāhā. Hrūm śikhāyai vaṣaṭ. Hraim kavacāya hum. Hraum netratrāyāya vaṣaṭ. Hraḥ astrāya phaṭ.

सिंहारूढातिक्वणन्निभुवनभयक्वद्रूपमुग्रं वहन्ती
ज्वालावक्त्रावसानानववसनयुगनीलमण्याभकान्तिः ।
शूलं खड्गं वहन्ती निजकरयुगले भक्तश्चैकदक्षा सेयं
प्रत्यंगिरा संक्षपयतु रिपुभिर्निर्मितं वोभिचारम् ॥ १०७ ॥

siṃhārūḍhātīkṛṣṇānītribhuvanabhayakṛdrūpamugraṃvahanṭī
jvalāvaktṛāvāsānāvavasunayugānīlamanyābhakāntiḥ,
śūlāṃ khadgāṃ bahantīnījakarayugale bhaktarakṣaikadakṣā

seyam,

pratyāṅgirā saṃkṣapayatu ripubhirnirmitam vobhicāram

॥ 107 ॥

Dhyāna — May the Pratyāṅgirā Devī destroy the sorcerous acts of my enemies; she is seated on a lion, instills fear in the three worlds, has absolutely dark complexion and a terrifying face, is emitting flames from her mouth, putting on a set of two new clothes, has a lustre of sapphire, is holding a spear and a sword in her two hands and is always ready to protect the devotees.

अयुतं प्रजपेन्मन्त्रं सहस्रं तिलराजिकाः ।

हुत्वा सिद्धमनुं मन्त्रं प्रयोगेषु शतं जपेत् ॥ १०८ ॥

ayutaṃ prajapenmantraṃ sahasraṃ tilarājikāḥ,

hutvā siddhamanum mantraṃ prayogeṣu śataṃ japet ॥ 108 ॥

Number of Japa and Havana — Performing ten thousand japas of the mantra and one thousand Homa with

Tila and Rājikā, further one hundred japas of the activated mantra should be performed in the experiments for the fulfilment of desires.

ग्रहभूतादिका विष्टं सिञ्चेन्मन्त्रं जपञ्जलैः ।

विनाशयेत्परकृतं यन्त्रमन्त्रादिकर्मणाम् ॥ १०९ ॥

grahabhūtādikā viṣṭam siñcenmantram japañjalaiḥ,

vināśayetparakṛtaṁ yantramāntrādikarmanām ॥ 109 ॥

Experiments for the fulfilment of desires –

Performing (one hundred) japas of this mantra, the Sādhaka should make sweeping gesture with water on a person adversely affected by evil spirits and planets. Thus the affect of sorcerous yantra-mantra rituals of others should be destroyed.

मन्त्रं विरोधिशमवं प्रवक्ष्ये षोडशाक्षरम् ।

प्रणवः केशवः सेन्दुर्वर्गाद्याः पञ्चसेन्दवः ॥ ११० ॥

वियच्चन्द्रान्वितं रान्तसद्योजातः शशाङ्कयुक् ।

मायात्रिकर्णचन्द्रादयो भृगुः सर्गसर्वमफट् ॥ १११ ॥

स्वाहान्तः षोडशाक्षरं यं मन्त्रः शत्रुविनाशनः ।

mantram virodhiśamakaṁ pravakṣye ṣoḍaśākṣaram,

praṇavaḥ keśavaḥ sendurvargādyāḥ pañcasendavaḥ ॥ 110 ॥

viyaccandrānvitaṁ rāntasadyojātaḥ śaśāṅkayuk,

māyātrikarṇacandrādhyo bhṛguḥ sargīsavarmaphaṭ ॥ 111 ॥

svāhāntaḥ ṣoḍaśārṇoyam mantraḥ śatruvināśanaḥ,

Mantra for the destruction of Enemies – Now

the sixteen syllabled mantra, which is destroyer of enemies, is being described.

Praṇava (Auṁ), Sendu Keśava (aṁ), Sendu Pañca-
vargādyā kaṁ caṁ ṭaṁ taṁ paṁ), candrānvita viyat (haṁ),
sadyojāta-śaśāṅka yuk rānta (loṁ) māyā (hrīm), karṇa-
candrādhyā atri (duṁ), sargī bhṛgu (saḥ), varma (huṁ),

then 'phaṭ' and, at the end, 'svāhā' makes this sixteen syllabled destroyer of enemy mantra.

C. Extricated form of the mantra – Auṁ aṁ kaṁ caṁ ṭaṁ taṁ paṁ haṁ loṁ duṁ saḥ huṁ phaṭ svāhā.

विधाताष्टिर्ऋषिश्छन्दःपर्वताब्ध्यग्निवायवः ॥ ११२ ॥

धराकाशौमहापूर्वा देवताःपरिकीर्तिताः ।

हुंबीजं पार्वतीशक्तिर्मायया तु षडङ्गकम् ॥ ११३ ॥

vidhātāṣṭīrṛṣiśchandaḥparvatābdhyagnivāyavaḥ ॥ 112 ॥

dharākāśaumahāpūrvā devatāḥparikīrtitāḥ,

huṁbījaṁ pārvatīśaktirmāyayā tu ṣaḍaṅgakam ॥ 113 ॥

Viniyoga and Nyāsa – The Ṛṣi of this mantra is Vidhātā, chanda is Aṣṭi, Devatās are Mahā-parvata, Mahābdhi, Mahāgni, Mahāvāyu, Mahādhara and Mahākāśa, Bija is huṁ and Śakti is Pārvatī (hrīm). The Ṣaḍaṅga nyāsa should be performed with Māyā-bija (with six long vowels).

C. Viniyoga – Asya mantrasya brahmā-rṣiḥ, aṣṭīśchandaḥ mahāparvata-mahābdhi-mahāgni-mahāvāyu-mahādhara-mahākāśaḥ ṣaḍ devatāḥ huṁ bījaṁ hrīm śaktiḥ mamābhīṣṭa-siddhaye jape viniyogaḥ.

Ṣaḍaṅga-nyāsa –

Hrīm hrdayāya namaḥ. Hrīm śirase svāhā. Hrūṁ śikhāyāi vaṣaṭ. Hraīm kavacāya hum. Hraūṁ netratrāyāya vaṣaṭ. Hraḥ astrāya phaṭ.

नानारत्नार्चिराक्रान्तं वृक्षांभःस्रवणैर्युतम् ।

व्याघ्रादिपशुभिर्व्याप्तं सानुयुक्तं गिरिं स्मरेत् ॥ ११४ ॥

मत्स्यकूर्मादिवीजाढ्यं नवरत्नसमन्वितम् ।

घनच्छायां सकलोलम्बकूपारं विचिन्तयेत् ॥ ११५ ॥

उवाचावतीसमाक्रान्त जगत्त्रितयमद्भुतम् ।

पीतवर्णं महावह्निं संस्मरेच्छत्रशान्तये ॥ ११६ ॥

धरासमुत्थरेण्वौघमलिनं रुद्धभूदिवम् ।

पवनं संस्मरेद्विश्वजीवनं प्राणरूपतः ॥ ११७ ॥

नदीपर्वतवृक्षादिफलिताग्रामसंकुला ।

आधारभूता जगतो ध्येया पृथ्वीह मन्त्रिणा ॥ ११८ ॥

सूर्यादिग्रहनक्षत्रकालचक्रसमन्वितम् ।

निर्मलं गगनं ध्यायेत्प्राणिनामाश्रयप्रदम् ॥ ११९ ॥

nānāratnārcirākṛāntaṁ vṛkṣāmbhaḥsraṇaṇairyyutam,

vyāghrādīpaśubhirvyāptaṁ sūnuyuktaṁ giriṁ smaret ॥ 114 ॥

matsyakūrmādibhūjādhyāṇaṁ navaratnasamanvitam,

ghanacchāyaṁ sakallolamakūpuraṁ vicintayet ॥ 115 ॥

jvālāvātīsamākṛānta jagatṛitayamadbhutam,

pīṭavarṇaṁ mahāvahniṁ saṁsmarecchatruśāntaye ॥ 116 ॥

dharāsamutthareṇvaughamalināṁ ruddhabhūdivam,

pavanaṁ saṁsmaredviśvajīvaṇaṁ prāṇarūpataḥ ॥ 117 ॥

nādīparvatavṛkṣādīphalitāgrāmasaṁkulā,

ādharabhūtā jagato dhyeyā pṛthvīḥ mantriṇā ॥ 118 ॥

sūryādīgrahanakṣatrakālacakrasamanvitam,

nirmalaṁ gagaṇaṁ dhyāyetprāṇināmāśrayapradam ॥ 119 ॥

Dhyāna for the above Devatās Mahāparvata, etc.

The Sādhaka should meditate upon the great mountain with various peaks, resplendent with the rays of different gems and other precious stones, having numerous trees and streams abounding in water and tigers and other beasts roaming about there.

The Sādhaka should meditate upon the great ocean (Mahābdhi) with fishes, tortoise and seeds of numerous plants and nine gems. The ocean is full of waves and has the splendour of clouds.

For the sake of subduing the enemies, a Sādhaka should meditate upon the great, wonderful fire (Mahāgni) of yellow colour, enveloping the three worlds in its flames.

The Sādhaka should meditate upon the great wind (Mahāvāyu) that enables the whole universe to live in the form of vital air. It renders dirty due to the columns of dust raised from the earth and envelopes the earth and the firmament.

The great earth (Mahādharā) should be meditated upon by a Sādhaka of this Mantra as that which has become the basic support of the universe, which is full of villages, abounds in flowering, fruit-yielding trees, rivers and mountains.

The Sādhaka should meditate upon the clear and dustfree firmament (Mahākāśa) which accords support to all living beings and consists of the sun, planets, stars and the cycle of time.

एवंपङ्क्तेना ध्यात्वा सहस्राणि तु षोडश ।
जपेन्मन्त्रं दशांशेन षड्व्यैर्होममाचरेत् ॥ १२० ॥
ब्रीहयस्तन्दुला आज्यं सर्पपाश्र्वयवास्तिलाः ।
एतैर्हुत्वायथाभागं पीठे पूर्वोदिते यजेत् ॥ १२१ ॥
अङ्गदिकपालचक्राद्यैरेवं सिद्धो भवेन्मनुः ।

evamṣaḍdevatā dhyātvā sahasrāṇi tu ṣoḍaśa,
japenmantram daśāṁśena ṣaḍdranyairhomamācaret ॥ 120 ॥
vrīhayastandulā ājyam sarṣapāścayavāstilāḥ,
etairhutvāyathābhāgaṁ pīṭhe pūrvodite yajet ॥ 121 ॥
aṅgadikpālavajrādyairevaṁ siddho bhavenmanuḥ,

Meditating upon the six Devatās as above, the Sādhaka should perform sixteen thousand japas and one tenth of it Homa with six substances.

Paddy, rice, ghrta, mustard, barley and tila are the six

substances for Homa. Equal number of Homas (267 oblations of each) should be performed with each after which they (the Devatās) should be worshipped on the aforesaid pedestal. (Here the equal number of oblations for each substance has been calculated on this basis : Total number of japas is 16,000. Thus, one-tenth of it is 1600 which is the number of oblations of Homa. There being six substances for Homa in equal quantities, we divide 1600 with 6 and obtain the number of 267 for each substance, the last digit being rounded).

After this Homa, by performing Aṅga worship, worship of Dīkṣālas and their Vajra, etc. weapons and these Devatās, the mantra becomes activated.

शत्रूपद्रवमापन्नो युञ्ज्यात्तन्नाष्टये मनुस् ॥ १२२ ॥

अकारं पर्वताकारं धावन्तं शत्रुसम्मुखम् ।

पतनोन्मुखमत्युग्रं प्राच्यादिशि विचिन्तयेत् ॥ १२३ ॥

ककारं क्षुब्धकल्लोलं प्लाविताखिलभूतलम् ।

समुद्ररूपिणं भीमं प्रतीच्यादिशि संस्मरेत् ॥ १२४ ॥

वर्णं तदग्रिमं ज्वालासंघव्याप्तनभस्तलम् ।

यास्येरब्धजगद्वाहं स्मरेत्प्रलम्बपावकम् ॥ १२५ ॥

तृतीयवर्गप्रथमं प्रकम्पितजगत्त्रयम् ।

युगान्तपवनाकारमुत्तरस्यां दिशि स्मरेत् ॥ १२६ ॥

तुरीयपञ्चमाक्षाणो पृथ्वीगगनरूपिणौ ।

शत्रुवर्गं बाधमानौ चिन्तयेन्नियतात्मवान् ॥ १२७ ॥

तदग्रिमं वर्णयुगं शत्रोर्निःश्वासपद्धतिम् ।

निरुन्धानं स्मरेन्मन्त्रीविदधद्रिपुमाकुलम् ॥ १२८ ॥

मायादिवर्णत्रितयं शत्रोर्नेत्रश्रुतीमुखम् ।

प्रत्येकं तु निरुन्धानं चिन्तयेत्साधकोत्तमः ॥ १२९ ॥

धर्मसंक्षोभितं त्वस्त्रं रिपोराधारदेशतः ।

उत्थाप्य वह्निं तदेहं प्रदहन्समनुस्मरेत् ॥ १३० ॥

एवंवर्णान्स्मरन्मन्त्रं जपेन्मन्त्रीसहस्रकम् ।

मण्डलत्रितयादर्वाङ्मारयत्येवविद्विषम् ॥ १३१ ॥

एवं यः कुरुते कर्मप्राणायामजपादिभिः ।

संशोधयित्वा स्वात्मानं स्वरक्षायै हरिं स्मरेत् ॥ १३२ ॥

śatrūpadravamāpanno yuṁjyāttannaśṭaye manum ॥ 122 ॥

akāraṁ parvatākāraṁ dhavantaṁ śatrusammukham,

patanonmukhamatyugraṁ prācyāṁdiśi vicintayet ॥ 123 ॥

kakāraṁ kṣubdhakallolaṁ plāvitākḥilabhūtalam,

samudrarūpiṇaṁ bhīmaṁ pratīcyāṁdiśi saṁsmaret ॥ 124 ॥

varṇaṁ tadagrimaṁ jvālāsaṅghavyāptanabhastalam,

yāmyerabdhajagaddāhaṁ smaretpralayaḥpāvakaṁ ॥ 125 ॥

tṛtīyavargapraṭhamaṁ prakampitajagattrayam,

yugāntapavanākāramuttarasyāṁ diśi smaret ॥ 126 ॥

turīyapañcamādyārṇau pṛthvīgaganarūpiṇau,

śatruvargaṁ bādhamānau cintayenniyatātmaṁ ॥ 127 ॥

tadagrimaṁ varṇayugaṁ śatrorṇiḥśvāsapaddhatim,

nirundhānaṁ smarenmantrīvidadhadriḥpūmakulam ॥ 128 ॥

māyādivarṇatritayaṁ śatrorṇetraśrutīmukham,

pratyeḥkaṁ tu nirundhānaṁ cintayetsādhakottamaḥ ॥ 129 ॥

varmasaṁkṣobhitaṁ tvastraṁ riporādhāradeśataḥ,

utthāpya vahnīm taddehaṁ pradahansamanusmaret ॥ 130 ॥

evaṁvarṇānsmaranmantraṁ japeṇmantrīśahasrakam,

maṇḍalatritayaḍdaravāṇmārayatyevavidviṣam ॥ 131 ॥

evaṁ yaḥkuratekarmaḥprāṇāyāmajapādibhiḥ,

saṁśodhayitvā svātmānaṁ svarakṣāyai harim smaret ॥ 132 ॥

Experimental procedure — A Sādhaka, tormented by the troubles created by his enemies, should resort to this mantra for their destruction.

The Sādhaka should, in the east, meditate upon the very terrible A-kāra, as big as a mountain, running after the enemy and about to fall upon him.

The Sādhaka should meditate upon the syllable Ka-kāra in the west in a terrible form of an ocean, with agitated billows, that has flooded the entire surface of the earth.

In the south, he should meditate upon the Cā-kāra like the fire of ultimate dissolution, which has enveloped the entire sky with its sparks and flames, which have begun to consume the entire universe.

Shaking the three worlds with the hurricanes arising at the time of final dissolution, the first letter of the third class, Ṭa-kāra should be meditated upon in the northern direction.

Binding the class of enemies and of the form of the Earth and sky, the first letters of the fourth and fifth class, the Ta-kāra and Pa-kāra, should be meditated upon by the Sādhaka of stable mind.

Obstructing the breathing process of the enemy and tormenting him, the next two letters should be meditated upon.

Thereafter, the superior Sādhaka should meditate upon the Māyā etc. three letters which are the obstructors of the eyes, mouth and ears of the enemy. Then, agitating the enemy with varma (huṁ-kāra) and then raising the body of the enemy with Astra, the mantra should be meditated upon as burning the body of the enemy.

Thus, meditating upon all the letters of the mantra, if the Sādhaka performs one thousand japas of the mantra, he

succeeds in eradicating his enemy well before a period of three maṇḍalas (147 days).

The Sādhaka, resorting to this experiment, should remember Śrī Hari for his own protection after purifying himself with Prāṇāyāma and japa.

End of the Ninth Taraṅga of Mantra-mahodadhī with

Translation and exhaustive commentary

by Ram Kumar Rai.

Taraṅga Ten

अथ प्रवक्ष्ये शत्रूणां स्तम्भिनी बगलामुखी ।

प्रणवोगगानंपृथ्वीशान्तिबिन्दुयुतंबग ॥ १ ॥

लामुसाक्षोगदीसर्वदुष्टानांवाहलीन्दुयुक् ।

मुखंपदंस्तम्भयान्ते जिह्वांकीलयवर्णकाः ॥ २ ॥

बुद्धिर्विनाशयान्ते तु बीजंतारोगिनसुन्दरी ।

षट्त्रिंशदक्षरो मन्त्रो नारदोमुनिरस्यतु ॥ ३ ॥

छन्दोपिवृहती ज्ञेयं देवताबगलामुखी ।

नेत्राक्षसायकनचपञ्चकाष्ठाभिरङ्गकम् ॥ ४ ॥

atha pravakṣye śatrūṇāṃ stambhinī bagalāmukhī,

praṇavogaganāṃpṛthvīśāntibinduyutam̐baga ॥ 1 ॥

lāmusākṣogadīsarvaduṣṭānāṃvāhalīnduyuk,

mukhaṃpadaṃstambhayānte jihvāṃkīlayavarṇakāḥ ॥ 2 ॥

buddhiṃvināśayānte tu bījāṃtārognisundarī,

ṣaṭtriṃśadakṣaro mantra nāradamunirasyatu ॥ 3 ॥

chandopivṛhatī jñeyāṃ devatābagalāmukhī,

netrākṣasāyakanavapañcakāṣṭhābhiraṅgakam ॥ 4 ॥

Mantra of Bagalāmukhī – Now the Bagalāmukhī is being described who paralyses the enemy.

Praṇava (Auṃ), Gāgana and Pṛthvī with Śānti and Bindu (hrīm), then 'Bagalāmu' and sākṣa gadī (khi), then 'sarva-duṣṭānāṃ vā' and halī with Indra (caṃ), then 'mukhaṃ-padaṃ stambhaya', then 'jihvā-kīlaya' and 'buddhi-vināśaya', then Bīja (hlīm), Tāra (Auṃ) and agni-sundarī (svāhā) at the end, makes this thirty-six syllabled **mantra**.

The Ṛṣi of this mantra is Nārada, chanda is Vṛhatī and Devatā is Bagalāmukhī. Ṣaḍaṅga-nyāsa should be per-

formed respectively with 2, 5, 5, 9, 5 and 10 letters of the mantra.

C. Extricated form of the Mantra – Auṁ hrīm Bagalāmukhi sarva-duṣṭānām vācam mukhaṁ padaṁ stambha-
ya jihvām-kīlaya buddhiṁ vināśaya hlīm Auṁ svāhā.

Viniyoga – Asya Śrī Bagalāmukhī-mantrasya nārada
ṛṣiḥ br̥hatī chandaḥ Bagalāmukhī Devatā śatrurūpām stambha-
nārthe (mamābhīṣṭasiddhaye vā) jape viniyogaḥ.

Ṣaḍaṅga-nyāsa –

Auṁ hrīm hr̥dayāya namaḥ.

Bagalāmukhi śirase svāhā.

Sarva-duṣṭānām śikhāyai vaṣaṭ.

Vācam-mukhaṁ padaṁ stambhaya kavacāya hum.

Jihvām-kīlaya netratrayāya vaṣaṭ.

Buddhiṁ vināśaya hlīm auṁ svāhā astrāya phaṭ.

सौवर्णासनसंस्थितां त्रिनयनां पीतां शुकोल्लासिनीं

हेमाभां गरुचिं शशाङ्कमुकुटां सच्चम्पकमग्न्युताम् ।

हस्तैर्मुद्गरपाशवज्ररसनाः सम्बिभ्रतीं भूषणैर्व्यासाङ्गीं

बगलामुखीं त्रिजगतां संस्तम्भिनीं चिन्तयेत् ॥ ५ ॥

sauvarṇāsanasaṁsthitāṁ trinayanāṁ pītāṁ śukollāsiniṁ

hemābhāṅgaruciṁ śaśāṅkamukuṭāṁ saccampakasragyutām,

hastairmudgarapāśa vajrarasanaḥ sambibhratīṁ bhūṣa-

ṇairvyāptāṅgīṁ

bagalāmukhīṁ trijagatāṁ saṁstambhinīṁ cintayet ॥ 5 ॥

Dhyāna – The Sādhaka should meditate upon Bagalā-
mukhī, who is the paralyser of all the three worlds, who is
seated on a golden throne, has three eyes, is decorated with
yellow garments, whose lustre is like gold, who wears a
diadem like crescent moon, who wears a garland of Campā

flowers, holding in hands a mace, noose, thunderbolt and severed tongue of the enemy and whose bodily organs are bedecked with ornaments.

एवं ध्यात्वाजपेत्स्रमयुतं चम्पकोद्भवैः ।

कुसुमैर्जुह्यात्पीठे पूर्वोक्ते पूजयेदिमाम् ॥ ६ ॥

evaṁ dhyātvājapellakṣamayutaṁ campakodbhavaiḥ,

kusumairjuhuyātpīṭhe pūrvokte pūjayedimām ॥ 6 ॥

Number of Japa, Havana and worship of the Pedestal — Meditating as above, one lac (1,00,000) japas of the mantra and ten thousand Homa with Campā flowers should be performed. The Devī should be worshipped on the aforesaid pedestal (see the commentary on śloka 9 of Taraṅga Nine for the procedure of pedestal-worship.

चन्दनागुरुचन्द्रायैः पूजार्थं यन्त्रमालिखेत् ।

त्रिकोणषट्दलाष्टाश्रयोदशरधरापुरम् ॥ ७ ॥

candanāgurucandrāyaiḥpūjārthaṁ yantramalikhet,

trikoṇaṣṭḍalaṣṭāśraṣoḍaśārādharaṭpuram ॥ 7 ॥

Yantra for worship — Yantra consisting of triangle, six triangles (hexagon), eight petals, sixteen petals and a Bhūpura should be drawn with sandal-paste, Agara and camphor mixed together.

C. See figure 22 for the Bagalāmukhī yantra.

मध्ये सम्पूजयेद्देवीं कोणे सत्त्वादिकान्गुणान् ।

षट्कोणेषु षडङ्गानि मातृभैरवसंयुताः ॥ ८ ॥

सम्पूज्याष्टदले पद्मे षोडशारे यजेदिमाः ।

मङ्गलास्तम्भिनी चैव जृम्भिणीमोहिनी तथा ॥ ९ ॥

वश्याचलाबलाका च भूधराकल्मषाभिधा ।

धात्री च कलनाकालकर्पिणीभ्रान्तिकापिच ॥ १० ॥

मन्दगमनाचभोगस्थाभात्रिकाषोडशीस्मृता ।

भूगृहस्य चतुर्दिक्षु पूर्वादिषु यजेत्क्रमात् ॥ ११ ॥

गणेशं बटुकं चापि योगिनीं क्षेत्रपालकम् ।

इन्द्रादींश्चततो बाह्ये निजायुधसमन्वितान् ॥ १२ ॥

*madhye sampūjayeddevīm koṇe sattvādikāṅguṇān,
ṣaṭkoṇeṣu ṣaḍaṅgāni mātṛrbhairavasamnyutāḥ ॥ 8 ॥*

*sampūjyāṣṭadale padme ṣoḍaśāre yajedimāḥ,
maṅgalāstambhinī caiva jṛmbhīṇīmohinī tathā ॥ 9 ॥*

*vaśyācalābalākā ca bhūdharākalmāṣābhīdhā,
dhātrī ca kalanākalarṣiṇībhrāmikāpica ॥ 10 ॥*

*mandagamanācabhogasthābhāvikāṣoḍaśīsmṛtā,
bhūgṛhasya caturdikṣu pūrvādiṣu yajetkramāt ॥ 11 ॥*

*gaṇeśam baṭukaṁ cāpi yoginīm kṣetrapālakam,
indramāndīścatato bāhyenijāyudhasamanvitān ॥ 12 ॥*

Worship of coverings — Devī should be worshipped in the centre and sattva, etc. qualities in the triangle. On the six triangles (hexagon) the Ṣaḍaṅga and on the eight petals the Bhairavas, with Mātṛkās, should be worshipped.

The Śaktis should be worshipped on the sixteen petals. Mangalā, Stambhinī, Jṛmbhīṇī, Mohinī, Vaśyā, Calā, Balākā Bhūdharā, Kalmāṣā, Dhātrī, Kalanā, Kālarṣiṇī, Bhrāmikā, Mandagamanā, Bhogasthā and Bhāvikā are said to be the sixteen Śaktis.

On the east, etc. four quarters of the Bhūpura, Gaṇeśa, Baṭuka, Yoginī and Kṣetrapāla and outside the Bhūpura, Indra, etc. Dikpālas, with their weapons, should be worshipped.

When the mantra becomes activated by such a worship, the Sādhaka can paralyse even the Gods, etc. and everyone else.

C. Procedure for the worship of coverings —

Meditating upon the form of Bagalāmukhī as described in śloka 5 above and worshipping her with mental rituals, the Sādhaka should consecrate the conch-shell. After this, performing the worship of Pedestal as described in commentary on śloka 9 of Tاراंगा Nine, worship the Devī on that Pedestal. After this, the worship of the coverings should be performed as follows :

First of all, in the centre of the yantra, Bagalāmukhī Devī should be worshipped with the Mūla-mantra. Then, the three qualities, Sattva, Raja and Tama, should be worshipped in the triangle with the following mantras.

Auṁ saṁ sattvāya namaḥ.

Auṁ raṁ rajase namaḥ.

Auṁ taṁ tamase namaḥ.

Then, in the six triangles, Aṅga-worship should be performed with the following mantras :

Auṁ hrīm̐ hṛdayāya namaḥ.

Bagalāmukhi śirase svāhā.

Sarvaduṣṭānāṁ śikhāyai vaṣaṭ.

Vācaṁ mukhaṁ padaṁ stambhaya kavacāya hum.

Jihvāṁ kīlaya netratrayāya vaṣaṭ.

Buddhiṁ vināśaya hliṁ auṁ svāhā astrāya phaṭ.

Thereafter, on the eight petals, Brāhmī, etc. eight Mātṛkās, with Asitāṅga, etc. eight Bhairavas, should be worshipped with the following mantras :

Auṁ asitāṅga-brāhmībhyāṁ namaḥ.

Auṁ ruru māheśvarībhyāṁ ,,

Auṁ caṇḍa-kaumārībhyāṁ ,,

Auṁ krodha vaiṣṇavībhyāṁ ,,

Aum Unmatta-vārāhībhyām namaḥ.

Aum kapālīndrāṇībhyām "

Aum bhiṣaṇa-cāmuṇḍābhyām "

Aum saṁhāra-mahālakṣmībhyām "

After this, on the sixteen petals, Maṅgalā, etc. sixteen Śaktis should be worshipped with their name-mantras as follows :

Aum Maṅgalāyai namaḥ.

Aum Kalmaṣāyai namaḥ.

" Stambhinyai "

" Dhātryai "

" Jṛmbhīnyai "

" Kalanāyai "

" Mohinyai "

" kālakaṣṇīnyai "

" Vaśyāyai "

" Bhrāmikāyai "

" Calāyai "

" Mandagamanāyai "

" Balākāyai "

" Bhogasthāyai "

" Bhūḍharāyai "

" Bhāvikāyai "

Then, on all the four sides of the Bhūpura, in the east, etc. quarters, Gaṇeśa, Baṭuka, Yoginīs and Kṣetrapālas should be worshipped with the following mantras :

Aum gaṁ Gaṇapataye namaḥ—Pūrve.

Aum baṁ Baṭukāya namaḥ—Dakṣiṇe.

Aum yām yoginībhyo namaḥ—Pāścime.

Aum kṣaṁ Kṣetrapālāya namaḥ—Uttare.

Thereafter, outside the Bhūpura, in their respective quarters, Indra, etc. Dikpālas should be worshipped with the following mantras :

Aum laṁ Indrāya devādhipataye namaḥ.

Aum raṁ Agnaye tejo'dhipataye "

Aum maṁ Yamāya pretādhipataye "

Aum kṣaṁ Nirṛtaye rakṣodhipataye "

Auṁ vaṁ Varuṇāya jalādhipataye namaḥ.

Auṁ yaṁ Vāyave prāṇādhipataye "

Auṁ saṁ Somāya tārādhipataye "

Auṁ haṁ Īśānāya gaṇādhipataye "

Auṁ āṁ Brahmaṇe pūjādhipataye "

Auṁ hrīm Anantāya nāgādhipataye "

And, in the end, Vajra, etc. respective weapons of the Dikpālas should be worshipped near them as follows :

Indra samīpe—Auṁ vaṁ Vajrāya namaḥ.

Agni " - " śaṁ Śaktaye "

Yama " - " daṁ Daṇḍāya "

Nirṛti " - " khaṁ Khaḍgāya "

Varuṇa " - " pāṁ Pāśāya "

Vāyu " - " aṁ Aṁkuśāya "

Soma " - " gaṁ Gadāyai "

Īśāna " - " śūṁ Śulāya "

Brahmā " - " paṁ Padmāya "

Ananta " - " caṁ Cakrāya "

Completing the worship of the coverings thus and worshipping the Devī with Dhūpa-Dīpa, etc. rituals, the Sādhaka should perform japa of the mantra according to his capacity.

इत्थं सिद्धमनुर्मन्त्री स्तम्भयेद्देवतादिकान् ।

पीतवस्त्रस्तदासीनः पीतमाल्यानुलेपनः ॥ १३ ॥

पीतपुष्पैर्यजेद्देवीं हरिद्रोत्यस्त्रजा जपन् ।

पीतां ध्यायन्भगवतीं प्रयोगेष्वयुतं जपेत् ॥ १४ ॥

त्रिमध्वक्तिलैर्होमो नृणां वरयकरोमतः ।

मधुरत्रितयाक्तैः स्यादाकर्षो लवणैर्धुवम् ॥ १५ ॥

तैलाभ्यक्तैर्निम्बपत्रैर्होमो विद्वेषकारकः ।

ताललोणहरिद्राभिर्द्विषां संस्तम्भनं भवेत् ॥ १६ ॥

अङ्गार धूमंराजीश्वमाहिपं गुग्गुलं निशि ।
 श्मशानपावके हुत्वा नाशयेदचिरादरीन् ॥ १७ ॥
 गरुतोगृध्रकाकानां कटुतैलं श्विभीतकम् ।
 गृध्रधूमं चितावह्नौ हुत्वा प्रोच्चाटयेद्विपून् ॥ १८ ॥
 दूर्वागुडुचीलाजान्यो मधुरत्रितयान्वितान् ।
 जुहोति सोखिलात्रोगाङ्गमयेदर्शनादपि ॥ १९ ॥
 पर्वताग्रे महारण्ये नदीसंगेशिवालये ।
 ब्रह्मचर्यव्रतो लक्षं जपेदखिलसिद्धये ॥ २० ॥

*itthāmsiddhamanurmantrī stāmbhayeddevatādikān,
 pītavastrastadāsīnaḥ pītamālyānulepanaḥ ॥ 13 ॥
 pītapaṣṣpāiryajeddevīm haridrotthasrajā jāpan,
 pītām dhyāyanbhagavatīm prayogeṣvayutaṁ japet ॥ 14 ॥
 trimadhvaktatīlāirhomo nṛṇāṁ vaśyakaromataḥ,
 madhuratritayāktaiḥsyādākarṣo lavaṇairdhruvam ॥ 15 ॥
 tālāṇaharidrābhirdviṣāṁ saṁstambhanaṁ bhavet ॥ 16 ॥
 aṅgāra dhūmaṁrājīścamūhiṣāṁ guggulaṁ niśi,
 śmaśānapāvake hutvā nāśayedacirādarīn ॥ 17 ॥
 garutogṛdhrakākānāṁ kaṭutailaṁ bibhītakam,
 gṛhadhūmaṁ citāvahnau hutvā proccāṭayedripūn ॥ 18 ॥
 dūrvāguḍūcīlājānyo madhuratritayānvitān,
 juhoti sokhilānrogāñchamayeddarśanādapi ॥ 19 ॥
 parvatāgre mahāranye nadīsāṅgeśivālaye,
 brahmacaryavratato lakṣaṁ japedakhilasiddhaye ॥ 20 ॥*

Experiments for the fulfilment of desires –

Putting on yellow clothes, occupying a yellow seat, wearing a yellow garland and smearing his body with yellow sandal-paste. the Sādhaka should worship the Devī with yellow flowers and then, meditating upon the yellow complexioned Devī in the experiments for the fulfilment of

desires, he should perform ten thousand japas on a turmeric rosary.

Homa with Tila, mixed with three sweets (sugar, honey and Ghr̥ta), captivates men. Homa of salt, mixed with three sweets, definitely attracts people. Homa of leaves of Nīma tree, mixed with oil, causes dissension. Homa of Haritāla, salt and turmeric, paralyses the enemy. At night, offering oblations of charcoal, Dhūpa, mustard and mahiṣa Guggula in the fire of a funeral pyre, destroys the enemies. Homa of the feathers of vultures and crows, mustard oil, Baheṛā and domestic smoke in the fire of a funeral pyre, causes aversion in the enemies. Mere sight of a person, who performs Homa of Dūrvā, Gudūcī and parched paddy, mixed with three sweets, cures all the diseases.

If a Sādhaka, observing continence, performs one lac (1,00,000) japas of the mantra on a mountain peak, in dense forest, at the confluence of rivers or in a Śiva temple, he gets all the supernatural attainments.

एकवर्णगवीदुग्धं शर्करामधुसंयुतम् ।

त्रिशतं मन्त्रितं पीतंहन्याद्विषपराभवम् ॥ २१ ॥

ekavarṇagavīdugdham śarkarāmadhusam̐yutam,

triśataṁ mantritaṁ pītaṁhanyādviṣaparābhavam ॥ 21 ॥

If a Sādhaka consecrates 300 times with the Mūla-mantra, the milk of a single coloured cow, mixed with sugar and honey and then drinks it, he can kill all his enemies.

श्वेतपालाशकाष्ठेन रचिते रश्मपादुके ।

अलकरञ्जिते लङ्गं मन्त्रयेन्मनुनामुना ॥ २२ ॥

तदारूढः पुमान्गच्छेत्क्षणेन शतयोजनम् ।

पारदं च शिलां तालपिष्टं मधुसमन्वितम् ॥ २३ ॥

मनुना मन्त्रयेत्तल्लं लिपेत्तेनाखिलान्तनुम् ।

अदृश्यः स्यान्नृणामेष आश्चर्यदृश्यतामिदम् ॥ २४ ॥

śvetapālāśakāṣṭhena racite ramyapādūke,

alaktarañjite lakṣaṁ mantrayenmanunāmuna ॥ 22 ॥

tadārūḍhaḥṣumāṅgacchetkṣaṇena śatayojanam,

pāradaṁ ca śilāṁ tālapiṣṭaṁ madhusamanvitam ॥ 23 ॥

manuna mantrayellakṣaṁ lipettenākhilāntanum,

adr̥śyahṣyānnr̥ṇāmeṣa āścaryamdr̥śyatāmidam ॥ 24 ॥

A beautiful wooden sandal, made out of white Palāśa and painted with red lac juice, should be consecrated one lac (1,00,000) times with this mantra. Wearing such a sandal a person can cover the distance of one hundred yojanas in a moment.

Mixing mercury, powdered Mainsila and Haritāla with honey, the mixture should be consecrated one lac (1,00,000) times with this mantra. If a person applies this consecrated mixture all over his body he will become invisible to all men. Those who are curious can experiment this miracle and satisfy themselves personally about its truth,

पट्कोणे विलिखेद्बीजं साध्यनामान्वितं मनोः ।

हरितालनिशाचूर्णैरुन्मत्तरससंयुतैः ॥ २५ ॥

शेषाक्षरैः समावीतं धरागेहविराजितम् ।

तद्यन्त्रं स्थापितप्राणं पीतसूत्रेणवेष्टयेत् ॥ २६ ॥

आम्यत्कुलालचक्रस्थां गृहीत्वामृत्तिकां तथा ।

रचयेद्बृषभं रम्यं यन्त्रं तन्मध्यतःक्षिपेत् ॥ २७ ॥

हरितालेन संलिप्य वृषं प्रत्यहमर्चयेत् ।

स्तम्भयेद्विद्विषां वाचं गतिं कार्यपरम्पराम् ॥ २८ ॥

ṣaṭkoṇe vilikhedbījaṁ sādhyānāmānvitaṁ manoḥ,

haritālaniśācūrṇairunmattarasasaṁyutaiḥ ॥ 25 ॥

śeṣākṣaraiḥ samāvṛtāṁ dharāgehavirājitam,

tadyantram sthāpitapraṇam pītasūtreṇaveṣṭayet || 26 ||

bhrāmyatkulālacakrasthām gṛhītvāmṛttikām tayā,

racayedvṛṣabham ramyaṁ yantram tanmadhyataḥkṣipet || 27 ||

haritālena sanlīpya vṛṣam pratyahamarcayet,

stambhayedvidviṣṇm vācam gatiṁ kāryyaparamparām || 28 ||

Mixing the juice of Dhattūrā in the powder of Haritāla and turmeric, write with it in the six triangles the words—“Hrīm amukam stambhaya”. Then, circumscribing it with the rest of the letters of the mantra, make a Bhūpura around it. Infusing life in this yantra, it should be tied with a yellow thread. After this, taking some clay from a potter's whirling wheel and making a beautiful image of a bull with it, enclose this yantra in it. Then, anointing that bull with Haritāla it should be worshipped daily. This will paralyse the speech, movement, actions and traditions of the enemy.

C. For the Bagalāmukhī stambhana yantra used in this experiment see figure 23.

आदाय वामहस्तेन प्रेतभूमिस्थस्वर्परम् ।

अङ्गारेण चितास्थेन तत्र यन्त्रं समालिखेत् ॥ २९ ॥

मन्त्रितं निहितं भूमौ रिपूणां स्तम्भयेद्गतम् ।

प्रेतवस्त्रे लिखेद्यन्त्रमङ्गारेणैव तत्पुनः ॥ ३० ॥

मण्डूकवदने न्यस्येत्पीतवस्त्रेणवेष्टितम् ।

पूजितं पीतपुष्पैस्तद्वाचं संस्तम्भयेद्द्विषाम् ॥ ३१ ॥

ādāya vāmahastena pretabhūmīsthakharparam,

aṅgāreṇa citāsthena tatra yantram samālikhet || 29 ||

mantritaṁ nihitaṁ bhūmau ripūṇāṁ stambhayedgatiṁ,

pretavastre likhedyantramaṅgāreṇaiva tatpunaḥ || 30 ||

maṇḍūkavadane nyasyetpītavastreṇaveṣṭitam,

pūjitaṁ pītapuṣpaistadvācam saṁstambhayeddvīṣam || 31 ||

Lifting a skull from the cremation ground with his left hand, the Sādhaka should write the yantra in it with the charcoal of a funeral pyre. Then, consecrating that skull with the mantra and burying it in the ground of the enemy, will paralyse the movement of the enemy.

Writing the yantra on a piece of a shroud with the charcoal of a funeral pyre and placing the same in the mouth of a frog, it (the frog) should be tied with a yellow thread. Then, worshipping that frog with yellow flowers will paralyse the speech of the enemy.

यद्भूमौ भवितादिव्यं तत्र यन्त्रं समालिखेत् ।

मार्जितं तद्वृषापत्रैर्दिव्यस्तम्भनकृद्भवेत् ॥ ३२ ॥

इन्द्रवारुणिकामूलं सप्तशोमनुमन्त्रितम् ।

क्षिप्तं जलेदिव्यकृतां जलस्तम्भनकारकम् ॥ ३३ ॥

किंभूरिणा साधकेन मन्त्रःसम्यगुपासितः ।

शत्रूणां गतिबुद्ध्यादेःस्तम्भनो नात्रसंशयः ॥ ३४ ॥

yadbhūmau bhavitādivyaṁ tatra yantraṁ samālikhet,

mārjitaṁ tadvṛṣāpatrairdivyastambhanakṛdbhavet ॥ 32 ॥

indravāruṇikāmūlaṁ saptaśomanumantritam,

kṣiptaṁ jaledivyakṛtāṁ jalastambhanakāraḥ ॥ 33 ॥

kiṁbhūriṇā sādakena mantraḥsamyagupāsitaḥ,

śatrūṇāṁ gatibuddhyādeḥstambhano nātrasaṁśayaḥ ॥ 34 ॥

Writing the Yantra on a ground where supernatural events occur and then sweeping it with a broom of Vṛṣā-patra, will paralyse those supernatural events.

Consecrating seven times the root of the creepers Indra-vāruṇikā and putting it in water will immobilise the water.

Why to exaggerate, worshipped by the Sādhaka properly

this Yantra paralyses the movement and mind of the enemies—there is no doubt about it.

उच्यते स्वप्नवाराही जनतावशकारिणी ।

वेदादिबीजं मायाचहृदीर्घौजलपावकौ ॥ ३५ ॥

खंसद्वयसद्युग्मेघारेस्वप्नसर्गिणौचतौ ।

कृशानुवल्लभां तोयं मन्त्रःपञ्चदशाक्षरः ॥ ३६ ॥

ucyate svapnavārāhī janatāvaśakāriṇī,

vedādibījaṁ māyācahṛddīrghaujalapāvakaḥ ॥ 35 ॥

khaṁsadr̥ksadyayugmedhāresvapnaṁsargiṇaucaṭṭhau,

kṛśānuvallabhāṁ toyaṁ mantraḥpañcadśākṣaraḥ ॥ 36 ॥

Mantra of Svapna Vārāhī— Now the Svapna Vārāhī is being described which captivates all the people.

Vedādi (Aum) Māyā-bīja (hrīm) ḥṛda (namaḥ) long jala and Pāvaka (vā rā) sadṛk khaṁ (hī) sadyayuk meghā (gho), then 're svapnaṁ', two ṭha with visarga (ṭhaḥ ṭhaḥ) and, at the end, kṛśānuvallabhā (svāhā) makes this fifteen syllabled mantra.

C. Extricated form of the Svapna-vārāhī mantra— Aum hrīm namo vārāhi ghore svapnaṁ ṭhaḥ ṭhaḥ svāhā.

ईश्वरोजगतीस्वप्नवाराहीमुनिपूर्वकाः ।

तारो बीजं च हृल्लेखाशक्तिष्टौकीलकं मतम् ॥ ३७ ॥

īśvarojagatīsvapnavārāhīmuniṣṭvākaḥ,

taro bījaṁ ca hṛllekhāśaktiṣṭhaukīlakaṁ matam ॥ 37 ॥

Viniyoga— The Ṛṣi of this mantra is Īśvara, Chanda is Jagatī, Devatā is Svapna-vārāhī, Bīja is Praṇava Śakti is hṛllekhā and two ṭha are said to be the kīlaka.

C. Viniyoga— Asya Śrī Svapna-vārāhī-mantrasya

Īśvara ṛṣiḥ Jagatī chandaḥ Svapna-vārāhī Devatā Auṁ bījaṁ
hrīm Śakti ṭhaḥ ṭhaḥ kīlakaṁ mamābhīṣṭa-siddhaye jape
viniyogaḥ.

द्विपञ्चनेत्रहस्ताक्षियुग्माणेरङ्गकं मनोः

पादलिङ्गकटी कण्ठगण्डाक्षिश्रुतिनासिके ।

विन्यस्य मन्त्रजान्वर्णाश्चित्तयेत्परदेवताम् ॥ ३८ ॥

dvipañcanetra hastākṣiyugmañṇairāṅgakaṁ manoḥ

pādaliṅgakaṭī kaṇṭhagaṇḍākṣiśrutināsike,

vinyasya mantrajānvarṇāṁścintayetparadevatām ॥ 38 ॥

Nyāsa – Śaḍaṅga nyāsa should be performed respectively with 2, 5, 2, 2, 2 and 2 letters of the mantra. The nyāsa of the letters of the mantra should be performed respectively on feet, genitals, waist, throat, neck, eyes, ears, nostrils and the head. After this, the Sādhaka should meditate upon the Mahādevī.

C. Śaḍaṅga-nyāsa –

Auṁ hrīm hṛdayāya namaḥ Svapnaṁ kavacāya hum.

Namo vārāhī śīrasa svāhā. Ṭhaḥ ṭhaḥ netra-trayāya vaṁṣaṭ.

Ghore śikhāyai vaṣaṭ. Svāhā astrāya phaṭ.

Varṇa-nyāsa –

Auṁ namaḥ–Dakṣapāde. Reṁ namaḥ–Dakṣanetre.

Hrīm namaḥ–Vāmapāde. Svaṁ namaḥ–Vāmanetre.

Naṁ namaḥ–Linge. Pnaṁ namaḥ–Dakṣakarṇe.

Moṁ namaḥ–Dakṣakaṭau. Ṭhaḥ namaḥ–Vāmakarṇe.

Vāṁ namaḥ–Vāmakakaṭau. Ṭhaḥ namaḥ–Dakṣanāsāyāṁ.

Rāṁ namaḥ–Kaṇṭhe. Svāṁ namaḥ–Vāmanāsāyāṁ.

Hīm namaḥ–Dakṣagaṇḍe. Hām namaḥ–Mūrdhni.

Ghoṁ namaḥ–Vāmagāṇḍe.

मेघरयामरुषि मनोहरकुचां नेत्रत्रयोन्नासितां कोलाहयां

शशिशेखरामचलयादंष्ट्रातले शोभिनीम् ।

विभ्राणां स्वकराम्बुजैरसिलतां चर्मापिपाशं

सृणिं वाराहीमनुचिन्तयेद्धयवरारूढां शुभालंकृतिम् ॥ ३९ ॥

meghaśyāmaruciṁ manoharakucāṁ netratrāyodbhāsitaṁ

kolāsyāṁ

śaśiśekharaṁacalayādaṁṣṭrātale śobhinīm,

bibhṛāṇāṁ svakarāmbujairasilatāṁ carmaṁpipāśaṁ

sṛṇiṁ vārāhīmanucintayeddhayavarārūḍhāṁ śubhālāṅkṛtim

॥ 39 ॥

Dhyāna – Vārāhī should be meditated upon as having the dark lustre of cloud, with beautiful breasts, having three eyes, with her mouth like a Varāha, holding a crescent moon on her head, shining with the earth placed on her teeth, holding sword, shield, noose and a goad in her hands, mounted on a horse and decked with ornaments.

लक्षं जपेदशशेन नीलपद्मेस्तिलैःशुभैः ।

जुहुयात्पूर्वसम्प्रोक्ते पीठेसम्पूजयेदिमाम् ॥ ४० ॥

lakṣaṁ japeddaśaṁśena nīlapadmaistilaiḥśubhaiḥ,

juhuyātpūrvasamprokte pīṭhesampūjayedimām ॥ 40 ॥

Number of Japa, Havana and worship – One lac (1,00,000) Japas of the Mantra and one-tenth of it Homa, with blue lotuses and Tila, should be performed. The Devī should be worshipped on the aforesaid pedestal.

त्रिकोणेतां समाराध्य षट्कोणेष्वङ्गदेवताः ।

षोडशारे यजेत्कक्षीर्वक्ष्यमाणास्तुषोडश ॥ ४१ ॥

उच्चाटनीतदीक्षीचशोषणीशोषणीश्वरी ।

मारणीमारणीशी च भीषणीभीषणीश्वरी ॥ ४२ ॥

त्रासनीत्रासनीशीचकम्पनीकम्पनीश्वरी ।

आज्ञाविचर्तिनीपश्चादाज्ञाविचर्तिनीश्वरी ॥ ४३ ॥

वस्तुजातेश्वरी चाथसर्वसम्पादनीश्वरी ।

एताः पूज्याश्चतुर्थ्यन्ताः प्रणवाद्या नमोन्विताः ॥ ४४ ॥

यजेदष्टदलेपद्मेमातृभैरवसंयुताः ।

लोकपालान्दशदले द्वितीयेहेतिसंयुतान् ॥ ४५ ॥

trikoṇetām samāradhya ṣaṭkoṇeṣvaṅgadevatāḥ,

śoḍaśāre yajecchaktīrvakṣyamāṇāstuśoḍaśa ॥ 41 ॥

uccātanī tadīśīcaśoṣaṇīśoṣaṇīśvarī,

māraṇīmāraṇīśīca bhīṣaṇībhīṣaṇīśvarī ॥ 42 ॥

trāsaṇītrāsaṇīśīcakampanīkampanīśvarī,

ājñāvīvartinīpaścādājñāvīvartinīśvarī ॥ 43 ॥

vastujāteśvarī cāthasarvasampādanīśvarī,

etaḥpūjyāścaturthyantāḥpranāvādya namonvitaḥ ॥ 44 ॥

yajedaṣṭṭadalepadmemūṭṭṭbhairavasamnyutāḥ,

lokapālāndaśadale dvitīyehetisaṁyutān ॥ 45 ॥

Worship of Coverings – Worshipping the Devī in the triangle, the Aṅga worship should be performed in the six triangles. On the sixteen petals the following sixteen Śaktis should be worshipped. Uccātanī, Uccātanīśvarī, Śoṣaṇī, Śoṣaṇīśvarī, Māraṇī, Māraṇīśvarī, Bhīṣaṇī, Bhīṣaṇīśvarī, Trāsaṇī, Trāsaṇīśvarī, Kampanī, Kampanīśvarī, Ājñāvīvartinī, Ājñāvīvartinīśvarī, Vastujāteśvarī and Sarvasampādanīśvarī are the sixteen Śaktis before whose name, in fourth (1'ative) form, 'Pranava' and after it 'namah' should be added to form the mantras for their worship.

On the eight petals, the Mātrkāś with Bhairavas, on the first set of ten petals, the Lokapālas and on the second set of ten petals, their weapons should be worshipped.

Thus worshipped, when the mantra becomes activated, the Sādhaka should use it in the experiments for the fulfilment of desires.

C. Procedure of worship – Meditating upon the form of Svapna Vārāhī as described in Śloka 39, worshipping her with mental rituals, consecrating properly the conch-shell, worshipping the Gods and Śaktis of the Pedestal according to the procedure described in the commentary of Śloka 9 of Taraṅga Nine, providing seat to the Devī with the mantra “Auṁ hrīm̐ sarva-śakti kamalāsanāya namaḥ” and again meditating upon the form of the Devī, she should be properly worshipped with Āvāhana, etc. rituals.

Yantra for worship – For the worship of Svapna Vārāhī a Yantra consisting of a triangle, six triangles and outside it sixteen petals, eight petals and two set of ten petals respectively should be drawn (see figure 24).

Procedure for the worship of coverings – Worshipping the Devī on the aforesaid pedestal respectively with rituals from Dhyāna-Āvāhana to five Puṣpāñjalis, the Sādhaka should perform the worship of the coverings in the following manner.

First of all, the Devī should be worshipped with the Mūla-mantra. Thereafter, Ṣaḍaṅga worship should be performed in the six triangles with the following mantras.

Auṁ hrīm̐ hṛdayāya namaḥ. Svapnaṁ kavaçāya hum.
 Namovārāhi śirase svāhā. Ṭhaḥ ṭhaḥ netra-trayāya vaṣaṭ.
 Ghore śikhāyai vaṣaṭ. Svāhā astrāya phaṭ.

Then, on the sixteen petals, Uccāṭanī, etc. sixteen Śaktis should be worshipped as follows with their name-mantras :

Auṁ Uccāṭanyai namaḥ.

Auṁ Uccāṭanīśvaryai namaḥ.

Auṁ Śoṣaṇyai namaḥ.
 Auṁ Śoṣaṇīśvaryai namaḥ.
 Auṁ Māraṇyai namaḥ.
 Auṁ Māraṇīśvaryai namaḥ.
 Auṁ Bhīṣaṇyai namaḥ.
 Auṁ Bhīṣaṇīśvaryai namaḥ.
 Auṁ Trāsaṇyai namaḥ.
 Auṁ Trāsaṇīśvaryai namaḥ.
 Auṁ Kampaṇyai namaḥ.
 Auṁ Kampaṇīśvaryai namaḥ.
 Auṁ Ājñāvivartinyai namaḥ.
 Auṁ Ājñāvivartinīśvaryai namaḥ.
 Auṁ Vastujāteśvaryai namaḥ.
 Auṁ Sarva-sampādanīśvaryai namaḥ.

Then, on the eight petals, Brāhmī, etc. eight Mātṛkās, with eight Bhairavas, should be worshipped as follows with their name-mantras in the order of east, etc. quarters.

Auṁ Asitāṅgabrāhmībhyāṁ	namaḥ.
Auṁ Rurumāheśvarībhyāṁ	„
Auṁ Caṇḍakaumārībhyāṁ	„
Auṁ Krodhavaiṣṇavībhyāṁ	„
Auṁ Unmattavārāhībhyāṁ	„
Auṁ Kapālīndrāṇībhyāṁ	„
Auṁ Bhīṣaṇa cāmupḍābhyāṁ	„
Auṁ Saṁhāra-mahālakṣmībhyāṁ	„

Then, on the first set of ten petals, ten Lokapālas should be worshipped in their respective quarters with the following mantras.

Auṁ laṁ Indrāya devādhipataye namaḥ.
 Auṁ raṁ Agneya tejodhipataye „

Auṁ maṁ Vamāya pretādhipataye namaḥ.

Auṁ kṣaṁ Nirṛtaye rakṣodhipataye „

Auṁ vaṁ Varuṇāya jalādhipataye „

Auṁ yaṁ Vāyave prāpādhipataye „

Auṁ saṁ Somāya tārādhipataye „

Auṁ haṁ Īśānāya gaṇādhipataye „

Auṁ āṁ Brahmaṇe prajādhipataye „

Auṁ hrīm Anantāya nāgādhipataye „

And, in the end, on the second set of ten petals, Vajra, etc. weapons should be worshipped in their respective quarters with the following mantras :

Auṁ vaṁ Vajrāya namaḥ. Auṁ aṁ Anikuśāya namaḥ.

Auṁ śaṁ Śaktaye „ Auṁ gaṁ Gadāyai „

Auṁ daṁ Daṇḍāya „ Auṁ śūṁ Śulāya „

Auṁ khaṁ Khaḍgāya „ Auṁ paṁ Padmāya „

Auṁ pāṁ Pāśāya „ Auṁ caṁ Cakrāya „

Thus, completing the worship of the coverings, the Sādhaka should properly worship the Devī with Dhūpa-dīpa, etc. rituals.

Performing worship and Puraścaraṇa as above, the mantra becomes activated and then it should be used in the experiments for the fulfilment of desires.

एवं सिद्धं मनुं मन्त्री काम्यकर्मणि योजयेत् ।

तर्पयेन्नारिकेलोत्थैर्जलैस्तीर्थैर्हवैरपि ॥ ४६ ॥

मानयेत्तरुणीवर्गान्सर्वकामार्थसिद्धये ।

evaṁ siddhaṁ manuṁ mantrī kām्यakarmaṇi yojayet,

tarpayennārikelotthairjalaistīrthodbhavairapi ॥ 46 ॥

mānayettaruṇīvargānsarvakāmārthasiddhaye,

Experiments for the fulfilment of desires –

For the sake of success in all desires connected with love and

wealth the Sādhaka can obtain the assent of woman through Tarpaṇa with coconut water and the water of holy places.

कृष्णपक्षेष्टमीधन्वे भूताहे वा कृतव्रतः ॥ ४७ ॥

चतुष्पथान्नदीकूलद्वयात्कौलालवेश्मनः ।

मृदमानीय धत्तूरससंयुक्तया तथा ॥ ४८ ॥

रचयेत्पुत्तलीं रम्यां साध्यासुस्थापनान्विताम् ।

ततःप्रेताम्बरे यन्त्रं नृकाकाजासृजा लिखेत् ॥ ४९ ॥

चिताङ्गारयुजायोनिषट्कोणंभूपुरान्विताम् ।

तदन्तर्मन्त्रमालिख्य वेष्टयेन्मनुनामुना ॥ ५० ॥

साध्यमुच्चाटययुगंशोषयद्वितयं ततः ।

मारयद्वितयं चाथभीषयद्वितयं ततः ॥ ५१ ॥

नाशयद्वितयं पश्चाच्छिरःकम्पययुगमकम् ।

भमाज्ञावर्तिनं पश्चात्कुर्वस्वार्वाभिर्भार्गवाः ॥ ५२ ॥

तवस्तुजातंशब्दान्तेसम्पादययुगं ततः ।

सर्वकुर्वयुगं स्वाहा मुनिसप्ताहरोमनुः ॥ ५३ ॥

अनेन वेष्टितं यन्त्रं कृतं देवीप्रतिष्ठितम् ।

पुत्तल्या हृदि विन्यस्य यजेत्तामुक्तमार्गतः ॥ ५४ ॥

तदग्रे प्रजपेन्मन्त्रं राजावेकान्तमाश्रितः ।

सहस्रं साष्टकं भूयःपूजयेत्तां समाहितः ॥ ५५ ॥

एवं कृते नरानार्यो राजानो राजवल्लभाः ।

सिंहागजामृगाःक्रूराभवेयुर्वशगा भ्रुवम् ॥ ५६ ॥

kṛṣṇapakṣeṣṭāmīghasre bhūtāhe vā kṛtaurataḥ ॥ 47 ॥

catuspathānnadikūladvayātkaulālaveśmanah,

mṛdamānīya dhattūrarasasaṁyuktayā tayā ॥ 48 ॥

racayetputtalīm ramyaṁ sādhyāsusthāpanānvitam,

tataḥpṛetāmbare yantram nṛkākājāsṛjā likhet ॥ 49 ॥

citāṅgārayujāyonimṣaṭkoṇaṁbhūpurānvitam,

tadantarmāntramālikhya veṣṭayenmanunāmunā ॥ 50 ॥

sādhyamuccāṭayayugamśoṣayadvitayam tataḥ,

mārayadvitayam cāthabhīṣayadvitayam tataḥ ॥ 51 ॥

*nāśayadvitayaṁpaścācchiraḥkampayayugmakam,
mamājñāvartināṁpaścūtkurusarvābhimārṇakāḥ ॥ 52 ॥*

*tavastujātaṁśabdāntesampādayayugaṁ tataḥ,
sarvaṁkuru yugaṁ svāhā munisaptākṣaromaṇuḥ ॥ 53 ॥*

*anena veṣṭitaṁ yantraṁ kṛtaṁ devīpratiṣṭhitaṁ,
puttalyā hr̥di vinyasya yajettāmuktamārgataḥ ॥ 54 ॥*

*tadagre prajapenmantraṁ rātrāvekāntamāśritaḥ,
sahasraṁ sāṣṭakaṁ bhūyaḥpūjayettāṁ samāhitaḥ ॥ 55 ॥*

*evaṁ kṛte narānāryyo rājāno rājavallabhāḥ,
siṁhāgajāmṛgāḥkrūrābhavayurvaśagū dhruvam ॥ 56 ॥*

Observing fast on the eighth or fourteenth day of a dark fortnight, the Sādhaka should bring clay either from a road-crossing, both banks of a river or from the house of a potter, mix the juice of Dhattūrā in it and make a beautiful image of the Sādhya (person intended to be influenced by the experiment) and then infuse life in that image.

Thereafter, on a piece of shroud, a Yantra consisting of a hexagonal pericarp and Bhūpura should be written with the blood of (male) crow and charcoal of a funeral pyre. Writing the mantra of Svapna-vārāhī in the centre of the six-triangled hexagon, it should be circumscribed with the following 77 syllabled mantra.

‘Sādhyaṁ uccāṭaya uccāṭaya śoṣaya śoṣaya mārāya mārāya bhīṣaya bhīṣaya nāśaya nāśaya’, then ‘svāhā’ and ‘kampaya kampaya mamājñā-vartinaṁ’, then ‘kuru’, then ‘sarvābhima’ and ‘tavastujātaṁ sampādaya sampādaya’, then ‘sarvaṁ kuru kuru’ and, at the end, ‘svāhā’ makes this seventyseven syllabled mantra;

“Sādhyaṁuccāṭayuccāṭaya śoṣaya śoṣaya mārāya mārāya bhīṣaya bhīṣaya nāśaya nāśaya svāhā kampaya kampaya

mamājñā-vartinām kuru sarvābhimatavastujātām sampādaya
sampādaya sarvaṁ kuru kuru svāhā.”

Consecrating the Devī in this Yantra circumscribed with the above 77 syllabled 'mantra, it should be enclosed in the heart of the above mentioned image. Then, worshipping it in the aforesaid manner in the night at a desolate place, perform 1008 japas before it and worship it again. By performing the experiment thus men, women, king, beloved of kings, lions, elephants, tigers and other beasts of prey—all become captivated by the Sādhaka.

C. For the Yantra of Svapna-vārāhī used in this experiment of captivation see figure 25.

चित्ते ध्यात्वानिजं कार्यं शयीतविजनेव्रती ।

यथा भावि तथा देवीस्वप्नेवदतिमन्त्रिणे ॥ ५७ ॥

citte dhyātvānijam kāryam śayītavijanevratī,

yathā bhāvi tathā devīsvapnevadatimantriṇe ॥ 57 ॥

Concentrating upon his objective if the Sādhaka sleeps in a desolate place, the Devī will tell him in dream all about the objective.

अथैतस्या महायन्त्रं प्रवक्ष्येसिद्धिदं नृणाम् ।

कृत्वात्रिकोणं षट्कोणं षोडशारं वसुच्छदम् ॥ ५८ ॥

दशारद्वितयं पञ्चदशाक्षं भूपुरद्वयम् ।

त्रिकोणे काम बीजस्थं वाग्भवं विलिखेत्पुनः ॥ ५९ ॥

षट्सुकोणेषु वाग्बीजं पाशं मायां सृणिश्रियम् ।

दीर्घं च कवचं पश्चाद्विलिखेत्षोडशच्छदे ॥ ६० ॥

शक्तीः षोडशपूर्वोक्ता ब्राह्मणाद्या अष्टपत्रके ।

भैरवैः संयुतान्यस्येदृशारे दिक्पतीन्क्रमात् ॥ ६१ ॥

स्वस्वबीजादिकान् बीजसमूहः कथ्यतेऽधुना ।

मांसं रक्तं विषं मेरुर्जलं वायुर्भृगुर्वियत् ॥ ६२ ॥

एतानि शशियुक्तानि पाशोमायान्तिमा मता ।

वज्राद्यान्विलिखेत्सम्यक्पङ्क्तिपत्रे द्वितीयके ॥ ६३ ॥

तिथिपत्रे मूलवर्णान्नायत्र्यर्णैः प्रवेष्टयेत् ।

वायवगनीविलिखेद्भूमिं मन्दिरद्वितयास्त्रिषु ॥ ६४ ॥

भूजदौ यन्त्रमालिख्य जपं सम्पातसाधितम् ।

वाह्वादौ विष्टतं दद्यान्नृणां कीर्तिघनं सुखम् ॥ ६५ ॥

बहुनाकिमिहोक्तेन वाराहीष्टं प्रयच्छति ।

*athaitasyā mahāyantram pravakṣyesiddhidam nṛṇām,
kṛtvātrikoṇam śaṭkoṇam ṣoḍaśāram vasucchadam ॥ 58 ॥*

*daśāradvitayam pañcadaśāram bhūpuradvayam,
trikoṇe kāmā bijastham vāgbhavam vilikhetpunah ॥ 59 ॥*

*ṣaṭsukoneṣu vāgbhijam pāśam māyām sṛṇiṃśrīyam,
dīrgham ca kavacam paścadvilikhetṣoḍaśacchade ॥ 60 ॥*

*śaktiḥṣoḍaśapūrvoktābrāhmyādya aṣṭāpatrake,
bhairavaiḥṣaṃyutānnyasyeddaśāre dikpatīnkramāt ॥ 61 ॥*

*śvasvabījādikānbījasamūhaḥ kathyate'dhunā,
māṃsam raktamviṣammerurjalam vāyurbhṛgurviyat ॥ 62 ॥*

*etāni śaṣṭiyuktāni pāśomāyāntimā matā,
vajrādyanvilikhetsamyakpaṅktipatre dvitīyake ॥ 63 ॥*

*tilhipatre mūlavarṇāṅgāyatriyarnaiḥpraveṣṭayet,
vāyuvagnīvilikhedbhūmiṃ mandiradvitayāsriṣu ॥ 64 ॥*

*bhūrjādaḥ yantramālikhya japam sampātasādhitam,
bāhuvādaḥ vidhṛtam dadyānnṛṇām kīrtimdhanaṃ sukham ॥ 65 ॥*

bahunākimihoktena vārāhiṣṭam prayacchati,

The Dhāraṇa Yantra (Yantra for wearing as an amulet, etc.) of Svapna-vārāhī -

Now I am describing the great yantra of the Devī which fulfills all the desires.

Make a Triangle, six-triangled hexagon, sixteen petals, two sets of ten petals, fifteen petals and two Bhūpuras. Vāgbhava bīja, inside kāmabīja should be written in the

Triangle. In the six triangles respectively the Vāgbīja (aiṁ), Pāśa (āṁ) kāyā (hrīm) ṣṇi (kroṁ) Śrī (śrīm) and long kavaca (hūm) should be written. On the sixteen petals the aforesaid Uccāṭanī, etc. 16 Śaktis and on the eight petals, the Brāhmī, etc. eight Mātrkāś, with eight Bhairavas, should be written. On the first set of the ten petals the Dikpālas, with their respective Bījas, should be written in their order.

Māṁsa with dot (laṁ), Rakta (ra) Viṣa (ma) meru (kṣa) jala (va) vāyu (ya) bhṛgu (sa) viyat (ha) Pāśa (ā) and Māyā (hrīm) are the respective Bījas of the Dikpālas.

Then, on the second set of the ten petals, the Vajra, etc. weapons and on the 15 petals, the letters of the Mūla-mantra, with the letters of Vedic Gāyatrī, should be written. In the angles of both the Bhūpurās, Vāyu (ya) and Agni (ra) should be written.

Writing this Yantra on a Bhojapatra with Ghr̥ta, left over after Homa, and performing Japa of the Mūla-mantra, when this Yantra is worn on the arm, it bestows fame, wealth and happiness on men.

Why to exaggerate, worshipped in the manner described above, the Vārāhī Devī bestows all the desired fruits.

C. For the Dhāraṇa Yantra of Svapna-vārāhī see figure 26.

वाग्बीजपुटिताभूमिर्नमोन्ते भगवत्यथ ॥ ६६ ॥

वार्तालिबारागगनंसद्यवाराहिवापदम् ।

राहमुखि ततोबीजत्रयपूर्वोदितं वदेत् ॥ ६७ ॥

अन्धेअन्धिनिहृदयंरुन्धेरन्धिनिहृत्तथा ।

जम्भेजम्भिनिहृत्पश्चान्मोहेमोहिनिहृत्पुनः ॥ ६८ ॥

स्तम्भेस्तम्भिनिहार्दान्ते पुनर्वीजत्रयं वदेत् ।

सर्वदुष्टप्रदुष्टानां सर्वेषां सर्ववाक्पदम् ॥ ६९ ॥

चित्तचक्षुर्मुखगतिजिह्वास्तम्भं कुरुद्वयम् ।

शीघ्रं वश्यं कुरुद्वन्द्वं त्रिवीजीठचतुष्टयम् ॥ ७० ॥

सर्गाद्यवर्मफट्स्वाहावेदरुद्राक्षरो मनुः ।

vāgbhījapuṭitābhūmirnamonte bhagavatyaṭha ॥ 66 ॥

vārtālivārāgaganam sadṛgvārāhivāpadam,

rāhamukhi tatobhījatrayaṃpūrvoditam vadet ॥ 67 ॥

andheandhiniḥṛdayaṃrundherundhiniḥṛtatathā,

jambhejambhiniḥṛtphaścānmohemohiniḥṛtpunaḥ ॥ 68 ॥

stambhestambhiniḥhārdānte punarbhījatrayaṃ vadet,

sarvaduṣṭāpraduṣṭānām sarveṣām sarvavākpadam ॥ 69 ॥

cittacakṣurmukhagatijihvāstambhamkurudvayam,

śīghraṃvaśyaṃkurudvandvaṃ tribhījīṭhacatuṣṭayam ॥ 70 ॥

sargādhyam varmaphaṭsvāhāvedarudrākṣaro manuh,

Mantra of Vārtālī – Bhūmi preceded and followed by Vāgbhīja (aiṃ glauṃ aiṃ), 'namo', then 'Bhagavati Vārtālī-vārā' and Sadṛk gagana (hi), then 'Vārāhivā rāhamukhi' and three Bījas (aiṃ glauṃ aiṃ), 'andhe andhini' and hṛdaya namaḥ, 'rundhe rundhini' and ṛta (namaḥ), 'jambhe jambhini' and ṛta (namaḥ), 'mohe mohini' and ṛta namaḥ, 'stambhe stambhini' and hārda (namaḥ), then the three Bījas (aiṃ glauṃ aiṃ), then 'sarvaduṣṭāpraduṣṭānām sarveṣām sarvavāk-citta-cakṣurmukhagati-jihvā stambham', two kuru (kuru kuru). then 'Śīghravaśyaṃ', two kuru (kuru kuru) and the three Bījas (aiṃ glauṃ aiṃ), then sargādhyā four ṭha (ṭhaḥ ṭhaḥ ṭhaḥ ṭhaḥ) varma (huṃ) and phaṭsvāhā' at the end, and 'Aum' at the very beginning makes this 114 syllabled mantra.

C. Extricated form of the Vārtālī-mantra –

Aum aīm glauṃ aīm namo-bhagavati-vārtālī-vārāhi-
vārāhi-vārāhamukhi aīm glauṃ aīm andhe-andhini namo
rundhe-rundhini namo jambhe-jambhini namo mohe-mohini
namo stambhe-stambhini namo aīm glauṃ aīm sarva-duṣṭa-
praduṣṭānām sarveṣām vākcitta-cakṣurmukhagati-jihvā-stam-
bham kuru kuru śīghraṃ vāśyaṃ kuru kuru aīm glauṃ aīm
ṭhaḥ ṭhaḥ ṭhaḥ ṭhaḥ huṃ phaṭ svāhā.

प्रणवादिर्मुनिश्छन्दःशिवोत्तिजगती तथा ॥ ७१ ॥

वार्तालीदेवता प्रोक्ता वार्तालीहृदयं स्मृतम् ।

वाराहीविशिरःप्रोक्तं शिखावाराहमुख्यपि ॥ ७२ ॥

अन्धेअन्धिनिवर्मोक्तं रुन्धेरन्धनिनेत्रकम् ।

जम्भेजम्भिनिचास्त्रं स्यात्ततो ध्यायेत्त देवताम् ॥ ७३ ॥

praṇavāḍīrmuniśchandaḥśivotijagatī tathā ॥ 71 ॥

vārtālīdevatā proktā vārtālīhṛdayaṃ smṛtam,

vārāhītiśirahproktam śikhāvārāhamukhyapi ॥ 72 ॥

andheandhinivarmoktam rundherundhininetrakam,

jambhejambhīnicāstraṃ syāttato dhyāyettu devatām ॥ 73 ॥

Viniyoga and Nyāsa – The Ṛṣi of this mantra is Śiva, Chanda is Atijagatī and Devī Vārtālī has been said to be its Devatā.

The nyāsa should be performed on the heart with 'Vārtālī', on head with 'Vārāhī', on the tuft of hair on the crown with 'Vārāha-mukhī', on the armour with 'andhe-andhini', on the eyes with 'rundhe-rundhini', and on the weapons with 'jambhe-jambhini'. After this, the Devatā should be meditated upon.

C. Viniyoga – Asya Śrī-Vārtālī-mantrasya Śiva-ṛṣi Atijagatī-chandaḥ Vārtālī Devatā mamākhilāptaye jape viniyogaḥ.

Ṣaḍaṅga-nyāsa —

Vārtālī hrdayāya namaḥ.

Vārāhī śirase svāhā.

Vārāhamukhī śikhāyai vaṣaṭ.

Andhe-andhini kavacāya hum.

Rundhe-rundhini netratrāya vaṣaṭ.

Jambhe jambhini astrāya phaṭ.

रक्ताम्भोरुहकर्णिकोपरिगते श्वासाने संस्थितां

मुण्डलक्परिराजमानहृदयां नीलाश्मसद्रोचिषम् ।

हस्ताब्जैर्मुसलं हलाभयवरान्सम्बिभ्रतीं सत्कुचां

वार्तालीमरुणाश्वरां त्रिनयनां वन्दे वराहाननाम् ॥ ७४ ॥

raktāmbhoruhakarṇikoparigate śāvāsane saṁsthitāṁ

muṇḍaśrakparirājamānahṛdayāṁ nīlāśmasadrociṣam,

hastābjairmusalāṁ halābhayaavarānsambibhratīṁ satkucāṁ

vārtālīmaruṇāśvarāṁ trinayanāṁ vande varāhānanām ॥ 74 ॥

Dhyāna — I bow down to the three-eyed Vārāha (boar) faced Vārtālī who is clad in red garments, who is seated on a dead body over the pericarp of a red lotus, whose chest is resplendent with a garland of skulls, whose complexion is like sapphire, who holds a pestle, a plough, Abhaya and Varada mudrās, and whose breasts are beautiful.

तत्सप्तदशसाहस्रं प्रजपेत्तद्दशांशतः ।

तिलैर्वन्धूककुसुमैर्जुह्यान्मधुरान्वितैः ॥ ७५ ॥

tatsaptadaśasāhasraṁ prajapettaddaśāṁśataḥ,

tilairbandhūkakakusumairjuhuyānmadhurānvitaiḥ ॥ 75 ॥

Number of Japa and Havana — Seventeen thousand Japas and one-tenth of it Homa should be performed with 1 ila, mixed with sweet and flowers of Bandhūka.

पूजायन्त्रमथोक्ते जपादिनवशक्तिकम् ।

स्वर्णे रूप्ये तथाताम्रे भूर्जपत्रेथ दारुणि ॥ ७६ ॥

लिखेद्गोरोचनारात्रिचन्दनागुरुकुम्भैः ।

योनिपञ्चाक्षपट्कोणाष्टपत्रशतपत्रकम् ॥ ७७ ॥

सहस्रदलभूविम्बसंवीतद्वारसंयुतम् ।

pūjāyantramathovakṣye japādinavaśaktikam,

svarṇe rūpye tathatāmre bhūrajapatretha dāruṇi ॥ 76 ॥

likhedgorocanārātricandanāgurukumkumaiḥ,

yonipañcāśraṣaṭkoṇāṣṭapatraśatapatrakam ॥ 77 ॥

sahasradalabhūvimbasamvītadvārasmayutam,

Yantra for worship – This Yantra should be written with gorocana, turmeric, sandal-paste, Agara and kumkuma on a sheet of gold, silver, copper, Bhojapatra or on a wood. This Yantra consists of a Yoni, five triangled pentagon, six triangled hexagon, eight petals, hundred petals, thousand petals and a Bhūpura with four gates

C. For the Yantra for worshipping Vārtālī see figure 27.

कैलासाचलमध्यस्थं पीठमेतद्विचिन्तयेत् ॥ ७८ ॥

तत्रावाह्य यजेद्देवीमुपचारैर्मनोहरैः ।

kailāsacalamadhyasthaṁ pīṭhametadvicintayet ॥ 78 ॥

tatrāvāhya yajeddevīmupacārairmanoharaiḥ,

Worship of Pedestal – The Sādhaka should meditate upon a pedestal situated in the centre of the Kailāśa mountain. Invoking the Devī on such a pedestal, she should be worshipped with beautiful rituals.

त्रिकोणमध्ये देवेशीं तदग्न्यादिषु चाङ्गकम् ॥ ७९ ॥

वार्ताली चापि वाराही पूज्या वाराह मुख्यपि ।

त्रिकोणेष्वथ पञ्चाक्षेप्वन्धिनीरुन्धिनी तथा ॥ ८० ॥

जम्बिनीमोहिनी चापिस्तम्बिनीज्या तु पञ्चमी ।

षट्कोणेषुपुनःपूज्या ङाकिनीराकिनी तथा ॥ ८१ ॥

लाकिनीकाकिनी चापि शाकिनीहाकिनी पुनः ।

षट्कोणपार्श्वयोःपूज्यंस्तम्बिनीक्रोधिनीद्वयम् ॥ ८२ ॥

मुसलेष्टवरौत्वाद्याकपालहलभृत्परा ।
 षट्कोणाग्रे यजेच्चण्डोच्चण्डं तस्याः सुतोत्तमम् ॥ ८३ ॥
 शूलं नागं च डमरुकपालं दधत् करैः ।
 इन्द्रनीलनिभं नग्नं जटाभारविराजितम् ॥ ८४ ॥
 अष्टपत्रेषु वार्तालीमुखं देव्यष्टकं यजेत् ।
 शतपत्रेषु सम्पूज्या रुद्रार्कवसवोश्विनौ ॥ ८५ ॥
 त्रिरेकैकोन्यपत्रे तु जम्बिनीस्तम्बिनीयुता ।
 शतकोणाग्रतः पूज्यः सिंहो महिषसंयुतः ॥ ८६ ॥
 सहस्रपत्रे वाराहीं पूजयेत्तु सहस्रशः ।
 अंकुशोऽन्तवाराहीनमोन्तस्तन्मनुः स्मृतः ॥ ८७ ॥
 भूपुरद्वारदेशे तु बटुकं क्षेत्रपालकम् ।
 योगिनीं गणनाथं च तत्तन्मन्त्रैः प्रपूजयेत् ॥ ८८ ॥
 फान्तः सविन्दुर्वटुकोऽन्तोहस्तसर्वकः ।
 मेरुः शशियुतः क्षेत्रपालाय नमस्तन्वितः ॥ ८९ ॥
 अष्टार्णः शेषयुग्वायुः सचन्द्रो योगिनीपदम् ।
 भ्योनमोन्तः ससर्वर्णः खान्तश्चन्द्रान्वितो गण ॥ ९० ॥
 पतयेद्दृष्ट्वाष्टवर्णाः प्रोक्तास्ते मनवः क्रमात् ।
 दिक्पालानाथुर्धैर्युत्तान्दिक्षु सम्पूजयेत्ततः ॥ ९१ ॥
 trikoṇamādhye deveśīm tadagnyādiṣu cāṅgakam ॥ 79 ॥
 vārtālī cāpi vārāhī pūjyā vārāha mukhyapī,
 trikoṇeṣu pañcāsreṣu andhinīrundhinī tathā ॥ 80 ॥
 jambhinīmohinī cāpi stambhinījyā tu pañcamī,
 śaṭkoṇeṣu punaḥ pūjyā dākinīrākinī tathā ॥ 81 ॥
 lākinīkakinī cāpi śākinīlākinī punaḥ,
 śaṭkoṇapārśvayohpūjyā stambhinīkrodhinīdvayam ॥ 82 ॥
 musaleṣṭavarautvādyākāpālahalabhṛtparā,
 śaṭkoṇāgre yajeccaṇḍoccaṇḍam tasyāḥ sutottamam ॥ 83 ॥
 sūlam nāgam ca dāmaruṇīkपालां dadhatam karaiḥ,
 indranīlanibham nagnam jaṭābhāravirājitam ॥ 84 ॥
 aṣṭapatreṣu vārtālīmukham denyaṣṭakam yajet,

śatapatreṣu sampūjyā rudrārkāvasavośvinau || 85 ||
 tirekaikontyapatre tu jambhinīstambhinīyutā,
 śatakoṇāgrataḥpūjyaḥsiṃhomahiṣasamīyutāḥ || 86 ||
 sahasrapatre vārāhīṃ pūjayettu sahasraśaḥ,
 aṃkuṣoṇentavārāhīnamontastanmanuḥsmṛtaḥ || 87 ||
 bhūpuradvāradeśe tu baṭukaṃ kṣetrapālakam,
 yoginīṃ gaṇanātham ca tattanmantraiḥ prapūjayet || 88 ||
 phāntaḥsabindurbaṭukoṇentohṛtsaptavarṇakāḥ,
 meruḥśaśīyutāḥ kṣetrapālāyanamasānvitāḥ || 89 ||
 aṣṭārṇaḥśeṣayugvāyusacandroyoginīpadam,
 bhyonamontaḥsaptavarṇaḥkhāntaścandrānvitogaṇa || 90 ||
 patayehṛccāṣṭavarṇāḥproktāste manavaḥkramāt,
 dikpālānāyudhairyuktāndikṣu sampūjayettataḥ || 91 ||

Worship of coverings — In the centre of the triangle the Deveśī, and in its Āgneya, Nairṭyādi angles, the Aṅga-worship should be performed. In the three angles of the triangle respectively the Vārtālī, Vārāhī and Vārāhamukhī should be worshipped.

After this, in the five triangles of the pentagon, Andhinī, Rundhinī, Jambhinī, Mohinī and Stambhinī should be worshipped. In the six triangles of the hexagon the Dākinī, Rākinī, Lākinī, Kākinī, Śākinī and Hākinī should be worshipped.

Then, on both the sides of six triangled hexagon, the Stambhinī and Krodhinī should be worshipped. In the two hands of Stambhinī there is a pestle and Vara, and in the two hands of Krodhinī there is a skull and a plough. In the forepart of hexagon the son of the Devī named Caṇḍoccaṇḍa should be worshipped who holds in his hands a trident, serpent, hand drum (Ḍamarū) and a skull, whose com-

plexion is like sapphire, who is naked and resplendent with matted hairs.

On the eight petals, Vārtālī, etc. (Vārtālī, Vārāhī, Vārāhamukhī, Andhinī, Rundhinī, Jambhinī, Mohinī and Stambhinī) eight Devīs should be worshipped.

On the hundred petals, the Vīrabhadra, etc. eleven; Dhātrādi, etc. twelve; eight Vasus and Satya and Dasra (in all 33 Gods) in the order of their enumeration on three petals each and on the last petal Jambhinī and Stambhinī, should be worshipped.

On the one thousand petals, the Devī should be worshipped one thousand times with the Vārāhī mantra. Aṁkuśa (kroṁ) Vārāhī in the fourth form (Vārāhyai) and 'namaḥ' at the end, makes the mantra 'kroṁ Vārāhyai namaḥ' with which she should be worshipped.

On the gates of the Bhūpura, Baṭuka, Kṣetrapāla, Yoginī and Gaṇapati should be worshipped with their name mantras. Phānta with Bindu (baṁ) Baṭuka in its fourth form (Baṭukāya) and hṛta (namaḥ) at the end, makes the seven syllabled mantra for the worship of Baṭuka. Meru with Śaśi (kṣaṁ) and 'Kṣetrapālāya namaḥ' makes the eight syllabled mantra for the worship of Kṣetrapāla. Sacandra Śeṣa-yuk vāyu (yāṁ) then 'yoginī' and 'bhyo namaḥ' makes the seven syllabled mantra for the worship of Yoginī. Candrānvita khānta (gaṁ) then 'Gaṇapataye and hṛda (namaḥ) makes the eight syllabled mantra for the worship of Gaṇapati.

After this, the Dikpālas, with their weapons, should be worshipped in their respective quarters.

C. Procedure for the worship of Coverings –

First of all, in the centre of the Triangle, worshipping Vārtālī with Mūla-mantra, Ṣaḍaṅga worship should be performed in Āgneya, etc. corners with the following mantras :

Vārtālī hrdayāya namaḥ.

Vārāhī śirase svāhā.

Vārāhamukhī śikhāyai vaṣaṭ.

Andhe Andhini kavacāya hum.

Rundhe Rundhini netratrāyāya vaṣaṭ.

Jambhe-Jambhinī astrāya phaṭ.

Then, in the three angles of the Triangle, Vārtālī, Vārāhī and Vārāhamukhī should be worshipped as follows with their name-mantras :

Auṁ Vārtālyai namaḥ. Auṁ Vārāhamukhyai namaḥ.

Auṁ Vārāhyai namaḥ.

Then, in the five angles, the Andhinī, etc. should be worshipped as follows with their name-mantras :

Auṁ Andhinyai namaḥ. Auṁ Mohinyai namaḥ.

Auṁ Rundhinyai namaḥ. Auṁ Stambhinyai namaḥ.

Auṁ Jambhinyai namaḥ.

Then, in the six-triangled hexagon, Dākinī, etc. should be worshipped with the following name-mantras :

Auṁ Dākinyai namaḥ. Auṁ Kākinyai namaḥ.

Auṁ Rākinyai namaḥ. Auṁ Śākinyai namaḥ.

Auṁ Lākinyai namaḥ. Auṁ Hākinyai namaḥ.

After this, on both sides of hexagon, respectively the Stambhinī of two hands, resplendent with Musal and Vara mudrās, and the Krodhinī Devī, holding in her two hands a skull and a plough, should be worshipped. Then, meditating

the form of Devī's son Caṇḍoccaṇḍa, as described in Śloka 84, he should be worshipped in the fore-part of the hexagon. The mantras for the worship of these three are as follows :

Aum Stambhinyai namaḥ. Aum Caṇḍocca caṇḍāya namaḥ.
Aum Krodhinyai namaḥ.

After this, on the eight petals, Vārtālī, etc. eight Devīs should be worshipped with their nama-mantras as follows :

Aum Vārtālyai namaḥ.	Aum Rundhinyai namaḥ
Aum Vārāhyai namaḥ.	Aum Jambhinyai namaḥ.
Aum Vārāhamukhyai namaḥ.	Aum Mohinyai namaḥ
Aum Andhinyai namaḥ.	Aum Stambhinyai namaḥ.

Then, on the hundred petals, Vīrabhadra, etc. 11; Dhātrā, etc. 12; Dharā, etc. 8 and Nāsatya and Dasra—these thirty-three Gods should be worshipped at the rate of one God each on three petals, and on the 100th. petals, Jambhinī and Stambhinī should be worshipped with 'Jambhinī-stambhinībhyāṁ namaḥ' mantra.

After this with the mantra 'Kroṁ Vārāhyai namaḥ' the Vārāhī Devī should be worshipped one thousand times on the thousand petals.

Then, on the four gates of the Bhūpura, Baṭuka, Kṣetrapāla, Yoginī and Gaṇapati should be worshipped with the following mantras :

Baṁ Baṭukāya namaḥ.	Yāṁ Yoginibhyo namaḥ.
Kṣaṁ Kṣetrapālāya namaḥ	Gaṁ Gaṇapataye namaḥ.

Then, outside the Bhūpura, Indra, etc. Dikpālas should be worshipped with their respective Vajra etc. weapons with the mantras described in the commentary of Śloka 45.

Thus, worshipping properly the Devī with her Coverings, Pali should be offered to Baṭuka, etc.

पूजान्ते वटुकादिभ्यो बलिमन्त्रैर्वलिं हरेत् ।

बलिदानोचितामन्त्राः कीर्त्यन्ते खिलसिद्धिदाः ॥ ९२ ॥

pūjānte baṭukadibhyo balimantrairbalim haret,

balidānocitāmantrāḥkīrtiyantekhilasiddhidāḥ ॥ 92 ॥

After the worship, Bali to Baṭuka, etc. should be offered with Bali-mantra. Now the useful mantras for all-fructifying Balidāna are being described.

एह्ये हीतिपदं प्रोच्य देवी पुत्रेति कीर्तयेत् ।

वटुकान्ते नाथकपिलजटाभारभासुर ॥ ९३ ॥

त्रिनेत्रज्वालाशब्दान्ते मुखसर्वजलंसदृक् ।

घ्नान्नाशययुगं सर्वोपचारसहितं बलिम् ॥ ९४ ॥

गृह्ययुगं वह्निपत्नीशरपञ्चाक्षरो मनुः ।

वटुकस्य बलिदद्यादनेन श्रद्धयान्वितः ॥ ९५ ॥

ehyehītipadam procyā devī putreti kīrtayet,

baṭukānte nāthakapilajaṭābhārabhāsura ॥ 93 ॥

trinetrājvalāśabdānte mukhasarvajalāṁsadr̥k,

ghnānnāśayayugam sarvopacārasahitam balim ॥ 94 ॥

gr̥hmayugmam vahnipatnīśarapañcākṣaro manuḥ,

baṭukasya balindadyādanena śraddhayānnvitah ॥ 95 ॥

Bali-mantra of Baṭuka – Pronouncing ‘ehyehi’, then saying ‘devī putra’, ‘Baṭuka’ and ‘nātha kapilajaṭābhārabhāsura-trinetrājvalā’, then ‘mukh-sarvam’, then sadṛk jala (vī) and ‘ghnān,’ twice ‘nāśaya’ (nāśaya nāśaya), then ‘sarvopacāra sahitaṁ balim’ and two ‘gr̥hṇa’ (gr̥hṇa gr̥hṇa) and, at the end, vahnī-patnī (svāhā) makes this 5 syllabled mantra. Bali should respectfully be given to Baṭuka with this mantra.

C. Extricated form of the mantra for Balidāna to Baṭuka –

Ehyehi devīputra Baṭukanātha kapilajaṭābhārabhāsura
trinetra-jvālāmukh sarvavighnānnāsaya nāsaya sarvopacāra
sahitaṁ baliṁ gr̥hṇa gr̥hṇa svāhā.

मेरुःषड्दीर्घयुग्वर्मस्थानक्षेत्रपदं वदेत् ।

पालेशसर्वकामं च पूरयानलवल्लभा ॥ ९६ ॥

त्रयोविंशतिवर्णादयःक्षेत्रपालमनुर्मतः ।

meruṣṣaḍḍīrghayugvarmasthānakṣetrapadaṁ vadet,

pāleśasarakāmaṁ ca pūrayānalavallabhā ॥ 96 ॥

trayovīṁśativarṇādhyahkṣetrapālamānurmataḥ,

Bali-mantra of Kṣetrapāla – Meru with six long
vowels (kṣāṁ kṣīṁ kṣūṁ kṣaiṁ kṣauṁ kṣaḥ), then varma
(huṁ), then 'sthāna kṣetra pāleśa-sarakāma', then 'pūraya'
and Analavallabhā (svāhā) at the end, makes this 23
syllabled Bali-mantra of Kṣetrapāla.

**C. Extricated form of mantra for Balidāna to
Kṣetrapāla** – Kṣāṁ kṣīṁ kṣūṁ kṣaiṁ kṣauṁ kṣaḥ huṁ
sthāna kṣetrapāleśa sarakāmaṁ pūraya svāhā.

योगिनीनामथो मन्त्रःपक्षरूपःप्रपठ्यते ॥ ९७ ॥

ऊर्ध्वब्रह्माण्डतो वा दिविगगनतले भूतले निष्कले वा

पाताले वातले वा सलिलपवनयोयत्र कुत्र स्थिता वा ।

क्षेत्रे पीठोपपीठादिषु च कृतपदाधूपदीपादिकेन प्रीता

देव्यः सदानः शुभवलिद्विधिना पान्तु वीरेन्द्रवन्द्याः ॥ ९८ ॥

यायोगिनीभ्यःस्वाहान्तो भूमिनन्दाक्षरोमनुः ।

योगिनीनां बलिदद्यादनेनविधिपूर्वकम् ॥ ९९ ॥

yoginīnāmatho mantrahpadyarūpakṣprapaṭhyate ॥ 97 ॥

ūrdhvaṁbrahmāṇḍato vā divigaganatale bhūtale niṣkale vā

pātale vātale vā salilapavanayoryatra kutra sthitā vā,

kṣetre pīṭhopapīṭhādiṣu ca kṛtapadādhūpadīpadikena prītā

devyaḥ sad . naḥ śubhabalividhinā pāntu vīrendravandyāḥ ॥ 98 ॥

yāmyoginībhyahsvāhānto bhūminandākṣaromanuḥ,

yoginīnāṁ baliṁdadyādanenavidhipūrvakam ॥ 99 ॥

Balidāna mantra of Yoginīs – The poetical Bali-mantra of Yoginīs is being described. After ‘Ūrdhva-brahmāṇḍatovā’, etc. add ‘yām yoginībhyaḥ svāhā’. This makes the 91 syllabled Bali mantra for the Yoginīs. Bali should be offered with this mantra to the Yoginīs.

C. Extricated form of the Bali-mantra of Yoginīs – Ūrdhva brahmāṇḍato vā divigaganatale bhūtale niṣkale vā, pātāle vātale vā salilapavanāyoryatra kutra sthitā vā. Kṣetre pīṭhopapīṭhādiṣu ca kṛtapadā dhūpadīpādikena, prītādevyaḥ sadānaḥ śubhabalividhinā pāntu virendravandyaḥ. Yām yoginībhyaḥ svāhā.

दीर्घत्रयेन्दुयुक्सेन्दुः शार्ङ्गगणपतार्णकाः ।

मारुतोभगवांस्तोयंरवारान्ते दसर्वच ॥ १०० ॥

जनमेवशमानान्ते यः सर्वोलोहितोहली ।

दीर्घोरसहितंप्रान्तेबलिं गृह्णयुगंशिरः ॥ १०१ ॥

गणेशबलिमन्त्रोयं गगनश्रुति वर्णवान् ।

dīrghatrayenduyuksenduḥ śārṅgīgaṇapatārṇakāḥ,

mārutobhagavāṁstoyaṁravarānte dasarvaca ॥ 100 ॥

janaṁmevaśamānānte yaḥ sarvolohitohalī,

dīrghorasahitaṁprantebaliṁgṛhṇayugaṁśiraḥ ॥ 101 ॥

gaṇeśabalimantroyaṁ gaganāśruti varṇavān,

Bali-mantra of Gaṇeśa – Sendu Śārṅgī with three long vowels (gām gīm gūm gam), then ‘gaṇapate’ and Bhagavān Māruta (ye), then toya (va) and ‘ravarada-sarvajanaṁ me vaśamānaya’, then ‘sarvo’, lohita (pa), long halī (cā). then ‘ra sahitaṁ’, then ‘Baliṁ’, two gṛhṇa (gṛhṇa gṛhṇa) and, at the end, Śira (svāhā) makes this 40 syllabled mantra for giving Bali to Gaṇeśa.

C. Extricated form of the Bali-mantra of Gaṇeśa – Gām gīm gūm gam gaṇapataye varavarada

sarvajanaīm nre vaśamānaya-sarvopacārasahitaīm baliīm gṛhṇa
gṛhṇa svāhā.

एवं तेभ्यो बलिं दत्त्वा स्वस्वमुदां प्रदर्शयेत् ॥ १०२ ॥

अंगुष्ठतर्जनीयुक्तदर्शयेद्बटुके बलौ ।

अंगुष्ठानामिके वामे क्षेत्रपालबलौमता ॥ १०३ ॥

किञ्चिद्वक्त्रीकृतामध्यागणनाथबलौ स्मृता ।

अनानामध्यमांगुष्ठायोगिनीनां बलौपुनः ॥ १०४ ॥

evam tebhyo baliṁ dattvā svasvamudrāṁ pradarśayet ॥ 102 ॥

aṅguṣṭhāṁtarjanīyuktamdarśayedbaṭuke balau,

aṅguṣṭhānāmike vāme kṣetrapālabalaumatā ॥ 103 ॥

kiñcidvaktṛīkṛtāmadhyāgaṇanāthabalau smṛtā,

anāmāmadhyamāṅguṣṭhāyoginīnām balaupunaḥ ॥ 104 ॥

Mudrās for Bali – Thus offering Bali to Baṭuka, etc., their respective mudrās should be shown to them. In Balidāna to Baṭuka, the mudrā to be shown is formed by joining the thumb and index finger. In Balidāna to Kṣetrapāla the thumb and the ring fingers should be shown. In Balidāna to Gaṇapati, a little bent middle finger should be shown. In Balidāna to Yoginīs, the thumb, middle and third (ring) fingers should be shown.

एवं सम्पूज्य संस्तुत्य नत्वात्मन्युपसंहरेत् ।

सिद्धमन्त्रः प्रकुर्वीत प्रयोगांश्चिबभाषितान् ॥ १०५ ॥

evam sampūjya saṁstutya nātvātmanyupasaṁharet,

siddhamantraḥ prakurvīta prayogañchivabhāṣitān ॥ 105 ॥

Worshipping the Vārtālī thus and praising and praying her, the Devī should be formally bidden farewell. Thereafter, the Sādhaka should establish the Devī in his heart. A Sādhaka, who has activated the mantra thus, should perform the experiments told by Śiva for the fulfilment of desires.

हरिद्रया चन्दनेन लाक्षयागुरुणापिच ।

पुरेणविविधैर्मसैर्जुहुयादिष्टसिद्धये ॥ १०६ ॥

haridrayā candanena lākṣayāguruṇāpic,

pureṇavividhairmāṁsairjuhuyādiṣṭasiddhaye ॥ 106 ॥

Experiments for the fulfilment of desires –

For the fructification of the desired objectives, Homa should be performed with turmeric, sandal, lac, Agara, Guggula and various kinds of flesh.

हरिद्रामालया कुर्याज्जपं स्तम्भनकर्मणि ।

स्फाटिकैः पद्मबीजैश्च रुद्राक्षैः शुभकर्मणि ॥ १०७ ॥

haridrāmālayā kuryyajjapam stambhanakarmaṇi,

spṣṭāṭikaiḥ padmabījaiḥ carudrākṣaiḥ śubhakarmaṇi ॥ 107 ॥

In the experiments of immobilisation or paralysing, the Japa of the mantra should be performed on a rosary of turmeric. In auspicious rituals (pacificatory and nutritious rituals) the Japa should be performed with the rosaries either of crystal beads, lotus seeds or of Rudrākṣa.

स्वर्णादिपात्रैः सुरयाबन्धूककुसुमैस्तिलैः ।

वाराहीतर्पयेत्सम्यक् कामसम्पूर्यते नरः ॥ १०८ ॥

svaṛṇādipātraiḥ surayābandhūkakusumaistilaiḥ,

vārāhīntarppayetsamyakkaṁsāmpūrtayate naraḥ ॥ 108 ॥

For the sake of fructifying his desires the Sādhaka should perform Tarpaṇa of Vārāhī with liquor from a golden vessel, Bandhūka flowers and Tila.

चतुःसतं तु तापिच्छैर्जुहुयात्स्तम्भनेच्छया ।

catuḥsataṁ tu tāpicchairjuhuyāstambhaneccayā,

For the sake of paralysing (the enemy) 400 oblations of the flowers of Tamāla should be given.

काजचूर्णतिलैः कुर्यात्स्वरमेवासृजान्वितैः ॥ १०९ ॥

पिण्डं मनोहरं तं तु पूजयेत्तर्पयेदपि ।

सपत्नसदृशं साङ्गमेतस्मैविनिवेदयेत् ॥ ११० ॥

कुण्डेपिण्डंनिधायानु जुहुयात्तत्र चायुतम् ।

एकविंशतिरात्रीषु लाजैरक्तसमन्वितैः ॥ १११ ॥

एवं कृते वैरिवृन्दं भक्ष्यते योगिनीगणैः ।

lājacūrṇatilaiḥkuryyātkharameṣṣārjānvitaiḥ ॥ 109 ॥

piṇḍam manoharam tam tu pūjayettarpayedapi,

sapatnasadanam sāṅgametasmaivinivedayet ॥ 110 ॥

kuṇḍepiṇḍamnīdhāyānu juhuyāttatra cāyutam,

ekaviṁśatirātrīṣu lājairaktasamanvitaiḥ ॥ 111 ॥

evam kṛte vairivṛndam bhakṣyate yoginīgaṇaiḥ,

Mixing Tila and the blood of an ass and a sheep in the flour of parched rice, the Sādhaka should make a beautiful lump, perform its worship and Tarpaṇa and then offer the entire house and assets of the enemy as Naivedya to it. Then, placing the lump in the sacrificial pit, complete ten thousand Homas in 21 nights with parched rice soaked in blood. By performing thus the Yoginīs devour the host of enemies.

अथयन्त्रं महादेव्याः प्रोच्यते शकटाभिधम् ॥ ११२ ॥

विलिख्य तारे साध्याख्यं भूबीजेनप्रवेष्टयेत् ।

उकारेण च संवेष्टय भूपुरं परितोलिखेत् ॥ ११३ ॥

अष्टवज्रान्वितं वज्रप्रान्ते प्रणवमालिखेत् ।

वज्रमध्ये साध्यनाम लिखेत्कर्मसमन्वितम् ॥ ११४ ॥

धराबीजेन संवेष्टय भूपुरं मूलविद्यया ।

बहिरंकुशसंवीतंशिण्डीशेनप्रवेष्टयेत् ॥ ११५ ॥

athayantram mahādevyāḥ procyate śakaṭābhidham ॥ 112 ॥

vilikhya tāre sādhyākhyam bhūbījenapṛaveṣṭayet,

ukāreṇa ca saṁveṣṭya bhūpuram paritolikhet ॥ 113 ॥

aṣṭavajrānvitam vajraprānte praṇavamālikhet,

vajramadhye sādhyānāma likhetkarmasamanvitam || 114 ||

dharābījēna samveṣṭīya bhūpuram mūlavidyayā,

bahirāmkuśasamvītam jhīṇṭīśenapraveṣṭayet || 115 ||

Śakaṭa-yantra – Now the Yantra of this Mahādevī, named Śakaṭa-yantra is being described.

In the centre the name of Sādhyā (person intended to be affected) should be written in Praṇava and then circumscribed by Bhū-bīja (glauṁ). Thereafter, circumscribing it with the letter 'u', an eight petalled lotus and Bhūpura, with eight Vajras, should be written over it. Within the lap of eight Vajras 'Auṁ' and in their centre the name of the Sādhyā and the Aversion, etc. name of the objective, should be written. For example, in Aversion 'amukaṁ uccāṭaya', in Paralysing 'amukaṁ stambhaya', in Dissension amukaṁ vidveṣaya', etc. should be written.

Then, circumscribing the Bhūpura with Dharā-bīja (glauṁ), it should again be circumscribed with the mantra : "Auṁ aiṁ glauṁ aiṁ namo Bhagavati Vārtālī-vārāhi vārāhi vārāhamukhi aiṁ glauṁ aiṁ andhe-andhini namo rundhe-rundhini namo jambhe-jambhini namo mohe mohini namaḥ stambhe-stambhini namo aiṁ glauṁ aiṁ sarvaduṣṭa-praduṣṭā-nām sarveṣām sarvavāka citta caturmukha gati jīhvā stambhaṁ kuru kuru śīghraṁ vāśyaṁ kuru kuru aiṁ glauṁ aiṁ ṭhaḥ ṭhaḥ ṭhaḥ ṭhaḥ huṁ phaṭ svāhā". Then, it should be circumscribed with Āṁkuśa (kroṁ) and jhīṇṭīśa (e) respectively.

C. See figure 28 for the Śakaṭa Yantra (also called Vārtālī-stambhana-Yantra).

एतच्चन्त्रं समालिख्य नूत्ने कौलालखर्परे ।

कृष्णपुष्पैः समभ्यर्च्य निःक्षिपेत्स्वरिवेशमनि ॥ ११६ ॥

रिपुमुच्चाटयेच्छीघ्रं स्थितं वर्षशतान्यपि ।

वादित्रे यन्त्रमालिख्य वादयेत्समरान्तरे ॥ ११७ ॥

श्रुत्वा तद्रवसं व्रस्ताः पलायन्ते विरोधिनाः ।

पापाणेलिखितं रात्र्या पीतपुष्पेषु निःक्षिपेत् ॥ ११८ ॥

सम्पूजितमधोवक्त्रं वाचं संस्तम्भयेद्विषाम् ।

तापकार्यग्निनिःक्षिप्तं जले दोषप्रदं भवेत् ॥ ११९ ॥

साध्यर्क्षतरुगर्भस्थं शत्रूणां दुःखदायकम् ।

किंबहुक्तेन सर्वेष्टं साधयेत्साधितं नृणाम् ॥ १२० ॥

etadyantram samālikhya nūtnē kaulākharpare,

kṛṣṇapuṣpaiḥ samabhyarcya niḥkṣipettvariveśmani ॥ 116 ॥

ripumuccāṭayecchighram sthitam varṣaśatānyapi,

vāditre yantramālikhya vādayetsamarāntare ॥ 117 ॥

śrutvūtadravasāntrastāḥ palāyante virodhināḥ,

pāṣāṇelikhitam rātryāpītapuṣpeṣu niḥkṣipet ॥ 118 ॥

sampūjitamadhovaktram vācam samstambhayeddiviṣām,

tāpakāryagniniḥkṣiptam jale doṣapradam bhavet ॥ 119 ॥

sādhyaṛkṣatarugarbhasthaṁ śatrūṇāṁ duḥkhadāyakam,

kiṁbahūktena sarveṣṭam sādhayetsādhitam nṛṇām ॥ 120 ॥

Writting this Yantra in a clay-plate obtained from a potter, it should be worshipped with black flowers and then thrown into the house of the enemy. By so doing, this Yantra would cause aversion in an enemy who may be living in the house for more than 100 years.

Write this Yantra on a musical instrument and then blow or play that instrument at the time of a war. By hearing its sound the host of enemies would run away in fear.

Writing this Yantra with turmeric on a piece of stone and worshipping it properly, the stone should be placed face down on yellow flowers. This will paralyse the speech of

enemies. If it is placed in fire it will cause high fever in enemies, and by placing it in water, it causes agony.

Placing this Yantra within the wood of the tree corresponding to the asterism of the Sādhya (for details see commentary on Śloka 50 of Taraṅga Nine) it will give pain to the enemies. There is no need to exaggerate, by activating this Mantra the Sādhaka can achieve all his desired objectives.

End of the Tenth Taraṅga of Mantra-mahodadhi with
Translation and exhaustive commentary
by Ram Kumar Rai.

Tarāṅga Eleven

ॐ त्रिनेत्रं कमलाकान्तं नृसिंहं चन्द्रशेखरम् ।

नत्वासंक्षेपतो वक्ष्ये श्रीविद्यां मन्त्रनायिकाम् ॥ १ ॥

auṁ trinetraṁ kamalākantaṁ nṛsiṁhaṁ candraśekharam,
natvāsamkṣepato vākṣye śrīvidyāṁ mantranāyikām ॥ 1 ॥

Salutation — Saluting the three eyed Lord with the moon for his crest, the Lord of Kamalā, Lord Nṛsiṁha, I now describe in brief the Śrīvidyā who is the lord of all mantras.

अपरीक्षितशिष्याय तां न दद्यात्कदाचन ।

यदुच्चारणमात्रेण पापसङ्घः प्रलीयते ॥ २ ॥

a-parīkṣitaśiṣyāya tāṁ na dadyātkadācana,
yaduccāraṇamātreṇa pāpasanḡhaḥ praliyate ॥ 2 ॥

This Vidyā (mantra) should never be imparted to an untested disciple. Its mere pronunciation destroys the host of sins.

तारमायां च कमलामादौ बीजत्रयं पठेत् ।

ब्रह्मक्षिण्ठीशगोविन्दधरामायेति चादिमम् ॥ ३ ॥

आकाशभृगुचक्रभ्रमांसमायाद्वितीयकम् ।

हंसधातृक्षमासायातृतीयं बीजमीरितम् ॥ ४ ॥

वाक्कामशक्तिसंज्ञं तु क्रमाद्बीजत्रयं भवेत् ।

इयं षडर्णा श्रीमायाकामवाक्छक्तिसम्पुटा ॥ ५ ॥

tāramāyāṁ ca kamalāmādaū bījatrayaṁ paṭhet,

brahmajhīṇīśagovindadharamāyeti cādimam ॥ 3 ॥

ākāśabhṛgucakryabhramāṁsamāyādvitīyakam,

haṁsadhātṛkṣamāyātṛtīyaṁ bījamīritam ॥ 4 ॥

vākkāmaśaktisanjñam tu kramādbījatrayaṁ bhavet,

īyam ṣaḍarṇā śrīmāyākāmavākchaktisamputā ॥ 5 ॥

Mantra of Ṣoḍaśī — In the beginning of the three Kūtas (secret mantras) Tāra (Auṁ) Māyā (hrīm) and Kamalā (śrīm)—these three Bījas should be spoken. Brahma (ka , jhiṇṭīśa (e) Govinda (ī) Dharā (la) and Māyā (hrīm)—‘kacīlahrīm’ is the first Kūta. Ākāśa (ha) Bhṛgu (sa) cakrī (ka) abhra (ha) māṁsa (la) and Māyā (hrīm)—‘hasakahalahrīm’ is the second Kūta. Haṁsa (sa) dhātā (ka) kṣamā (la) and Māyā (hrīm)—i.e. ‘sakalahrīm’ is the third Kūta. Out of these three Kūtas the first is called Vāgbīja, second Kāmabīja and the third Śakti-bīja.

Putting the five Bījas of Śrī, Māyā, Kāma, Vāg and Śakti before and after this six syllabled Vidyā (Auṁ hrīm śrīm kacīlahrīm hasakahalahrīm sakalahrīm) makes the sixteen syllabled Śrīvīdyā which is obtained after a great deal of meritorious acts.

C. Extricated form of the Mantra of Ṣoḍaśī —
Śrīm hrīm klīm aiṁ sauḥ auṁ hrīm śrīm kacīlahrīm hasakahalahrīm sakalahrīm sauḥ aiṁ klīm hrīm śrīm.

अनेकपुण्यसम्प्राप्या श्रीविद्याषोडशाक्षरी ।

मुनिःस्याद्विष्णुमूर्तिः पङ्क्तिश्चन्दः समीरितम् ॥ ६ ॥

देवताजगतामादिः श्रीमत्त्रिपुरसुन्दरी ।

बीजमै भृगुरौःशक्तिःकामबीजं तु कीलकम् ॥ ७ ॥

anekapūṇyasamprāpyā śrīvīdyāṣoḍaśākṣarī,

muniḥsyāddakṣiṇāmūrtiḥ paṅktiśchandaḥ samīritam ॥ 6 ॥

devatājagatāmādiḥ śrīmattripurasundarī,

bījamaiṁ bhṛgurauḥśaktiḥkāma-bījaṁ tu kīlakam ॥ 7 ॥

Viniyoga — The R̥ṣi of this mantra is Dakṣiṇāmūrti, Chanda is Paṅkti, Devatā is Śrīmat-tripurasundarī, who is

the origin of the world, Bīja is aiṁ, Śakti is sauḥ and kīlaka is Kāmabīja.

C. Viniyoga – Asya Śrī Tripurasundarī mantrasya Dakṣiṇāmūrtirṛṣiḥ pañktiśchandaḥ Śrīmat-tripurasundarī devatā aiṁ bījāṁ sauḥ śaktiḥ klīm kīlakāṁ mamābhīṣṭa siddhaye jape viniyogaḥ.

Ṛṣyādi-nyāsa :

Dakṣiṇāmūrtaye namaḥ—Mūrdhni.

Pañkti chandase namaḥ—Mukhe.

Tripurasundaryai devatāyai namaḥ—Hṛdi

Aiṁ Bījāya namaḥ—Guhye.

Sauḥ Śaktaye namaḥ—Pādayoḥ.

Klīm kīlakāya namaḥ—Nābhau.

मूर्धस्थिहृद्गुह्यपादे नाभौ मुन्यादिकान्यसेत् ।

न्यासान्सर्वान्प्रकुर्वीत मायाश्रीबीजपूर्वकान् ॥ ८ ॥

मध्यानासाकनिष्ठासु ज्येष्ठयोस्तर्जनीद्वयोः ।

तले पृष्ठे च करयोर्विन्यसेद्विष्क्रमादिमान् ॥ ९ ॥

श्रीकण्ठानन्तसौवर्णान् बिन्दुसर्गसमन्वितान् ।

नमोन्तान्करशुद्ध्याख्यो न्यासोऽयं परिकीर्तितः ॥ १० ॥

mūrdhāsyaḥṛdguhyapāde nābhau munyādikānnyaset,

nyāsānsarvānprakurvīta māyāśrībījapūrvakān ॥ 8 ॥

madhyānāmākaniṣṭhāsu jyeṣṭhayostarjanīdvayoḥ,

tale pṛṣṭhe ca karayorvinnyaseddvīṣkramādīnān ॥ 9 ॥

śrīkaṇṭhānantasauvarṇān bindusargasamanvitān,

namontānkarasuddhyākhyo nyāsoyaṁ parikīrtitaḥ ॥ 10 ॥

Nyāsa for the purification of hands – All the nyāsas of this Great Mantra should be performed by putting Māyā and Śrībījas in the beginning.

Śrīkaṇṭha and Ananta with Bindu (aṁ āṁ) and 'sau' with visarga (sauḥ) and 'namaḥ' at the end forms the mantra with which nyāsa should be performed respectively on middle ring and little fingers and then on thumb, index finger and the back of the palm. This is called the karaśuddhi (purification of hand) nyāsa.

C. Karaśuddhi-nyāsa :

Hrīm śrīm aṁ madhyamābhyāṁ namaḥ
 Hrīm śrīm āṁ anāmikābhyāṁ namaḥ.
 Hrīm śrīm sauḥ kaniṣṭhikābhyāṁ namaḥ.
 Hrīm śrīm aṁ aṅguṣṭhābhyāṁ namaḥ.
 Hrīm śrīm āṁ tarjanībhyāṁ namaḥ.
 Hrīm śrīm sauḥ karatalakarapṛsthābhyāṁ namaḥ.

देव्यासनं च प्रथमं तथाचक्रासनं क्रमात् ।

सर्वमन्त्रासनं सार्धसिद्धासनमिति न्यसेत् ॥ ११ ॥

डेनमोन्तं च बीजादयं पञ्जङ्गाजानुलिङ्गके ।

मायां कामं शक्तिबीजं प्रथमासनपूर्वकम् ॥ १२ ॥

त्रियदारूढा वाक्कामशक्तिबीजानि पूर्वतः ।

द्वितीयेसम्प्रयोज्यानि सहपूर्वाणि तत्परे ॥ १३ ॥

मायां कामं फान्तमांसे भर्गेद्वादयेप्रयोजयेत् ।

तुरीयासनपूर्वाणीत्यासनन्यासईरितः ॥ १४ ॥

devyāsanaṁ ca prathamam tathācakraśanaṁ kramāt,

sarvamantrāsanaṁ sādhyasiddhāsanamitinyaset ॥ 11 ॥

nenamontaṁ ca bījādhyam pājjaṅghājānuliṅgake,

māyaṁ kāmam śaktibījam prathamāsanapūrvakam ॥ 12 ॥

viyadārūḍha vākkāmaśaktibījanipūrvataḥ,

dvitīyesamprayojyāni sahapūrvāṇi tatpare ॥ 13 ॥

māyaṁ kāmam phāntamāṁse bhagendvādḥayeprayojayet,

turīyāsanapūrvāṇītyāsananyāsaīritam ॥ 14 ॥

Āsana-nyāsa — First of all, putting 'namaḥ' after the

fourth (dative) forms of Devyāsana, then Cakrāsana, Sarvamantrāsana and Sādhyasiddhāsana, and then adding their respective Bijas in the beginning, Nyāsa should be performed respectively on the feet, thigh, knees and genitals.

Māyā (hrīm) Kāma (klīm) and Śakti (sauḥ) added in the beginning of first āsana; Viyadārūḍha Vāg (haiṁ) Kāma (klīm) and Śakti (sauḥ) added in the beginning of second āsana; again these very Bījas added in the beginning of the third āsana; and Māyā (hrīm) Kāma (klīm) and Phānta māṁsa with i haga and Bindu (bleṁ) added in the beginning of fourth āsana, Nyāsa should be performed with these mantras.

C. 'Nyāsānsarvāṇprakurvīta māyā Śrībījapūrvakāṇ'—according to this rule, in the beginning of all the mantras for Nyāsa, the Māyā and Śrībījas should be added and then, adding before all the names of the āsanās their respective bījaḥ and, at the end 'namaḥ', Nyāsaḥ should be performed as follows :

Hrīm śrīm hrīm klīm sauḥ devyāsanāya namaḥ—Pādayoḥ.

Hrīm śrīm haiṁ klīm sauḥ cakrāsanāya namaḥ—Jāṅgha-
yoḥ.

Hrīm śrīm haiṁ klīm sauḥ sarvamantrāsanāya namaḥ—
Jāṇvoḥ.

Hrīm śrīm hrīm klīm bleṁ sādhyasiddhāsanāya namaḥ—
Liṅge.

ततः षडङ्गं कुर्वीत पञ्चभिस्त्रिभिरेकतः ।

एकेनैकेनपञ्चार्यैर्मन्त्रस्थ क्रमतःसुधीः ॥ १५ ॥

tataḥ ṣaḍaṅgaṁ kurvīta pañcabhistribhirekataḥ,

ekenaikenapañcārṇairmantrasya kramataḥsudhīḥ ॥ 15 ॥

Ṣaḍaṅga nyāsa should be performed by a learned Sādhaka respectively with 5, 3, 1, 1, 1 and 5 letters of the mantra.

C. Ṣaḍaṅga-nyāsa :

Śrīm hrīm klīm aiṁ sauḥ hr̥dayāya namaḥ.

Auṁ hrīm śrīm śīrasc svāhā.

Kacīla hrīm śikhāyai vaṣaṭ.

Hasakahala hrīm kavacāya hum.

Sakala hrīm netratrāyāya vaṣaṭ.

Sauḥ aiṁ klīm hrīm śrīm astrāya phaṭ.

मूलविद्यां समुच्चार्य प्रणवादिनमोक्तिकाम् ।

मध्यमानामिकाभ्यां तु ब्रह्मरन्ध्रे प्रविन्यसेत् ॥ १६ ॥

सुधां स्रवन्तीं वर्णेभ्यः प्लावयन्तीनिजां तनुम् ।

प्रदीपकलिकाकारां महासौभाग्यदां स्मरेत् ॥ १७ ॥

मुद्रां कृत्वा वामकर्णे परसौभाग्यदण्डिनीम् ।

वाममूर्द्धादिपादान्तं तथा मूलं प्रविन्यसेत् ॥ १८ ॥

त्रिखण्डया मुद्रया तु भाले मूलं न्यसेत्तथा ।

त्रैलोक्यस्याखिलस्याहं कर्त्तैति त्वं विचिन्तयेत् ॥ १९ ॥

रिपुजिह्वाग्रहां मुद्रां दर्शयन् सर्वविद्विषः ।

निगृह्णामीति संचिन्त्य पादमूले तथान्यसेत् ॥ २० ॥

मुखे संवेष्टयत्यस्येत्युर्दक्षिणकर्णतः ।

विन्यस्य वामकर्णान्तं कण्ठाद्वक्त्रं ततो न्यसेत् ॥ २१ ॥

तारसंपुटितां विद्यां सर्वाङ्गे विन्यसेत्पुनः ।

योनिमुद्रां मुखे बद्ध्वा नमस्त्रिपुरसुन्दरीम् ॥ २२ ॥

mūlavidyāṁ samuccāryya praṇavādinamontikāṁ,

madhyamāṇāmikābhyāṁ tu brahmarandhre pravinyaset ॥ 16 ॥

sudhāṁ sravantīm varṇebhyaḥ plāvayantīm nijāṁ tanum,

pradīpakalikākārāṁ mahāsaubhāgyadāṁ smaret ॥ 17 ॥

mudrāṁ kṛtvā vāmakarṇe parasaubhāgyadaṇḍinīm,

vāmamūrdhādīpādāntāṁ tathā mūlāṁ pravinyaset ॥ 18 ॥

trikhaṇḍāya mudrayā tu bhale mūlāṁ nyasettatha,

trailokyasyākḥilasyāṇhaṁ karttetisvaṁ vicintayet || 19 ||

ripujihvāgrahāṁ mudrāṁ darśayansarvaividviṣaḥ,

nigṛhṇāmīti sancintyapādamaṁle tathānyaset || 20 ||

mukhe saṁveṣṭayannyasyetpunardakṣiṇakarnataḥ,

vinyasya vāmakarṇāntaṁ kaṇṭhādvaktraṁ tato nyaset || 21 ||

tārasampuṭitāṁ vidyāṁ sarvāṅge vinyasetpunah,

yonimudrāṁ mukhebaddhvā namettripurasundarīm || 22 ||

Jagadvaśīkaraṇa-nyāsa (Nyāsa for captivation of the world) :

Meditating upon the Saubhāgyadā Devī, who exudes nectar from the syllables of the mantra and soaks her entire body with it, whose form is like the flame of a lamp and who is stationed in the Brahmarandhra, the Sādhaka, adding Praṇava in the beginning and namaḥ at the end of the Mūla-mantra, perform nyāsa in the head with the middle and ring fingers.

Then, showing the Parasaubhāgyadaṇḍinī mudrā over the left ear, perform Nyāsa of the Mūla-mantra, beginning with Praṇava (Auṁ) and ending with 'namaḥ', on the left side of the body from head to foot.

Thinking that 'I am the creator of all the worlds', the Sādhaka should perform Nyāsa of the Mūla-mantra, beginning with Praṇava and ending with 'namaḥ', on the forehead with the Trikaṇḍā mudrā.

Thinking that 'I am suppressing all the enemies' and showing the Ripujihvāgrahā mudrā the Nyāsa of Mūla-mantra beginning with Praṇava and ending with 'namaḥ', should be performed on the root of the feet.

Then, the Nyāsa of Mūla-mantra, beginning with Praṇava

and ending with 'namaḥ', should be performed in the mouth. After this, performing nyāsa similarly from right ear to the left ear, again nyāsa should be performed from throat to mouth.

Then, Nyāsa should be performed all over the body with the Mūla-mantra, preceded and followed by Praṇava. After this, binding the Yoni mudrā over the mouth, the Sādhaka should bow down before Devī Tripurasundarī

C. Trikhaṇḍā and Yoni mudrās have already been described in the Fifth Taraṅga. The description of Parasubhāgyadaṇḍinī and Ripujihvāgrahaṇa mudrās is as follows :

Parasubhāgyadaṇḍinī mudrā – Hold the left fist tightly and then, extending the index finger, whirl it upto the left ear.

Ripujihvāgrahaṇa mudrā – Bind the right fist tightly with the thumb enclosed within. This is the Ripujihvāgrahaṇa mudrā which destroys the enemies.

ब्रह्मरन्ध्रेहस्तमूले भाले विद्यां प्रविन्यसेत् ।

अंगुष्ठानामिकाभ्यां तु न्यासःसम्मोहनाभिधः ॥ २३ ॥

जगद्वाक्यकराख्योऽयं न्यासःसंकीर्तितो मया ।

संस्मरन्नरुणामूलं सुन्दरीप्रभया जगत् ॥ २४ ॥

brahmarandhrehastamūle bhāle vidyāṁ pravinyaset,

aṅguṣṭhānamikābhyāṁ tu nyāsaḥsammohanābhidhaḥ ॥ 23 ॥

jagadvaśyakarākhyo'yaṁ nyāsaḥsaṁkīrtito mayā,

saṁsmarannaruṇāmūlaṁ sundarīprabhayā jagat ॥ 24 ॥

Sammohana-nyāsa – Meditating the world as red from the reflection of the Devī, nyāsa of the Mūla-mantra should be performed in the Brahmarandhra, elbow and

forehead with the thumb and ring fingers. The name of this nyāsa is Sammohana (hypnotiser). The jagadvaśīkaraṇa (Captivator of the world) nyāsa has already been described earlier.

पादयोरङ्घ्रयोर्न्यस्येज्जान्वोश्चकटिभागयोः ।

लिङ्गे पृष्ठे नाभिदेशे पार्श्वयोस्तनयोरपि ॥ २५ ॥

अंसयोःकर्णयोर्ब्रह्मरन्ध्रे वक्त्रे च नेत्रयोः ।

कर्णयोःकर्णवेष्टेपिमूलस्यैकैकमक्षरम् ॥ २६ ॥

pādayorjāṅghayornyasyejjānvoścakaṭibhāgayoḥ,

liṅge pṛṣṭhe nābhideśe pārsvayostanayorapi ॥ 25 ॥

aṁsayoḥkarṇayorbrahmarandhre vaktre ca netrayoḥ,

karṇayoḥkarṇaveṣṭepimūlasyaikaikamakṣaram ॥ 26 ॥

Akṣara (Saṁhāra) nyāsa :

Akṣara (letter) nyāsa (also called Saṁhāra nyāsa) :

The Nyāsa of individual letters of the Mūla-mantra in their order should be performed on both feet, calves, knees, hips, penis, back, navel, sides, breasts, shoulders, ears, Brahma-randhra, mouth, eyes, ears and auditory passage respectively This is called Saṁhāra-nyāsa. After this, Vāg-devatā nyāsa should be performed.

C. Procedure of Saṁhāra nyāsa —

Śrīm namaḥ—Pādayoḥ.

Hrīm namaḥ—Jāṅghayoḥ.

Klīm namaḥ—Jānvoḥ.

Aim namaḥ—Kaṭibhāgayoḥ.

Sauḥ namaḥ—Liṅge.

Aum namaḥ—Pṛṣṭhe.

Hrīm namaḥ—Nābhi deśe.

Śrīm namaḥ Pārśvayoh.

Kacīlahrīm namaḥ—Stanayoh.

Hasakahalahrīm namaḥ—Aṁsayoh.

Sakalahrīm namaḥ—Karaṇayoh.

Sauḥ namaḥ—Brahmarandhre.

Aim namaḥ—Mukhe.

Klīm namaḥ—Netrayoh.

Hrīm namaḥ—Karaṇayoh.

Śrīm namaḥ—Karaṇaveṣṭe.

संहारन्यासउक्तोयं ततो वाग्देवतां न्यसेत् ।

तासां बीजानि नामानि न्यासस्थानानि च ब्रुवे ॥ २७ ॥

अग्निभूधरमांसाढ्योर्घांशोबीजंशशाङ्कयुक् ।

षोडशस्वरबीजाढ्यां वशिनीं शिरसि न्यसेत् ॥ २८ ॥

क्रोधीशमांसयुद्धमायाद्वितीयं बीजमीरिताम् ।

कर्वापूर्वबीजाद्यां भाले कामेश्वरीं न्यसेत् ॥ २९ ॥

दीर्घखड्गीशरान्ताढ्यशान्तिविन्दुसमन्विताम् ।

चवर्गसद्बीजयुतां भ्रूमध्ये मोहिनीं न्यसेत् ॥ ३० ॥

अर्घांशोवायुमांसस्थोविन्द्वाढ्यस्तत्तुरीयकम् ।

टवर्गबीजपूर्वां तु विमलां विन्यसेद्गले ॥ ३१ ॥

शूलिवैकुण्ठरेफस्थं वामनेत्रं सविन्दुतत् ।

तवर्गबीजसंयुक्तां विन्यसेदरुणां हृदि ॥ ३२ ॥

वामकर्णो विषद्वंसमांसवालानिलेन्दुयुक् ।

पवर्गतद्बीजपूर्वाजयिनीं नाभितो न्यसेत् ॥ ३३ ॥

पाशोत्तन्दी रेफवायुसंयुता दीपिकेन्दुयुक् ।

यवर्गबीजाद्यां मूलाधारे सर्वेश्वरीं न्यसेत् ॥ ३४ ॥

संवर्तकमहाकालरेफस्थाशान्तिरिन्दुयुक् ।

कौलिनीशादिबीजाद्यां न्यसेत्पादान्तमूरुतः ॥ ३५ ॥

वाग्देवतायै हादन्तं नामान्ते प्रोच्यरेस्पदम् ।

उक्तो वाग्देवतान्यासः सृष्टिन्यासमथाचरेत् ॥ ३६ ॥

samhāraṇyāsauktoyaṁ tato vāgdevatāṁ nyaset,

tāsāṁ bījāni nāmāni nyāsasthānāni ca bruve ॥ 27 ॥

agnibhūdharamāṁsāḍhyorghīśobījamśaśāṅkayuk,
 ṣoḍaśasvarabījāḍhyāṁ vaśinīm śīrasi nyaset || 28 ||
 krodhīśamāṁsayuṁmāyādvitīyaṁ bījamīritam,
 kavargapūrvabījādyāṁ bhāle kāmēśvarīm nyaset || 29 ||
 dīrghakhadgīśarāntāḍhyaśāntibindusamanvitām,
 cavargatadbījayutām bhrūmadhye mohinīm nyaset || 30 ||
 arghīśovāyumāṁsasthobinduāḍhyastatturīyakam,
 ṭavargabījapūrvām tu vimalām vinyasedgale || 31 ||
 śūlivaikuṇṭharephasthaṁvāmanetraṁsabindutat,
 tavargabījasamyuktāmvinnyasedruṇāmhrdi || 32 ||
 vāmakarṇoviyaddhamśamāṁsavālānilenduyuk,
 pavargatadbījapūrvāmjayinīmābhitonyaset || 33 ||
 pāśītandrī rephavāyusamyutādīpikenduyuk,
 yavargabījādyāṁ mūlādhāre sarveśvarīm nyaset || 34 ||
 saṁvartakamahākālarephasthāśāntirinduyuk,
 kaulinīśādbījādyāṁnyasetpādāntamūrutāḥ || 35 ||
 vāgdevatāyaihārdāntām nāmānte proccaretpadam,
 uktovāgdevatānyāsaḥṣṣṭīnyāsamathācaret || 36 ||

Vāgdevatā-nyāsa — After the Saṁhāra, the Vāgdevatā nyāsa should be performed. Now the names and places of its Bījas are being described :

Adding sixteen svaras (vowels) before Arghīśa with Agni, Bhūdhara, Māṁsala and Śaśaṅka (blūm) the Nyāsa of Vaśinī should be performed on the head.

Māyā with Krodhīśa and Māṁsa (Kalahrīm) is called the second Bīja. Adding Ka-varga before it, the nyāsa with Kāmēśvarī should be performed on the forehead.

Adding Śānti and Bindu with Dīrgha Khadgīśa and Rānta makes the Bīja 'nblīm'. The nyāsa of Ca-varga, this

Bīja and Mohinī should be performed in the middle of the eychrows.

Sabindu Arghīśa with Vāyu and Māmsa (ylūm) is the fourth Bīja. Nyāsa of Ṭa-varga, this Bīja and Vimalā should be performed in the throat.

Sabindu vāmanetra with Śulī, vaikuṇṭha and Repha (jmrīm) is the fifth Bīja. Nyāsa of Ta-varga, this Bīja and Aruṇa should be performed on the heart.

Sabindu Vāmakarṇa with Viyad. Haṁsa, Māmsa, Bāla and Anila (haslbyūm) is the sixth Bīja. Nyāsa of Pa-varga, this Bīja and Jayinī should be performed on the navel.

Sabindu Dīpikā with Pāśī, Tandrī, Repha and Vāyu (jhmyrūm) is the seventh Bīja. Nyāsa of Ya-varga, this Bīja and Sarveśvarī should be performed on the mūlādhāra.

Sabindu Śānti with Saṁvartaka, Mahākāla and Repha (kṣmrīm) is the eighth Bīja. Nyāsa of Śa-varga, this Bīja and Kaulinī should be performed from thighs to feet.

‘Vāgdevatāyai’ and at the end, Hārda (namaḥ) should be added to every name. Thus, the Vāgdevatā nyāsa has been described. After this, Sṛṣṭi-nyāsa should be performed.

C. Procedure of Vāgdevatā-nyāsa :

Am̐, ām̐ im̐ īm̐ um̐ ūm̐ ṛm̐ ṛm̐ ḷm̐ ḷm̐ em̐ aiṁ om̐ auṁ

an̐ aḥ blūm̐ Vāsinī Vāgdevatāyai namaḥ—Śirasi.

kaṁ khaṁ gaṁ ghaṁ ṇaṁ kalahrīm̐ Kāmeśvarī

Vāgdevatāyai namaḥ—Lalāṭe.

caṁ chaṁ jaṁ jhaṁ ṇaṁ nblīm̐ Mohinī Vāgdevatāyai

namaḥ—Bhrūmadhye.

ṭaṁ ṭhaṁ ḍaṁ ḍhaṁ ṇaṁ ylūm̐ Vimalā Vāgdevatāyai

namaḥ—Kaṇṭhe.

taṁ thaṁ daṁ dhaṁ naṁ jmrīm Aruṇā Vāgdevatāyai
 namaḥ—Hṛdi.
 paṁ phaṁ baṁ bhaṁ maṁ hslvyūṁ Jayinī Vāgdevatāyai
 namaḥ—Nābhau.
 yaṁ raṁ laṁ vaṁ jhmyrūṁ Sarveśvarī Vāgdevatāyai
 namaḥ—Mūlādhāre.
 śaṁ śaṁ saṁ haṁ laṁ kṣaṁ kṣmrīm Kaulinī
 Vāgdevatāyai namaḥ—Ūrvādipādāntam.

ब्रह्मरन्ध्रे ललाटे च नेत्रयोःकर्णयोर्नसोः ।

गण्डदन्तोष्ठजिह्वासुमुखकूपे च पृष्ठतः ॥ ३७ ॥

सर्वाङ्गे हृदये न्यस्येस्तनकुक्षिध्वजेषु च ।

एकैकार्णमथो मूर्ध्नि सर्वेण व्यापकं चरेत् ॥ ३८ ॥

brahmarandhre lalāṭe ca netrayoḥkarnayornasoḥ,

gaṇḍadantoṣṭhajihvāsūmukhakūpe ca pṛṣṭhataḥ ॥ 37 ॥

sarvāṅge hṛdaye nyasyetstanakukṣidhvaṇṇeṣu ca,

ekaikārṇamatho mūrdhni sarveṇa vyāpakam caret ॥ 38 ॥

Sṛṣṭi-nyāsa — Nyāsa of individual letters of the mantra in their order should be performed on Brahmarandhra, forehead, eyes, ears, nostrils, temples, teeth, lips, tongue, mouth back, entire body, heart, breasts, belly and penis respectively.

C. Procedure of Sṛṣṭi-nyāsa :

Śrīm namaḥ—Brahmarandhre.

Hrīm namaḥ—Lalāṭe.

Klīm namaḥ—Netrayoḥ.

Aim namaḥ—Karnayoḥ.

Sauḥ namaḥ—Nāsoḥ.

Auṁ namaḥ—Gaṇḍe.

Hrīm namaḥ—Danteṣu.

Śrīm namaḥ—Oṣṭhayoḥ.

Kacīla hrīm namah—Jihvāyām
 Hasakahala hrīm namah—Mukhamadhye.
 Sakala hrīm namah—Prṣṭhe.
 Sauḥ namah—Sarvāṅge.
 Aīm namah—Hṛdi.
 Klīm namah—Stanayoh.
 Hrīm namah—Kukṣau.
 Śrīm namah—Liṅge.

सृष्टिन्यासं विधायैवंस्थितिन्यासमथाचरेत् ।

करांगुष्ठाद्यंगुलिषु ब्रह्मरन्ध्रे मुखे हृदि ॥ ३९ ॥

नाभ्यादिपादपर्यन्तं नाभ्यन्तं कण्ठदेशतः ।

ब्रह्मरन्ध्राच्चकण्ठान्तं पादांगुलिषु पञ्चवा ॥ ४० ॥

sṛṣṭinyāsaṁ vidhāyaivaṁsthitinnyāsamathācaret,

karāṅguṣṭhādyaṅgulīṣu brahmarandhre mukhe hṛdi ॥ 39 ॥

nābhyādipādaparyantaṁ nābhyaṁtaṁ kaṇṭhadeśataḥ,

brahmarandhrāccakaṇṭhāntaṁ pādāṅgulīṣu pañcavā ॥ 40 ॥

Sthiti-nyāsa — Performing the Sṛṣṭi nyāsa as above, the Sthiti-nyāsa should be performed. Nyāsa of individual letters of the mantra in their order should be performed on the five fingers of the hand (thumb included), Brahma-randhra, mouth, heart, navel to feet, throat to navel, Brahma-randhra to throat and the five toes of feet respectively.

C. Procedure of Sthiti-nyāsa :

Śrīm namah—Aṅguṣṭhayoh.

Hrīm namah—Tarjanyoh.

Klīm namah—Madhyamayoh.

Aīm namah—Anāmikayoh.

Sauḥ namah—Kaniṣṭhakayoh.

Auṁ namah—Brahmarandhre.

Hrīm namah—Mukhe.

Śrīm namaḥ—Hṛdi.

Kacīlahrīm namaḥ—Nābhyādipādāntam.

Hasakahalahrīm namaḥ—Kaṇṭhādinābhyantam.

Sakalahrīm namaḥ—Brahmarandhrāt kaṇṭhāntam.

Sauḥ namaḥ—Pādāṅguṣṭhayoḥ.

Aim namaḥ—Pādatarjanyoḥ.

Klīm namaḥ—Pādamadhyamayōḥ

Hrīm namaḥ—Pādānāmikayoḥ

Śrīm namaḥ—Pādakaniṣṭhayoḥ.

अथ पञ्चविधं न्यासं वक्ष्ये सर्वेष्टसिद्धिदम् ।

मन्त्रपञ्चावृत्तिरूपं येन तद्रूपतां व्रजेत् ॥ ४१ ॥

मूर्ध्निवक्त्रे दृशोःश्रुत्योर्नसोर्गण्डोष्ठयोरपि ।

वक्त्रमध्ये दन्तपङ्क्त्योर्वदनेविन्यसेत्क्रमात् ॥ ४२ ॥

एकैकवर्णं विद्यायाइत्येको न्यासईरितः ।

शिखाशिरोललाटंभ्रूर्ग्राणवक्त्रे षड्गणकान् ॥ ४३ ॥

करसन्धिषुसाग्रेषु दशेतिस्याद्द्वितीयकः ।

शिरोललाटनेत्रास्येजिह्वायां पण्ण्यसेत्पुनः ॥ ४४ ॥

पादसन्धिषुसाग्रेषु दशेतिस्यात्तृतीयकः ।

स्वरस्थाने चतुर्थस्तुललाटे च गले हृदि ॥ ४५ ॥

नाभौ च मूलाधारेपि ब्रह्मरन्ध्रे मुखे गुदे ।

आधारे हृद्ब्रह्मरन्ध्रे करयोःपादयोर्हृदि ॥ ४६ ॥

एवं पञ्चविधं कृत्वा विद्यां प्रणवसम्पुटाम् ।

सर्वस्मिन्न्यापयेद्गो नमोन्तां तां हृदि न्यसेत् ॥ ४७ ॥

atha pañcavidhaṁ nyāsaṁ vakṣye sarveṣṭasiddhidam,

mantrapañcāvṛttirūpaṁ yena tadrūpatāṁ vrajet ॥ 41 ॥

mūrdhnivaktre dṛśoḥśrutyornasorgaṇḍoṣṭhayorapi,

vaktramadhye dantapañktyorvadanevinyasetkramāt ॥ 42 ॥

ekaikavarṇaṁ vidyāyāityeko nyāsaīritah,

śikhāśirolalāṭambhrūrghrāṇavaktre ṣaḍaṅgaṇkān ॥ 43 ॥

karasandhiṣuśāgreṣu daśetisyāddvitīyakaḥ,

śīrolalāṭanetrāsyejihvāyām śannyasetpunah || 44 ||
pūdasandhiṣusūgreṣu daśetisyāttṛtiyakah,
svarasthāne caturthastulalāṭe ca gale hṛdi || 45 ||
nābhau ca mūlādhārepi brahmarandhre mukhe gude,
ādihāre hṛdbrahmarandhre karayohpādāyohhṛdi || 46 ||
evam pañcavidhaṁ kṛtvā vidyām prapnavasamputām,
sarvasminvyāpayedaṅge namontām tām hṛdi nyaset || 47 ||

Pañcāvṛtti nyāsa (five-fold nyāsa) :

Now, the five-fold nyāsa is being described from which the Sādhaka establishes his identity with the Deity.

Nyāsa of individual letters of the mantra in their order should be performed on the head, mouth, both eyes, both ears, both nostrils, both temples, both lips, interior of the mouth, both rows of teeth and the mouth respectively. This is the first nyāsa.

Nyāsa of the first six letters of the mantra in their order should be performed in the tuft of hair on the crown, head, forehead, eyebrow, nostril and the mouth, and of the remaining letters of the mantra on the joints and tips of the hands. This is the second nyāsa,

Nyāsa of the first six letters of the mantra in their order should be performed on the head, forehead, both eyes, mouth and tongue, and of the remaining letters on the joints and foreparts of the feet. This is the third nyāsa.

Performing Nyāsa of the 16 letters of the mantra at the places assigned to the svaras (vowels) in the Mātrikā-nyāsa, is the fourth Nyāsa.

Nyāsa of the individual letters of the mantra should be

performed on the forehead, throat, heart, navel, mūlādhāra, Brahmarandhra, mouth, anus, ādhāra, heart, Brahmarandhra, both hands, both feet and heart. This is the fifth Nyāsa

Performing the five-fold Nyāsa thus, vyāpaka nyāsa all over the body should be performed with the mantra preceded and followed by Praṇava, and then adding 'namaḥ' to the Mūla-mantra, Nyāsa should be performed on the heart.

C. As the Mūla-mantra is repeated five times in this Nyāsa, it is called Pañcāvṛtti-nyāsa. It is performed as follows :

First Nyāsa —

Śrīm namaḥ—Mūrdhni.

Hrīm namaḥ Vaktre.

Klīm namaḥ Dakṣiṇantre.

Aim namaḥ Vāmanantre.

Sauḥ namaḥ Dakṣiṇakarṇe.

Aum namaḥ Vāmakarṇe.

Hrīm namaḥ Dakṣanāsāyām.

Śrīm namaḥ Vāmanāsāyām.

Kacīlahrīm namaḥ Dakṣiṇagaṇḍe.

Hasakahalahrīm namaḥ Vāmagāṇḍe.

Sakalahrīm namaḥ Ūrdhvoṣṭhe.

Sauḥ namaḥ Adharoṣṭhe.

Aim namaḥ Vaktramadhyc.

Klīm namaḥ Ūrdhvantapaṅktau.

Hrīm namaḥ Adhodantapaṅktau.

Śrīm namaḥ Vadane.

Second Nyāsa —

Śrīm namaḥ Śikhāyām.

Hrīm namaḥ Śīrasi.
 Klīm namaḥ Lalāṭe.
 Aiṁ namaḥ Bhruvoḥ.
 Sauḥ namaḥ Nāsāyām.
 Auṁ namaḥ Vaktre.
 Hrīm namaḥ Dakṣiṇa bāhumūle.
 Śrīm namaḥ Kūrpāre.
 Kacīlahrīm namaḥ Dakṣiṇa maṇibandhe.
 Hasakahalahrīm namaḥ Dakṣiṇa Aṅgulimūle.
 Sakalahrīm namaḥ Dakṣiṇa Aṅgulyagre.
 Sauḥ namaḥ Vāmabāhumūle.
 Aiṁ namaḥ Vāma-kūrpāre.
 Klīm namaḥ Vāma-maṇibandhe.
 Hrīm namaḥ Vāma-aṅgulimūle.
 Śrīm namaḥ Vāma-aṅgulyagre.

Third Nyāsa –

Śrīm namaḥ Śīrasi.
 Hrīm namaḥ Lalāṭe.
 Klīm namaḥ Dakṣiṇanetre.
 Aiṁ namaḥ Vāmanetre.
 Sauḥ namaḥ Mukhe.
 Auṁ namaḥ Jihvāyām.
 Hrīm namaḥ Dakṣapādamūle.
 Śrīm namaḥ Dakṣagulphe.
 Kacīlahrīm namaḥ Dakṣajāṅghāyām.
 Hasakahalahrīm namaḥ Dakṣapādāṅgulimūle.
 Sakalahrīm namaḥ Dakṣapādāṅgulyagre.
 Sauḥ namaḥ Vāmapādamūle.
 Aiṁ namaḥ Vāmagulphe.
 Klīm namaḥ Vāma-jaṅghāyām.

Hrīm namaḥ Vāma-pādāṅgulimūle.

Śrīm namaḥ Vāma-pādāṅgulyagre.

Fourth Nyāsa —

Śrīm namaḥ Lalāṭe.

Hrīm namaḥ Mukhavṛtte.

Klīm namaḥ Dakṣanetre.

Aim namaḥ Vāmanetre.

Sauḥ namaḥ Dakṣakarṇe.

Aum namaḥ Vāmakarṇe.

Hrīm namaḥ Dakṣanāsāyām.

Śrīm namaḥ Vāmanāsāyām.

Kacīlahrīm namaḥ Dakṣagaṇḍe.

Hasakahalahrīm namaḥ Vāmagāṇḍe.

Sakalahrīm namaḥ Ūrdhvoṣṭhe.

Sauḥ namaḥ Adhare.

Aim namaḥ Ūrdhvantapaṅktau.

Klīm namaḥ Adhodantapaṅktau.

Hrīm namaḥ Brahmarandhre

Śrīm namaḥ Mukhe.

Fifth Nyāsa —

Śrīm namaḥ Lalāṭe.

Hrīm namaḥ Kaṇṭhe.

Klīm namaḥ Hṛdi.

Aim namaḥ Nābhau.

Sauḥ namaḥ Mūlādhāre.

Aum namaḥ Brahmarandhre.

Hrīm namaḥ Mukhe.

Śrīm namaḥ Gude.

Kacīlahrīm namaḥ Ādhāre.

Hasakahalahrīm namaḥ Hṛdi.

Sakalahrīm namaḥ Brahmarandhre.

Sauḥ namaḥ Dakṣiṇahaste.

Aim namaḥ Vāmahaste.

Klīm namaḥ Dakṣiṇapāde.

Hrīm namaḥ Vāmapāde.

Śrīm namaḥ Hṛdi.

After completing this five fold Nyāsa, vyāpaka Nyāsa of the complete mantra "Auṁ śrīm hrīm klīm aim sauḥ auṁ hrīm śrīm kacīlahrīm hasakahalahrīm sakalahrīm sauḥ aim klīm hrīm śrīm" should be performed all over the body and then adding 'namaḥ' at the end of this mantra, nyāsa on the heart should be performed.

षोढान्यासादन्यासाःकार्याःसौभाग्यवाञ्छया ।

नोच्यन्ते विस्तरभयान्नैव चावश्यकश्चेत् ॥ ४८ ॥

ṣoḍhānyāsādayonyāsāḥkāryyāḥsaubhāgyavāñchayā,

nocyante vistarabhayānnaiva cāvaśyakāścate ॥ 48 ॥

Ṣoḍhā-nyāsa — For the sake of fortune and bliss the Sādhaka should perform Ṣoḍhā, etc. all the Nyāsas. Due to the fear of burdening too much details, other Nyāsas are not being described as they are quite famous and there is no need of describing them.

C. (i) Gaṇeśa Mātṛkā-nyāsa; (ii) Graha Mātṛkā-nyāsa; (iii) Nakṣatra Mātṛkā-nyāsa; (iv) Yoginī Mātṛkā-nyāsa; (v) Rāśi Mātṛkā-nyāsa and (vi) Pīṭha Mātṛkā-nyāsa—these six Nyāsas are called Ṣoḍhā-nyāsa and are performed as follows :

Gaṇeśa Mātṛkā-nyāsa —

Viniyoga— Asya Śrī Gaṇeśa Mātṛkā mantrasya dakṣiṇā-

mūrtirṣiḥ. gāyatrī chandaḥ, Śrī Mātrkāśundarī Devatā
mamopāsya Śrīvidyāṅgatvena śoḍhānyāse viniyogaḥ.

Ṣaḍaṅga-nyāsa -

aṁ kaṁ khaṁ gaṁ ghaṁ ṇaṁ āṁ aiṁ hr̥dayāya namaḥ.
iṁ caṁ chaṁ jaṁ jhaṁ ṇaṁ īṁ klīm śīrase svāhā.
uṁ ṭaṁ ṭhaṁ ḍaṁ ḍhaṁ ṇaṁ ūṁ sauḥ śikhāyai vaṣaṭ.
cṁ taṁ thaṁ daṁ dhaṁ naṁ ॐ sauḥ kavacāya hum.
oṁ paṁ phaṁ baṁ bhaṁ maṁ auṁ klīm netratrāyāya
vaṣaṭ.
aṁ yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ haṁ laṁ kṣaṁ aḥ aiṁ
astrāya phaṭ.

Dhyāna -

Udyatsūrya sahasrābhāṁ pīnonnata payodharāṁ.
Raktamālyāmbarālepa raktabhūṣaṇabhūṣitāṁ.
Pāśāṁkuśadhanurbāṇa-bhāsvatpāṇi-catuṣṭayam.
Raktanetratrāyāṁ-svarṇamukuṭodbhāsi-candrikāṁ.

Meditating thus Nyāsa should be performed in the places
of Mātrkā with the following mantras :

Gaṁ aṁ vighneśahrībhyāṁ namaḥ lalāḥ. gaṁ īṁ
vighnarājaśrībhyāṁ namaḥ mukhavṛtte gaṁ iṁ vināyaka
prṣṭībhyāṁ namaḥ dakṣanetre. gaṁ īṁ śivottama śāntībhyāṁ
namaḥ vāmanetre. gaṁ uṁ vighnakṛt svastībhyāṁ namaḥ
dakṣakarṇe. gaṁ ūṁ vighnaharta-sarasvatībhyāṁ namaḥ
vāmakarṇe. gaṁ ṛṁ gaṇa svāhābhyāṁ namaḥ dakṣagaṇḍe.
gaṁ ṛṁ ekadantasumedhābhyāṁ namaḥ vāmagaṇḍe. gaṁ
īṁ dvidanta kāntībhyāṁ namaḥ dakṣanāsāyām. gaṁ īṁ
gajavaktra-kāminībhyāṁ namaḥ vāmanāsāyām. gaṁ cṁ
niraṅjana-mohinībhyāṁ namaḥ ūrdhvoṣṭhe. gaṁ aiṁ kapardī-
naṭībhyāṁ namaḥ adhare. gaṁ oṁ dīrghajihvā-pārvatībhyāṁ

namaḥ ūrdhavadantapaṅktau. gaṁ auṁ śaṅkukarṇa-jvālīnī-
 bhyāṁ namaḥ adhodantapaṅktau. gaṁ aṁ vṛṣabhadhvaja-
 nandābhyāṁ namaḥ brahmarandhrc. gaṁ aḥ surcśa-gaṇanā-
 yakābhyāṁ namaḥ mukhe. gaṁ kaṁ gajendra-kāmarūpiṇī-
 bhyāṁ namaḥ dakṣabāhumūle. gaṁ khaṁ sūrya-karṇomā-
 bhyāṁ namaḥ dakṣakūrpāre. gaṁ gaṁ trilocana-tejavatībhyāṁ
 namaḥ dakṣamaṇibandhe. gaṁ ghaṁ lambodara-satyābhyāṁ
 namaḥ dakṣa-aṅgulimūle. gaṁ ṇaṁ mahānanda-vighneśī-
 bhyāṁ namaḥ dakṣa-aṅgulyagre. gaṁ caṁ caturmūrti-surū-
 piṇībhyāṁ namaḥ vāmabāhumūle. gaṁ chaṁ sadāśiva-
 kāmābhyāṁ namaḥ vāmakūrpāre. gaṁ jaṁ āmoda-mada-
 jīhvābhyāṁ namaḥ vāmamaṇibandhe. gaṁ jhaṁ durmukha-
 bhūtībhyāṁ namaḥ vāma-aṅgulimūle. gaṁ ṇaṁ sumukha-
 bhautikābhyāṁ namaḥ vāma-aṅgulyagre. gaṁ ṭaṁ pramoda-
 sitābhyāṁ namaḥ dakṣapādamūle. gaṁ ṭhaṁ ekapāda-
 ramābhyāṁ namaḥ dakṣagulphe. gaṁ ḍaṁ dvijihva-mahiṣī-
 bhyāṁ namaḥ dakṣajaughāyāṁ. gaṁ ḍhaṁ śūrabhaṇjīnībhyāṁ
 namaḥ dakṣa-pādāṅgulimūle. gaṁ ṇaṁ vīravikarṇābhyāṁ
 namaḥ dakṣa-pādāṅgulyagre. gaṁ taṁ ṣaṇmukha-bhṛīkuṭī-
 bhyāṁ namaḥ vāmapādamūle. gaṁ thaṁ varada-lajjābhyāṁ
 namaḥ vāmagulphe. gaṁ daṁ vāmadeva-dīrghaghonābhyāṁ
 namaḥ vāma-jaughāyāṁ. gaṁ dhaṁ vakratuṇḍa-dhanurdharā-
 bhyāṁ namaḥ vāma-pādāṅgulimūle. gaṁ naṁ dvira-
 dayāminībhyāṁ namaḥ vāma-pādāṅgulyagre. gaṁ paṁ
 senārīrātribhyāṁ namaḥ dakṣa-pārśve. gaṁ phaṁ kāmāndho-
 grāmaṇībhyāṁ namaḥ vāmapārśvc. gaṁ baṁ matta-śaśi-
 prabhābhyāṁ namaḥ pṛṣṭhe. gaṁ bhaṁ vimatta-lolalocanā-
 bhyāṁ namaḥ nābhau. gaṁ maṁ mattavāhana-cancalā-
 bhyāṁ namaḥ udare. gaṁ yaṁ tvagātmabhyāṁ jaṭidīptībhyāṁ
 namaḥ hṛdi. gaṁ raṁ muṇḍāsubhagābhyāṁ namaḥ dakṣāmśe.
 gaṁ laṁ khadgī-durbhagābhyāṁ namaḥ kakudī. gaṁ vaṁ

vareṇya-śivābhyāṁ namaḥ vāmāṁse gaṁ śaṁ vṛṣaketana-
bhagābhyāṁ namaḥ hṛdādi-dakṣakare gaṁ ṣaṁ bhaktipriya-
bhaginībhyāṁ namaḥ hṛdādi-vāmakare. gaṁ saṁ gaṇeśabho-
ginībhyāṁ namaḥ hṛdādidakṣapāde gaṁ haṁ meghanāda-
subhagābhyāṁ namaḥ hṛdādi-vāmapāde. gaṁ laṁ vyāsīstha-
kālarātribhyāṁ namaḥ hṛdādi-udare gaṁ kṣaṁ gaṇeśvara-
kālikābhyāṁ namaḥ hṛdādi-mukhe.

Grahamātrkā-nyāsa : Vinīyoga –

Asya śrī graha mātṛkā mantrasya dakṣiṇāmūrtirṣiḥ
gāyatrī chandaḥ, graharūpiṇī sundarī devatā mamopāsya
śrīvidyāṅgatvena ṣoḍhā-nyāse vinīyogaḥ.

Ṣaḍaṅga-nyāsa – As before.

Dhyāna –

Raktaṁ śvetaṁ tathā raktaṁ śyāmaṁ pītaṁ capāṇḍuram.
Dhūmrakṣṣaṁ ca dhūmraṁ ca dhūmadhūmraṁ vicintayet.

Ravimukhyāṅkāmarūpānsarvābharāṇa bhūṣitān.

Vāmorunyastahastāṁśca dakṣiṇenavarapradān.

Nyāsa –

aṁ 16 sūryāyareṇukāmbāye namaḥ hṛdī.

yaṁ 4 candrāyāṁtāmbāyai namaḥ bhrūmadhye.

kaṁ 5 maṅgalāya dhāmāmbāyai namaḥ netrayo.

caṁ 5 budhāya jñānarūpāmbāyai namaḥ hṛdī.

ṭaṁ 5 vṛhaspataye yaśasvinyambāyai namaḥ hṛdayo

paribhāge.

taṁ 5 śukrāya śāṁkaryambāyai namaḥ kaṇṭhe.

paṁ 5 śanaīscarāya śaktyambāyai namaḥ nābhau.

śaṁ 4 rāhave kṛṣṇāmbāyai namaḥ mukhe.

laṁ kṣaṁ ketve dhūmrāmbāyai namaḥ gude.

Nakṣatra mātṛkā-nyāsa -

Viniyoga - Asya śrī nakṣatra mātṛkā mantrasya dakṣi-
ṇāmūrtirṣiḥ gāyatrī chandaḥ, nakṣatrarūpiṇī sundarī devatā
mamopāśya śrīvidyāngatvena śoḍhānyāse viniyogaḥ.

Śaḍaṅgam - As before.

Dhyāna :

Jvalatkālāgnisaṁkāśāḥ sarvābharāṇa bhūṣitāḥ.
Natipāṇyo'svinīmukhyā varadā bhayapāṇayaḥ.

Nyāsa :

am̐ am̐ āsvinyai namaḥ lalāṭe.
im̐ bharāṇyai namaḥ dakṣanetre
īm̐ um̐ ūm̐ kṛttikāyai namaḥ vāmanetre.
ṛm̐ ṛīm̐ ! īm̐ ṛīm̐ rohiṇyai namaḥ dakṣakarṇe
em̐ mṛgaśīrāse namaḥ vāmakarṇe.
aiṁ ādrāyai namaḥ dakṣanāsāyām
om̐ auṁ punarvasave namaḥ vāmanāsāyām
kaṁ puṣyāya namaḥ kaṇṭhe.
khaṁ gaṁ āśleṣāyai namaḥ dakṣaskandhe.
ghaṁ ṇaṁ maghāyai namaḥ vāmaskandhe.
caṁ pūrvāphālgunyai namaḥ dakṣakūrpāre.
chaṁ jaṁ uttarāphālgunyai namaḥ vāmakūrpāre.
jhaṁ ṇaṁ hastāya namaḥ dakṣamaṇibandhe.
ṭaṁ ṭhaṁ citrāyai namaḥ vāmamaṇibandhe.
ḍaṁ svātyai namaḥ dakṣahaste.
ḍhaṁ ṇaṁ viśākhāyai namaḥ vāmahaste.
taṁ thaṁ daṁ anurādhāyai namaḥ nābhau.
dhaṁ jyeṣṭhāyai namaḥ dakṣakaṭau.
naṁ paṁ phaṁ mūlāya namaḥ vāmakaṭau.
baṁ pūrvāṣāḍhāyai namaḥ dakṣorau.

bhaṁ uttarāṣāḍhāyai namaḥ vāmorau.
 maṁ śravaṇāya namaḥ dakṣajānuni.
 yaṁ raṁ dhanīṣṭhāyai namaḥ vāmajānuni.
 laṁ śatabhiṣāyai namaḥ dakṣajāṅghāyām.
 vaṁ śaṁ pūrvābhādrapadāyai namaḥ dakṣajāṅghāyām.
 ṣaṁ saṁ haṁ uttarābhādrapadāyai namaḥ dakṣapāde.
 lakṣamaṁ revatyai namaḥ vāmapāde.

Yoginī Mātṛkā-nyāsa :

Viniyoga – Asya Śrī Yoginī mātṛkā mantrasya dakṣiṇā-mūrtirṣiḥ gāyatrī chandaḥ yoginīrūpā sundarī devatā śrīvidyāṅgatvena ṣoḍhānyāse viniyogaḥ.

Dhyāna :

Sitāsītārūpābabhrūcitṛāpītāśca cintayet.
 Caturbhujāḥ samairvaktraiḥ sarvābharaṇa bhūṣitāḥ.

Nyāsa :

Hrīm śrīm ḍāṁḍlīmḍaṁ malavarayūmpūṁ dākinyai namaḥ.

”	”	rāmṛīmraṁ	”	”	rākinyai	”
”	”	lāmlīmლა	”	”	lākinyai	”
”	”	kāmīīmkaṁ	”	”	kākinyai	”
”	”	śāmśīmśaṁ	”	”	śākinyai	”
”	”	hāmīīmhaṁ	”	”	hākinyai	”
”	”	yāmyīmyaṁ	”	”	yākinyai	”

Aṁ 16 mamatvacāṁ rakṣa 2 tvagātmane namaḥ kaṇṭhe-
 viśuddhe.

Kaṁ 12 mamaraktaṁ rakṣa 2 asṛgātmane namaḥ
 hr̥dyanāhate.

Ḍaṁ 10 mamamāsaṁ rakṣa 2 māsātmane namaḥ
 nābhaumaṇipūre.

Paṁ 6 mamamedo rkāṣa 2 medaātmane namaḥ
liṅgesvādhiṣṭhāne.

Vaṁ 4 mamaasthi rakṣa 2 asthyātmane namaḥ
gudcmūlādhāre.

Haṁkṣaṁ mamamajjām rakṣa 2 majjātmane namaḥ
bhrūmadhye-ājñā.

Aṁ mamaśukraṁ rakṣa 2 śukrātmane namaḥ
brahmarandhre.

Rāśi mātṛkā-nāyasa :

Viniyoga – Asya śrī rāśimātṛkā mantrasya dakṣiṇā-
mūrtirṣiḥ, gāyatrī chandaḥ, rāśirūpāsundaṛī devatā śrī-
vidyāṅgatvena ṣoḍhānyāse viniyogaḥ.

Dhyāna –

Raktaśvetaharidvarṇa pāṇḍucitrāsītānsmaret.
Viśaṅgaṅgalaubabhrukarburāśitadhūmrabhān.

Nyāsa –

aṁ āṁ īṁ ṛṁ meṣāya namaḥ dakṣapādagulphe.

uṁ ūṁ ṛṁ vṛṣāya namaḥ dakṣajānuni.

ṛṁ ṛṁ ṛṁ mithunāya namaḥ dakṣavṛṣaṇe.

eṁ aiṁ karkāya namaḥ dakṣakukṣau.

om auṁ simhāya namaḥ dakṣaskandhe.

aṁ aḥ śaṁ ṣaṁ saṁ haṁ laṁ kanyāyai namaḥ

dakṣaśirobhāge.

kaṁ khaṁ gaṁ ghaṁ ṇaṁ tulāyai namaḥ vāmaśirobhāge.

caṁ chaṁ jaṁ jhaṁ ṇaṁ vṛścikāya namaḥ vāmaskandhe.

ṣaṁ ṭhaṁ ḍaṁ ḍhaṁ ṇaṁ dhanuṣai namaḥ vāmakukṣau.

taṁ thaṁ daṁ dhaṁ naṁ makarāya namaḥ vāmaṣṛṣaṇe.

paṁ phaṁ baṁ bhaṁ maṁ kumbhāya namaḥ vāmajānuni.

yaṁ raṁ laṁ vaṁ kṣaṁ mīnāya namaḥ vāmagulphe.

Pīṭha mātṛkā-nyāsa :

Viniyoga — Asya śrī pīṭhamātṛkā mantrasya dakṣiṇā-mūrtirṣiḥ, gāyatrī chandaḥ, pīṭharūpiṇī sundarī devatā śrīvidyāṅgatvena śoḍhānyāse viniyogaḥ.

Dhyāna —

Sitāsitaruṇaśyāma-haritpītānyanukramāt.

Punaretatkramāddevī-pancāśatsthāna saṁcaye.

Pīṭhāṇiha smaredvidvānsarvakāmārtha-siddhaye.

Nyāsa —

Hrīm śrīm aṁ kāmarūpapīṭhāya namaḥ jalāṇḍe.

- „ „ āṁ vārāṇasī-pīṭhāya namaḥ mukhaviṭṭe.
- „ „ im nepūla-pīṭhāya namaḥ dakṣanetre.
- „ „ im paundravardhana pīṭhāya namaḥ vāmanetre.
- „ „ um kāśmīra-pīṭhāya namaḥ dakṣakarṇe.
- „ „ um kānyakubja-pīṭhāya namaḥ vāmakarṇe.
- „ „ ṛim pūrṇagiri-pīṭhāya namaḥ dakṣagaṇḍe.
- „ „ im arbudācala-pīṭhāya namaḥ vāmagāṇḍe.
- „ „ im āmrātakeśvara-pīṭhāya namaḥ dakṣanāsāyām.
- „ „ im ekāmra-pīṭhāya namaḥ vā nanāsāyām.
- „ „ em tristrota-pīṭhāya namaḥ ūrdhvoṣṭhe.
- „ „ aim kāmakoṣi-pīṭhāya namaḥ adharc.
- „ „ om kailāśa-pīṭhāya namaḥ ūrdhavadantapaṅktau.
- „ „ aum bhṛgu-pīṭhāya namaḥ adhodontapaṅktau.
- „ „ aṁ kedāra-pīṭhāya namaḥ brahmarandhre.
- „ „ aḥ candrapura-pīṭhāya namaḥ mukhe.
- „ „ kaṁ śrī-pīṭhāya namaḥ dakṣabāhumūle.
- „ „ khaṁ omkāra-pīṭhāya namaḥ dakṣakūrpāre.
- „ „ gaṁ jālandhara-pīṭhāya namaḥ dakṣamanibandhe.
- „ „ ghaṁ mālava-pīṭhāya namaḥ dakṣa-aṅgulimūle.

Hrīm śrīm nam kulānta-pīṭhāya namaḥ dakṣa-aṅgulyagre.

- „ „ caṁ devīkoṭṭaka-pīṭhāya namaḥ vāma-bāhumūle.
 „ „ chaṁ gokarṇa-pīṭhāya namaḥ vāmakūrpāre.
 „ „ jaṁ māruteśvara-pīṭhāya namaḥ vāma-maṇibandhe.
 „ „ jhaṁ aṭṭahāsa-pīṭhāya namaḥ vāma-aṅgulimūle.
 „ „ naṁ virāja-pīṭhāya namaḥ vāmāṅgulyagre.
 „ „ ṣaṁ rājagṛha-pīṭhāya namaḥ dakṣapādamūle
 „ „ ṭhaṁ mahāpatha-pīṭhāya namaḥ dakṣagulphe.
 „ „ ḍaṁ kollagiri-pīṭhāya namaḥ dakṣa-jaṅghāyam.
 „ „ ḍhaṁ elāpura-pīṭhāya namaḥ dakṣa-pādāṅgulimūle.
 „ „ ṇaṁ kāleśvara-pīṭhāya namaḥ dakṣa-pādāṅgulyagre.
 „ „ taṁ jayanti-pīṭhāya namaḥ vāmapādamūle.
 „ „ thaṁ ujjayinī-pīṭhāya namaḥ vāmagulphe.
 „ „ daṁ caritra-pīṭhāya namaḥ vāma-jaṅghāyām.
 „ „ dhaṁ kṣīrikā-pīṭhāya namaḥ vāma-pādāṅgulimūle.
 „ „ naṁ hastināpura-pīṭhāya namaḥ vāma-pādāṅgul-
 „ „ paṁ udḍīśa-pīṭhāya namaḥ dakṣapārśve. yagre.
 „ „ phaṁ prayāga-pīṭhāya namaḥ vāmapārśve.
 „ „ baṁ śaṣṭhīśa-pīṭhāya namaḥ pṛṣṭhe.
 „ „ bhaṁ māyāpurī-pīṭhāya namaḥ nābhau.
 „ „ maṁ malaya-pīṭhāya namaḥ udare.
 „ „ yaṁ śrīśaila-pīṭhāya namaḥ hr̥di.
 „ „ raṁ meru-pīṭhāya namaḥ dakṣām̐se.
 „ „ laṁ giri-pīṭhāya namaḥ kakudī.
 „ „ vaṁ mātendra-pīṭhāya namaḥ vāmām̐se.
 „ „ śaṁ vāmana-pīṭhāya namaḥ hr̥dādi-dakṣahaste.
 „ „ ṣaṁ hiranyapura-pīṭhāya namaḥ hr̥dādi-vāmahaste.
 „ „ saṁ mahālakṣmī-pīṭhāya namaḥ hr̥dādi-dakṣapāde.
 „ „ haṁ udḍiyāna-pīṭhāya namaḥ hr̥dādi-vāmapāde.
 „ „ laṁ chāyā-pīṭhāya namaḥ hr̥dādi-udare.
 „ „ kṣaṁ kṣatrapura-pīṭhāya namaḥ hr̥dādi-mukhe.

मुद्राःप्रदर्शयेत्कृत्वा षडङ्गम् प्राणसंयमम् ।

संक्षोभद्रावणाकर्षवश्योन्मादमहान्कुशाः ॥ ४९ ॥

खेचरीबीजयोन्माख्यामुद्रा देवीप्रिया नव ।

ततो ध्यायेद्भगवतीं श्रीमत्त्रिपुरसुन्दरीम् ॥ ५० ॥

mudrāḥpradarśayetkṛtvā ṣaḍaṅgam prāṇasamīyamam,

saṁkṣobhadrāvanākaraṣavaśyonmādamahāṁkuśāḥ ॥ 49 ॥

khecarībījayonyākhyāmudrā devīpriyā nava,

tato dhyāyēdbhagavatīm śrīmattripurasundarīm ॥ 50 ॥

Then, after performing Prāṇāyāma and Ṣaḍaṅga-nyāsa, Mudrās should be shown. Saṁkṣobhiṇī, Drāvaṇī, Ākarṣiṇī, Vaśyā, Unmāda, Mahāṁkuśā, Khecarī, Bīja and Mahāyoni are the nine favourite Mudrās of the Devī. Then, Tripura-sundarī Devī should be meditated upon.

C. Nine favourite Mudrās of Devī :

(i) **Saṁkṣobha Mudrā** – One middle finger is placed on another middle finger, checked by the little finger and the thumb. The index fingers are made erect like a stick and the two ring fingers are kept over the middle one. This is the Mudrā called kṣobha which agitates everyone.

(ii) **Drāviṇī-mudrā** – In the above mudrā if the middle fingers are kept straight, it is, O Parameśāni, considered Drāviṇī.

(iii) **Ākarṣiṇī-mudrā** – O Parameśvari ! the little finger and the ring finger is at par with the middle and index fingers, having the form of a goad. This Ākarṣiṇī mudrā can attract all the three worlds.

(iv) **Vaśya-mudrā** – The hands should be kept in the form of cups. Index fingers are in the form of goads. Turning gradually the middle fingers going beneath them, O Goddess,

the little finger and ring finger, etc. are joined with them closely. The thumbs are kept in front. O Parameśāni ! this mudrā is considered as the captivator of all.

(v) **Unmāda-mudrā** – The hands are kept in front. One middle finger is kept over the other one. The ring fingers are kept straight. Beneath it are the two index fingers. Then the thumbs are in the form of sticks and they reach their place by half the length. This is called Unmādinī-mudrā which makes all women moistened and tender-hearted.

(vi) **Mahāmkuśā-mudrā** – In this mudrā the pair of ring fingers is kept beneath in the form of a goad. The index fingers, too, should be used in the same manner. This is Mahāmkuśā mudrā that fulfills all the desired objectives.

(vii) **Khecarī-mudrā** – The left hand is kept over the right. Then the right hand over the left. This is repeated many times. The little and the ring fingers are pressed by the index fingers in the same order. The middle fingers are kept above all. O Parameśāni ! the thumbs are kept loose. This is Khecarī-mudrā.

(viii) **Bīja-mudrā** – The hands should be clearly turned back in the shape of a half moon. The two fingers, the index and the thumb, should be simultaneously put together and fixed to the middle fingers held beneath by the little fingers. In the same manner the ring fingers should be kept crooked and placed beneath all. This is called Bīja-mudrā, the bestower of all supernatural powers.

(ix) **Mahāyoni-mudrā** – The middle fingers are made crooked and made to rest above the index fingers. They have

gone to the middle of the ring fingers. The little fingers, too, are made likewise. All these should be joined together at one place and pressed by the thumbs. This is the foremost of mudrās named Mahāyoni.

बालार्कायुततेजसं त्रिनयनां रक्ताम्बरोल्लासिनीं
नानालंकृतिराजमानवपुषं बालोदुराट्शेखराम् ।
हस्तैरिक्षुधनुःसृगिसुमशरं पाशं मुदा विभ्रतीं
श्रीचक्रस्थितसुन्दरीं त्रिजगतामाधारभूतां स्मरेत् ॥ ५१ ॥

*bālārka-yutatejasam trinayanām raktāmbarollāsiniṁ
nānālaṅkṛtirājamānavapuṣam bāloḍurāṭśekharam,
hastairikṣudhanuḥsṛgiṁsumasaraṁ pāśam mudā vibhratīṁ
śrīcakrasthitasundarīṁ trijagatāmādhārabhūtāṁ smaret ॥ 51 ॥*

Dhyāna – The Sādhaka should meditate upon Tripura Sundarī, the beautiful Goddess, who is stationed in the Śrīcakra and is the support of all the three worlds, who has the splendour of ten thousand rising suns, who is three eyed and resplendent with red garments, whose body is decked in various ornaments, who is crescent-crested and who gladly holds the floral arrow, goad, sugar-cane-bow and the noose.

लक्ष्मेकं जपेन्मन्त्रं दशांशं हयमारजैः ।
पुष्पैस्त्रिमधुरोपेतैर्जुहुयात्पूजिते नले ॥ ५२ ॥
*lakṣamekaṁ japeṇmantram daśaṁśam hayamārajaiḥ,
puṣpaistrimadhuropetairjuhuyātpūjite nale ॥ 52 ॥*

Number of Japa and Homa – One lac (1,00,000) Japas and one-tenth of it Homa with the flowers of Karvīra, mixed with three sweets should be performed in the worshipped fire

श्रीचक्रस्योद्धृतिं वक्ष्ये तत्र पूजनसिद्धये ।
विन्दुगर्भं त्रिकोणं तु कृत्वा चाष्टारमुद्धरेत् ॥ ५३ ॥

दशारद्वयमन्त्राष्टारषोडश कोणकम् ।

त्रिरेखात्मकभूगोहवेष्टितं यन्त्रमालिखेत् ॥ ५४ ॥

śrīcakrasyoddhṛtiṁ vakṣye tatra pūjanasiddhaye,

bindugarbhaṁ trikoṇaṁ tu kṛtvā cāṣṭāramuddharet ॥ 53 ॥

dāśāradvayamanvasrāṣṭāraṣoḍaśa koṇakam,

trirekhātmakabhūgehaveṣṭitam yantramālīkhet ॥ 54 ॥

Śrī Yantra — In order to worship on the Śrī Yantra, I now describe the method of drawing it. First of all, writing a Triangle with a Bindu in its centre, an eight petalled lotus should be drawn over it. Then, above it draw two sets of ten petals, fourteen petals, again eight petals and sixteen petals respectively. All these should then be circumscribed by three lined Bhūpura (see figure 29).

तत्र पूजां प्रवक्ष्यामि पात्रस्थापनपूर्वकम् ।

बहन्नाडीस्थहस्तेन स्वाग्रतो यन्त्रमालिखेत् ॥ ५५ ॥

त्रिकोणमध्यषट्कोणवृत्तभूमण्डलात्मकम् ।

बालयापूजयेन्मध्यं तद्बीजैःकोणकत्रयम् ॥ ५६ ॥

अनुलोमविलोमैस्तैःषट्कोणान्पूजयेत्ततः ।

अस्त्रप्रक्षालितं मध्ये पात्राधारंनिधापयेत् ॥ ५७ ॥

एकत्रिंशार्णमनुनातमाधारं समर्चयेत् ।

वह्निर्दीर्घत्रयेन्द्रादधोरभान्तलवरानिलाः ॥ ५८ ॥

वामकर्णेन्दुसंयुक्कारःसेन्दुश्चाग्निमण्डला ।

वायुर्धर्मप्रददशकलात्माङ्गसमन्वितः ॥ ५९ ॥

वाग्बीजंकलशाधारा पवनोनमसान्वितः ।

तारादिरीरि १० मन्त्रो भाजनाधारपूजने ॥ ६० ॥

प्रादक्षिण्याद्दृशाग्नेयीस्तदुपर्यर्चयेत्कलाः ।

धूम्रार्चिचरूपमाज्वलिनीज्वालिनीविस्फुलिङ्गिनी ॥ ६१ ॥

सुश्रीःसुरूपाकपिलाहव्यकव्यादिकावहा ।

सविन्दुयादिवर्णाद्यादशाग्नेरीरिताःकलाः ॥ ६२ ॥

कलाश्रीपादुकांपूजयामीति पदमुच्चरेत् ।

नास्मान्मन्ते ततस्तासां प्राणस्थापनमाचरेत् ॥ ६३ ॥
 स्वर्णादिपात्रमस्त्रेणक्षालितं तत्र दिव्यसेतु ।
 विषदीर्घत्रयेन्द्वादशं हसमासंवरानिलः ॥ ६४ ॥
 अर्घांशविन्दुसंयुक्तः सेन्दुश्च सूर्यमण्डला ।
 वायुर्वसुप्रदान्तेस्त्रादद्वादशान्तेकलात्मने ॥ ६५ ॥
 मन्मथः कलशायेतिनमोन्तःप्रणवादिकः ।
 त्रिंशद्द्वर्णात्मको मन्त्रः कलशस्यार्चनेमतः ॥ ६६ ॥
 कलाद्वादशसूर्यस्थ कलशोपरि पूजयेत् ।
 तपिनीतापिनीधूम्रामरीचिज्वालितनीरुचिः ॥ ६७ ॥
 सुषुम्नाभोगदाविश्वोधिनीधारिणीक्षमा ।
 अनुलोमविलोमाभ्यां कादिभाक्षणयुग्युता ॥ ६८ ॥
 पूर्ववत्ताः समापूज्याः कलशे पूरयेज्जलम् ।
 उत्तरन्मातृकावर्णान्मूलविद्यां च मन्त्रवित् ॥ ६९ ॥
 दन्ताक्षरेण मनुना कलशोदकमर्चयेत् ।
 शृगुर्दीर्घत्रयेन्द्वादशः समलाम्बवग्निवायवः ॥ ७० ॥
 अर्घांशेन्दुयुताः सेन्दुहंसान्तेसोममण्डला ।
 यकामप्रदपोढान्तेषां कलात्मातुड्युतः ॥ ७१ ॥
 शृगुर्मनुर्विसर्गादधोड्युतं कलशामृतम् ।
 तारादिहृदयान्तोयंमनुः पानीयपूजने ॥ ७२ ॥
 चान्द्रीः कलाः स्वराद्यास्तुयजेत्षोडशतज्जले ।
 अमृतामानदापृषातुष्टिपुष्टीरतिवृत्तिः ॥ ७३ ॥
 शशिनीचन्द्रिकाकान्तिज्योत्स्नाश्रीः प्रीतिरङ्गदा ।
 पूर्णापूर्णामृताचेति द्वाजं पूर्ववन्मतम् ॥ ७४ ॥
 भैरवं च सुधादेवीं स्वमन्त्राभ्यां यजेज्जले ।
 सहस्रमलपानीयवह्नीरार्घांशविन्दुमत ॥ ७५ ॥
 बीजमानन्दभैरवान्तेवायुवौषण्मनुर्मतः ।
 हसयोर्वैपरीत्येन बीजं पूर्वोदितं सुधा ॥ ७६ ॥
 देव्यैवौषट्त्तयोर्मन्त्रौ दशमुन्यक्षरौ क्रमात् ।
 ततो मत्स्यास्त्रकवचधेनुमुद्राः प्रदर्शयेत् ॥ ७७ ॥

संरोधिन्या संनिरुध्य सुसलं चक्रसंज्ञकम् ।

महामुद्रां योनिमुद्रां कुर्यात्कुम्भामृते पुनः ॥ ७८ ॥

एवं कलशमास्थाप्य तस्य दक्षिणदेशतः ।

शङ्खं चापि विशेषार्थं स्थापयेत्पूर्ववत्क्रमात् ॥ ७९ ॥

अर्धैर्त्रिकोणं संचिन्त्यऽकथाद्यैः षोडशाक्षरैः ।

हस्ताभ्यां शोभितं मध्ये तत्र बालां प्रपूजयेत् ॥ ८० ॥

अष्टवर्णनमन्त्रेण देवीं ज्योतिर्मयीं यजेत् ।

तारोमायेन्दुयुग्मयोमभृगुसर्गससहस्रः ॥ ८१ ॥

वराहो विन्दुयुक्स्वाहा वसुवर्णः स्मृतो मनुः ।

मूलं त्रिरभिजप्याथ कुर्यान्मुद्राः समीरिताः ॥ ८२ ॥

शङ्खाध्यस्थापने कार्यं ऊहः कलशनामनि ।

एवं पात्राणि संस्थाप्य गृहीत्वा ध्योदकं ततः ॥ ८३ ॥

पूजावस्तूनि चात्मानं प्रोक्षेन्मूलमनुं स्मरन् ।

विधाय मानसीं पूजां पीठपूजामथाचरेत् ॥ ८४ ॥

tatra pūjāṁ pravakṣyāmi pātrasthāpanapūrvakam,

vahannādīsthahastena svāgrato yantramālikhet ॥ 55 ॥

trikoṇamadhyaṣaṭkoṇavṛttabhūmaṇḍalātmakam,

bālayāpūjāyennmadhyam tadbījajihvākonakatrāyam ॥ 56 ॥

anulomavilomaistaiḥṣaṭkoṇānpūjāyettataḥ,

astraprakṣālitam madhye pūtrādhāraṁnidhāpayet ॥ 57 ॥

ekatrimśārṇamanunātamādhāraṁ samarcayet,

vahnirdīrghatrayendvādhyorabhāntalavarāṇilāḥ ॥ 58 ॥

vūmakarṇendusaṁyuktāraḥsenduścāgnimaṇḍalā,

vāyurdharmapradadaśakalātmāṇesamanvitaḥ ॥ 59 ॥

vāgbijamkalāśādhārā parānonamasānvitaḥ,

tārādīrīto mantra bhājanādhārapūjane ॥ 60 ॥

prādakṣiṇyāddīśāgneyīstaduparyyarcayetkalāḥ,

dhūmrārccirūṣmājvalinījvalinīvisphuliṅginī ॥ 61 ॥

suśrīḥsurūpākapilāhavyakanyādikāvahā,

sabinduyādīvarṇādyādaśāgnerīritāḥkalāḥ ॥ 62 ॥

kalāśrīpādukānpūjāyāmīti padamuccaret,

- nāmnūmante tatastāsāṁ prāṇasthāpanamācaret* || 63 ||
- svaṛṇādīpātramastrenakṣālitāṁ tatra vinyaset,*
viyaddirghatrayendvādhyāṁ hamamāṁsaṁvarānilaḥ || 64 ||
- arghīśabindusaṁyuktaḥsendukhaṁsūryyamaṇḍalā,*
vāyurvasupradāntesyāddvādaśāntekalātmane || 65 ||
- manmathaḥ kalaśāyetinamontaḥ praṇavādikaḥ,*
triṁśadvarṇātmako mantraḥ kalaśasyārccanemataḥ || 66 ||
- kalādvādaśasūryyasya kalaśopari pūjayet,*
tapinītāpinīdhūmrāmarīcirjvālīnīrucīḥ || 67 ||
- suśumnābhogadāviśvābodhinīdhārīṇīkṣamā,*
anulomavilomābhyāṁ kādibhādyarṇayugyutā || 68 ||
- pūrvavattāḥsamāpūjyāḥkalaśepūrayejjalam,*
uccaranmātīkāvarṇānumūlavidyāṁ ca mantravit || 69 ||
- dantākṣareṇa manunā kalaśodakamarccayet,*
bhṛgurdīrghatrayendvādhyāḥsamatūmbvagnivāyavaḥ || 70 ||
- arghīśenduyutāḥsenduhaṁsāntesomamaṇḍalā,*
yakāmapradaśoḍānteśa kalātmātūṇeyutaḥ || 71 ||
- bhṛgurmanurvisargādhyoṇeyutaṁkalaśāmṛtam,*
tārādihṛdayāntoyāṁmanuḥ pūṇīyapūjane || 72 ||
- cāndrīḥkalāḥsvaraḍyāstuyajetśoḍaśatajjale,*
amṛtāmānadāpūṣātusṭīpuṣṭīratīrdhṛtīḥ || 73 ||
- śaśīṇīcandrikākāntīrjyotsnāśrīḥprītīraṅgada,*
pūrṇāpūrṇāmṛtāceti pūjanaṁ pūrvavanmatam || 74 ||
- bhairavaṁ ca sudhādevīṁ svamantrābhyāṁ yajejjale,*
sahakṣamalapāṇīyavahnīrārghīśabindumat || 75 ||
- bijamānandabhairavāntevāyurvauṣaṇmanurmataḥ,*
hasayorvaiṣarīlyena bījaṁ pūrvoditaṁ sudhā || 76 ||
- devyaivauṣaṭayormantrau daśamunyakṣarau kramāt,*
tato matsyāstrakavacadhenumudrāḥ pradarśayet || 77 ||

sanrodhinyā sannirudhya musalaṁ cakrasanjñakam,
mahāmudrāṁyonimudrāṁkuryyātkumbhāmṛte punaḥ ॥ 78 ॥
evaṁ kalaśamāsthāpya tasya dakṣiṇadeśataḥ,
śaṁkhaṁ cāpiviśeṣārghyaṁ sthāpayetpūrvavatkrāmāt ॥ 79 ॥
arghye trikoṇaṁ sancintyā'kathādyaiḥ ṣoḍaśākṣaraiḥ,
hakṣābhyāṁ śobhitaṁ madhye tatra bālāṁ prapūjayet ॥ 80 ॥
aṣṭavarṇanamantreṇa devīm jyotirmayīm yajet,
tāromāyenduyugvyomabhṛgusargīśasadyasaḥ ॥ 81 ॥
varāhobinduyuksvāhā vasuvarṇaḥsmṛtomanuḥ,
mūlāṁtrirabhijapyātha kuryānmudrāḥsamīritāḥ ॥ 82 ॥
śaṁkhārghya sthāpane kāryya ūhaḥkalaśanāmani,
evaṁ pātrāṇi samāsthāpya gṛhītvārghyodakaṁ tataḥ ॥ 83 ॥
pūjāvastūni cātmanāṁ prokṣenmūlamanuṁ smaran,
vidhāya mānasīm pūjām pīṭhapūjāmathācaret ॥ 84 ॥

Establishing the vessel – I now describe the mode of worship of Śrīvidyā on Śrīyantra, beginning with the establishment of the vessel. Right or left, whichever nostril is running, with the same hand the Yantra should be drawn as follows : Hexagon should be drawn in the middle of a triangle, then a circle and Bhūpura completes the Yantra. The centre of the Yantra should be worshipped with Bālā mantra and its three angles should be worshipped with three Bijas of the Bālā mantra respectively. The six angles of the hexagon are worshipped by means of the three Bijas, first in forward and then in reverse order respectively.

Then, on that Yantra, the support of the vessel should be placed with the mantra 'astrāya phaṭ' and that support should be worshipped with the following 31 syllabled mantra :

Dīrghatrayenduyukta 'ra' (Rām, Rīm, Ruṁ), then 'ra'

Bhānt (ma) la va ra and anila (ya)—all these with vāmakarṇendu (ūm)—i.e. 'mlvryūm', then sendu 'ra' (raṁ), 'agnimaṇḍalā' and vāyu (ya), then 'dharmaprada daśakalātmā' in the fourth form, Vāgbīja (aiṁ), 'kalaśādhārā' and pavana (ya) and, at the end, 'namaḥ' and 'Praṇava' in the very beginning, makes this 31 syllabled mantra for the worship of support of the vessel. Extricated form of the mantra : Auṁ rāṁ rīṁ rūṁ mlvryūṁ raṁ agnimaṇḍalāya dharmaprada-daśakalātmanc aiṁ kalaśādhārāya namaḥ.

On that support the ten Kalās should be worshipped in the clock-wise direction. Dhūmrārci, Ūṣmā, Jvalinī, Jvālinī, Viṣphulinginī, Suśrī, Surūpā Kapilā, Havyavahā and Kavyavahā—these with Ya-kārādi ten letters with dot, are said to be the ten Kalās of Agni. After their names the words 'Kalaśrīpādukām pūjayāmi' should be spoken and their life-infusion ritual should be performed.

After this, duly washed vessel or pot, made of gold, etc., with 'Astrāya phaṭ' mantra, should be placed on that support and then worshipped with the following 30 syllabled mantra :

Viyad with Dīrghatrayendu (hām hīm hūm), then 'ha' 'ma', māṁsa (la), va, ra and anila (ya) with arghīśa Bindu—i.e. 'hmlvryūm', then Khaṁ with Indu (haṁ) 'suryamaṇḍalā' and Vāyu (ya), then 'vasuprada', 'dvādaśa' and 'kalātmanc', then manmatha (klīm), 'kalaśāya namaḥ' is the mantra. Adding Praṇava at its beginning it becomes the 31 syllabled mantra for the worship of the water vessel. (Its extricated form : Auṁ hām hīm hūm hmlvryūṁ haṁ sūryamaṇḍalāya vasuprada dvādaśa-kalātmanc klīm kalaśāya namaḥ).

Above the water vessel twelve kalās of the Sun should be worshipped. Tapinī, Tāpinī, Dhūmrā, Marīci, Jvālīnī, Ruci, Suṣumnā, Bhogadā, Viśvā, Bodhinī, Dhāriṇī and Kṣamā are the twelve kalās of the Sun which are prefixed with 'Ka-kārādi' (ka to ṛha) in the forward order and 'Bha-kārādi' (Bha to Ḍa) letters in the reverse order. These should also be worshipped as before.

Then, speaking out the Mātrkā letters and the Mūla-mantra, the Sādhaka should fill water in the vessel and worship the water of the vessel with the following 32 syllabled mantra :

Bhṛgu with Dīrghatrayendu (sām sīm sūm), then s, m, l, ambu (v), agni (r) and Vāyu (y), all these with Arghīsendu, i.e. 'smlvryūm ; then Haṁsa (saṁ) 'somamaṇḍalāya-kāmaprada-ṣoḍaśa', then 'Kalātmā' in the fourth form (Kalātmanc), then manuvisargāḍhya Bhṛgu (sauḥ), 'Kalaśāmṛta' in the fourth form (Kalaśāmṛtāya)—putting 'Prajāva' in the beginning of all these and 'hṛda' (namaḥ) at their end, makes the 32 syllabled mantra for the worship of water (Extricated form of the mantra : Auṁ sām sīm sūm smlvryūm saṁ somamaṇḍalāya kāmaprada ṣoḍaśakalātmanc sauḥ kalaśāmṛtāya namaḥ).

In that water sixteen kalās of moon, with sixteen svaras, should be worshipped. Amṛtā, Mānadā, Pūṣā, Tuṣṭi, Puṣṭi, Rati, Dhṛti, Śāsinī, Candrikā, Kānti, Jyotsnā, Śrī, Prīti, Aṅgadā. Pūrṇā and Pūrṇāmṛtā are the kalās which should also be worshipped as before.

In the water Bhairava and Sudhā-devī should also be worshipped with their respective mantras.

H, s, kṣ, m, l, Pānīya (v) Vahni (r). all these with Arghīśa and Bindu, form the Bīja i.e. 'hskṣmlvryūm'. After this Bīja 'ānandabhairavā' and Vāyu (ya) and, at the end, 'vausaṭ' makes the 10 syllabled mantra (hskṣmlvryūm ānanda-bhairavāya vauṣaṭ). In this Bīja, changing the places of hands, it becomes 'shkṣmlvryūm', after which adding 'sudhādevyai vauṣaṭ', makes the seven syllabled mantra (shkṣmlvryūm sudhādevyai vauṣaṭ) for the worship of Sudhā Devī.

After this Matsya Astra, Kavaca and Dhenu mudrās should be shown. Then, obstructing with Sannirodhinī mudrā, the Musala, Cakra, Mahāmudrā and Yoni mudrās should be shown to the water of the vessel.

Thus establishing the water-vessel, on its right side the conch-shell and special Arghya should also be placed as before. In the Arghya the Sādhaka should conceive a triangle three sides of which are made up of sixteen letters each of A-kārādi, Ka-kārādi and Tha-kārādi and its centre decorated with 'hakṣa' letters. In that triangle Bālā should be worshipped with 'aiṁ klīm sauḥ' mantra. Then, with the following eight syllabled mantra, the shining Goddess should be worshipped.

Tāra (auṁ Māyā (hrīm) Vyoma with Indu (haṁ) Sargī Bhṛgu (saḥ) Sasadma Bhṛgu (sauḥ) Varāha with Bindu (haṁ) and 'svāhā' makes the eight syllabled mantra (Auṁ hrīm haṁsaḥ sauḥ haṁ svāhā).

Then, reciting the Māla-mantra thrice, the aforesaid Matsya, etc. nine mudrās should be shown. In the rituals of placing the 'Saṁkha' (conch-shell) and Arghya, their names should be pronounced in place of the word 'kalaśa'.

Thus, after establishing the various vessels, a little water should be taken from the water-vessel and it should be sprinkled over the materials of worship and upon oneself. Thereafter, worshipping the Devī with mental rituals, the pedestal should be worshipped.

C. Procedure of placing the vessel – At the time of establishing the vessel, the Sādhaka should write the Yantra with the hand on whose side the nostril may be breathing. If it is right side, then the right hand, and if it is left side, it should be the left hand with which the Yantra should be drawn in his front. The Yantra should consist of a Triangle, hexagon, circle and a Bhūpura. In the centre of the Yantra, worshipping with the mantra “aiṁ klīm sauḥ”, with three Bījas of this mantra, respectively the three angles of the Triangle should be worshipped. The six angles of the hexagon should respectively be worshipped with the six Bījas Aiṁ klīm sauḥ, Sauḥ klīm aiṁ.

Then, the support of the vessel, washed with the mantra ‘astrāya phaṭ’, should be placed in the centre of the said Yantra. This support should then be worshipped with the mantra “auṁ rām rīm ruṁ mlvryūṁ raṁ agni maṇḍalāya dharmaprada daśakalātmane aiṁ kalaśādhārāya namaḥ”. After this, above the support of the vessel, the ten kalās of Agni should be worshipped with the following mantra :

Yaṁ dhūmrārciṣai namaḥ dhūmrārci kalā śrīpādukām pūjayāmi namaḥ. Raṁ uṣmāyai namaḥ uṣmā kalā śrīpādukām pūjayāmi namaḥ. Laṁ jvalinyai namaḥ jvalinī kalā śrīpādukām pūjayāmi namaḥ. Vaṁ jvalinyai namaḥ jvalinī kalā śrīpādukām pūjayāmi namaḥ. Śaṁ visphulinginyai namaḥ visphulinginī kalā śrīpādukām pūjayāmi namaḥ. Ṣaṁ

suśriyai namaḥ suśrīḥ kalā śrīpādukām pūjayāmi namaḥ.
 Saṁ surūpāyai namaḥ surūpā kalā śrīpādukām pūjayāmi
 namaḥ. Haṁ kapilāyai namaḥ kapilā kalā śrīpādukām
 pūjayāmi namaḥ. Laiṁ havyavāhāyai namaḥ havyavahā kalā
 śrīpādukām pūjayāmi namaḥ Kṣaṁ kavyavāhāyai namaḥ
 kavyavahā kalā śrīpādukām pūjayāmi namaḥ.

Then life should be infused in these Kalās on the support.

Thereafter, placing the vessel made of gold, etc., washed with the mantra 'astrāya phaṭ', on the support of that vessel, it should be worshipped with the mantra "Auṁ hām hīm hūm hmlvryūṁ haṁ sūryamaṇḍalāya vasuprada-dvādaśa-kalātmanc klīm kalaśāya namaḥ". After this, Tapinī, etc. twelve kalās of the sun should be worshipped on the vessel with the following mantras :

Kaṁ bhaṁ tapinyai namaḥ tapinī kalā śrīpādukām pūjayāmi namaḥ. Khaṁ baṁ tāpinyai namaḥ tāpinī kalā śrīpādukām pūjayāmi namaḥ. Gaṁ phaṁ dhūmrāyai namaḥ dhūmrā kalā śrīpādukām pūjayāmi namaḥ. Ghaṁ paṁ marīcyai namaḥ marīci kalā śrīpādukām pūjayāmi namaḥ. Ōaṁ naṁ jvālinyai namaḥ jvālinī kalā śrīpādukām pūjayāmi namaḥ. Caṁ dhaṁ rucyai namaḥ ruci kalā śrīpādukām pūjayāmi namaḥ. Chaṁ daṁ suṣumṇāyai namaḥ suṣumṇā kalā śrīpādukām pūjayāmi namaḥ. Jaṁ thaṁ bhogadāyai namaḥ bhogadā kalā śrīpādukām pūjayāmi namaḥ. Jhaṁ taṁ viśvāyai namaḥ viśvā kalā śrīpādukām pūjayāmi namaḥ. Ñaṁ ṇaṁ bodhinyai namaḥ bodhinī kalā śrīpādukām pūjayāmi namaḥ. Ṭaṁ ḍhaṁ dhāriṇyai namaḥ dhāriṇī kalā śrīpādukām pūjayāmi namaḥ. Ṭhaṁ ḍaṁ kṣamāyai namaḥ kṣamā kalā śrīpādukām pūjayāmi namaḥ.

Then, reciting 'ām ām īm īm.....laṁ kṣam', etc. Mātrkā letters and the Mūla-mantra, water should be filled in the vessel. Then the water of the vessel should be worshipped with the mantra "Auṁ sām sīm sūm smlvryūm saṁ soma maṇḍalāya kāmāprada-ṣoḍaśa-kalātmane sauḥ kalaśāmṛtāya namaḥ". After this, Amṛtā, etc. 16 kalās of the moon should be worshipped in that water with the following mantras :

Am amṛtāyai namaḥ amṛtā kalā śrīpādukām pūjayāmi namaḥ
 Ām mānadāyai namaḥ mānadā kalā śrīpādukām pūjayāmi namaḥ
 Īm pūṣāyai namaḥ pūṣā kalā śrīpādukām pūjayāmi namaḥ
 Īm tuṣṭyai namaḥ tuṣṭi kalā śrīpādukām pūjayāmi namaḥ
 Ūm puṣṭyai namaḥ puṣṭi kalā śrīpādukām pūjayāmi namaḥ
 Ūm ratyai namaḥ rati kalā śrīpādukām pūjayāmi namaḥ
 Ṛm dhṛtyai namaḥ dhṛti kalā śrīpādukām pūjayāmi namaḥ
 Ṛm śaśinyai namaḥ śaśinī kalā śrīpādukām pūjayāmi namaḥ
 Ḍm candrikāyai namaḥ candrikā kalā śrīpādukām pūjayāmi namaḥ
 Ḍm kāntyai namaḥ kānti kalā śrīpādukām pūjayāmi namaḥ
 Eṁ jyotsnāyai namaḥ jyotsnā kalā śrīpādukām pūjayāmi namaḥ
 Aiṁ śriyai namaḥ śrī kalā śrīpādukām pūjayāmi namaḥ
 Oṁ prītyai namaḥ prīti kalā śrīpādukām pūjayāmi namaḥ
 Auṁ aṅgadāyai namaḥ aṅgadā kalā śrīpādukām pūjayāmi namaḥ
 Am pūrṇāyai namaḥ pūrṇā kalā śrīpādukām pūjayāmi namaḥ
 Aḥ pūrṇā-mṛtāyai namaḥ pūrṇāmṛtā kalā śrīpādukām pūjayāmi namaḥ.

Then, in the water Bhairava should be worshipped with the mantra 'hskṣmlvryūm ānanda bhairavāya vaṣaṭ' and the Sudhā Devī with the mantra 'shkṣmlvryūm sudhā devyai vaṣaṭ'. Then, showing the Matsya, Astra, Kavaca and Dhenu mudrās and obstructing with the Sannirodhinī mudrā, the Musala, Cakra, Mahāmudrā and Yoni mudrās

should be shown. The definition of these Mudrās is as follows :

(i) **Matsya Mudrā** – Place the right hand over the left and extend the thumbs to the side as they are joined together This is called Matsya Mudrā.

(ii) **Astra Mudrā** – Making sound by rubbing the thumbs and fore-fingers of both hands extended like arrows is called Astra Mudrā.

(iii) **Kavaca Mudrā** – Extending the fingers of both the hands is called Varma or Kavaca Mudrā.

(iv) **Dhenu Mudrā** – Place the fingers of right hand on the fingers of the left hand. The right fore-finger should then be placed on the central point of the middle finger. The left fore-finger should be placed on the right middle finger, the left ring-finger be united with the right little finger and the right ring-finger with left little finger. All the fingers so placed and fixed be turned downwards This is Dhenu Mudrā.

(v) **Sannirodhini Mudrā** – Placing both the thumbs within both the fists and turning the fists downwards makes this Mudrā.

(vi) **Musala Mudrā** – Put the right fist over the left. This is Musala Mudrā.

(vii) **Cakra Mudrā** – Hands are placed face to face close together and the little fingers and the thumbs are well extended and kept close together. This is called Cakra Mudrā.

(viii) **Mahā Mudrā** – Uniting both the thumbs when

fingers of both the hands are extended, is this Mudrā. This is also called Paramīkaraṇa.

(ix) **Yoni Mudrā** - Bent middle fingers be placed over the fore fingers. In the same manner the ring and little fingers be also bent and then all be joined together and pressed by the thumb.

Placing the water vessel in the above manner, on its right side the Śaṁkha (conch-shell) and special water should also be placed in the aforesaid manner (at the time of placing the Śaṁkha, etc. the word 'kalaśa' of the mantra for placing the vessel should be replaced with 'Śaṁkha' or 'Viśeṣārghya', as the case may be).

After this, imagining in the Arghya vessel a triangle, three sides of which are respectively made up of 16 a-kārādi, 16 ka-kārādi and 16 tha-kārādi letters and its centre illuminated by the letters ha and kṣa, the Bālā should be worshipped in its centre with the mantra "auṁ hrīm haṁ saḥ saḥ haṁ svāhā". Then, reciting thrice the Mūla-mantra over it, the aforesaid Matsya, etc. Mudrās should be shown.

After properly placing the vessels, taking a little water from the Arghya vessel, it should be sprinkled upon the materials for worship and upon one-self. Then, meditating upon the form of Devī, as described in Śloka 51, Mānāsī (mental) worship should be performed with the following mantras :

Auṁ laṁ pṛthivyātmakaṁ mahādevyai gandhaṁ vilepa
yāmi namaḥ aṅguṣṭhakaniṣṭhābhyām.

Auṁ haṁ ākāśātmakaṁ mahādevyai puṣpāṇi samarpayāmi
namaḥ aṅguṣṭhānāmikābhyām.

Auṁ yaṁ vāyvatmakam mahādevyai dhūpaṁ āghrāpayāmi
 namaḥ aṅguṣṭhamadhyamābhyām.
 Auṁ raṁ vahnyātmakam mahādevyai dīpaṁ darśayāmi
 namaḥ aṅguṣṭha-tarjanībhyām.
 Auṁ baṁ amṛtātmakam mahādevyai naivedyaṁ niveda-
 yāmi namaḥ aṅguṣṭhānāmikābhyām

मण्डूकं कालवह्नीशं तन्मूलप्रकृतिं यजेत् ।
 आधारशक्तिं कूर्मं च शेषवाराहमेदिनीः ॥ ८५ ॥
 सुधाब्धिं रत्नदीपं च स्वर्गाद्रिं नन्दनं वनम् ।
 दृष्ट्वा कल्पतरुमध्ये विचित्रानन्दभूमिकाम् ॥ ८६ ॥
 श्रीरत्नमन्दिरं रत्नवेदिकां घर्मवारणम् ।
 रत्नसिंहासनं तस्य पादान्धर्मादिकान्यजेत् ॥ ८७ ॥
 गात्राणि तान्श्च नज्जुपूर्वाङ्गं चानन्दकन्दकम् ।
 ज्ञाननालं कर्णिकां च सूर्यसोमस्निग्धलम् ॥ ८८ ॥
 तारमात्रात्रयाद्यं तत्स्ववर्णाद्याङ्गुणान्यजेत् ।
 मात्रात्रयाद्यमात्मानमन्तरात्मानमेव च ॥ ८९ ॥
 तृतीयं परमात्मानं ज्ञानात्मानं परादिकम् ।
 मायातत्त्वं कलातत्त्वं विद्यातत्त्वं च पूजयेत् ॥ ९० ॥
 परतत्त्वं स्ववर्णाद्यं ब्रह्मविष्णुशिवांस्ततः ।
 प्रेतांतानीश्वरं तुर्यं पञ्चमं च सदाशिवम् ॥ ९१ ॥
 सुधार्णवासनं पश्चाज्ज्येष्ठेताम्बुजासनम् ।
 दिव्यासनं चक्रासनं सर्वमन्त्रासनं ततः ॥ ९२ ॥
 साध्यसिद्धासनं प्रार्थ्यं चक्रराजं प्रपूजयेत् ।
 पीठशक्तिस्ततः काष्ठास्त्रिच्छाज्ञानक्रियातथा ॥ ९३ ॥
 कामिनीकामदायिन्यौरतिरेवं रत्निप्रिया ।
 नन्दामनोन्मनीचेति वराभयकरास्तुता ॥ ९४ ॥
 तत आसनमन्त्रेण पूजयेच्चक्रनायकम् ।
 वाक्परायैकेशवोऽथ परायै च परापरा ॥ ९५ ॥
 बालोदामोदरारूढस्तार्तीयं च सदाशिव ।
 महाप्रेतं पठेत्पद्मासनाय हृदयान्तिकः ॥ ९६ ॥

maṇḍūkāṁ kālāvahnīśāṁ tanmūlaprakṛtiṁ yajet,
 ādhāraśaktiṁ kūrmaṁ ca śeṣavārāhamedinī. || 85 ||
 sudhābuddhiṁ ratnadvīpaṁ ca svarṇādriṁ nandanamvanam,
 dṛṣṭvākalpatarūṇmadhye vicitrānandabhūmikāṁ || 86 ||
 śrīratnamandiraṁ ratnavedikāṁ dharmavāraṇam,
 ratnasimhāsanaṁ tasya pūḍāndharmādikānyajet || 87 ||
 gātrāṇitāṁścanāṁpūrvānpadmaṁcānandakundakam,
 jñānanālaṁ karṇikāṁ ca sūryyasomāgniṁmaṇḍalam || 88 ||
 tārāmātrātrayādyaṁ tatsvavarṇādyāṅguṇānyajet,
 mātrātrayādyamātmanāmantarātmānameva ca || 89 ||
 tṛtīyaṁ parmātmānaṁ jñānātmānaṁ parādikam,
 māyātattvaṁ kalātattvaṁ vidyātattvaṁ ca pūjayet || 90 ||
 parātattvaṁ svavarṇādyāṁ brahmaviṣṇuśivāṁstataḥ,
 pretāṁtanīśvaraṁ turyaṁ pañcamāṁ ca sadāśivam || 91 ||
 sudhārṇavāsanaṁ paścādyajetpretāmbujāsanaṁ,
 divyāsanaṁ cakrāsanaṁ sarvamantrāsanaṁ tataḥ || 92 ||
 sādhyasiddhāsanaṁ prārçya cakrarājaṁ prapūjayet,
 pṛṣṭvāśaktistataḥkṣṭvāśvicchājñānaṁkriyātathā || 93 ||
 kāmīnikāmadāyinyauratirevaṁratipriyā,
 nandāmanonmanīcetivarābhayakarāstutā || 94 ||
 tata āsanamantrenapūjayeccakranāyakaṁ,
 vākparāyāikeśavo'thaparāyai ca parāparā || 95 ||
 vālīdāmodarārūḍhastārtīyaṁ ca sadāśiva,
 mahāpretāṁ paṭhetpadmāsanaṁyahṛdayāntikaḥ || 96 ||

Worship of the Pedestal — Maṇḍūka, Kālāgni-
 rudra, Mūlaprakṛti, Ādhāraśakti, Kūrma, Śeṣa, Vārāha,
 Medinī, Sudhāmbudhi Ratnavdīpa, Meru and Nandanavana
 should be worshipped. Then, seeing the Kalpavṛkṣa,
 worshipping Vicitrānanda Bhūmi, Śrīratnamandira, Ratna-
 vedikā, Chatra and Simhāsana in the middle, worship as its

feet, Dharma, Jñāna, Vairāgya, Aiśvarya and Adharma, Ajñāna, Avairāgya and Anaiśvarya. Then, worshipping Padma, Ānandakanda, Jñānanāla and Karṇikā with the three svaras of Auṁ-kāra (A u ṁ), the maṇḍalas of Sun, Soma and Agni should be worshipped. Then Sattva, Raja and Tamoguṇa should be worshipped with their respective letters. Again, with the aforesaid three svaras of Auṁkāra, Ātmā, Antarātmā and Paramātmā should be worshipped. Then, Jñānātmā with Māyā-bīja and the Māyā-tattva, Kala-tattva, Vidyā-tattva and Paratattva, with their respective letters, should be worshipped. Then, Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva—these five Pretas should be worshipped with their respective letters added in the beginning.

Thereafter, worshipping Sudhārṇavāsana, Pretāmbujāsana, Divyāsana, Cakrāsana, Sarvamantrāsana and Sādhyasiddhāsana, the Cakrarāja should be worshipped.

Pīṭhaśaktis, who hold their hands in Varada and Abhaya mudrās. should be worshipped in the quarters. Icchā, Jñāna, Kriyā, Kāminī, Kāmadāyinī, Rati, Ratipriyā, Nandā and Manonmanī are the Pīṭha-śaktis.

The Cakranāyaka should be worshipped with the following Āsana-mantra :

Vāg (aiṁ), then 'parāyai', Keśava (a), 'parāyai', 'parāparā' and Dāmodarārūḍha Bālī (yai), then Tārtīya (hsaṁ), 'sadāśivamahāpreta padmāsanāya' and Hṛdaya (namaḥ) at the end, makes the 29 syllabled Āsana-mantra.

C. Procedure for the worship of the Pedestal (pīṭha) — After placing the vessel, properly meditating the

Devī and worshipping her with mental rituals, the Pedestal-deities and Pedestal-śaktis should be worshipped on the Yantrarāja with the following mantra :

In the Karṇikā—Auṁ maṇḍūkāya namaḥ. Auṁ kālāgni-rudrāya namaḥ. Auṁ mūlaprakṛtyai namaḥ. Auṁ ādhāra-śaktaye namaḥ. Auṁ kūrṁāya namaḥ. Auṁ śeṣāya namaḥ. Auṁ vārāhāya namaḥ. Auṁ pṛthivyai namaḥ. Auṁ sudhāmbudhaye namaḥ. Auṁ ratnadvīpāya namaḥ. Auṁ merave namaḥ. Auṁ nandanavanāya namaḥ. Auṁ kalpavṛkṣāya namaḥ.

In the root of Karṇikā — Auṁ vicitrānandabhūmyai namaḥ.

Then above the Karṇikā—Auṁ śrīratnamandirāya namaḥ. Auṁ ratnavedikāyai namaḥ. Auṁ dharmavārāṇāya namaḥ. Auṁ ratnasimhāsanāya namaḥ.

In the four quarters — Auṁ dharmāya namaḥ. Auṁ jñānāya namaḥ. Auṁ vairāgyāya namaḥ. Auṁ aiśvaryāya namaḥ. Auṁ adharmāya namaḥ. Auṁ ajñānāya namaḥ. Auṁ avairāgyāya namaḥ. Auṁ anaiśvaryāya namaḥ.

Then in the centre — Auṁ ānandakandāya namaḥ. Auṁ saṁvinnālāya namaḥ. Auṁ sarva-tattvātmaka padmāya namaḥ. Auṁ prakṛtimayapatrebhyo namaḥ. Auṁ vikāramaya-kesarebhyo namaḥ. Auṁ paccāśadbijāḍhya-karṇikāyai namaḥ. Auṁ aṁ dvādaśakalātmane sūryamaṇḍalāya namaḥ. Auṁ uṁ ṣoḍaśakalātmane somamaṇḍalāya namaḥ. Auṁ maṁ daśa-kalātmane vahnimaṇḍalāya namaḥ. Auṁ saṁ sattvāya namaḥ. Auṁ raṁ rajase namaḥ. Auṁ taṁ tamase namaḥ. Auṁ aṁ ātmane namaḥ. Auṁ uṁ antarātmane namaḥ. Auṁ maṁ paramātmane namaḥ. Auṁ hrīṁ jñānātmane namaḥ.

Thereafter — Auṁ mām māyātattvāya namaḥ. Auṁ kaṁ kalātattvāya namaḥ. Auṁ viṁ vidyātattvāya namaḥ. Auṁ paṁ parātattvāya namaḥ.

Thereafter — Auṁ baṁ brahmapretāya namaḥ. Auṁ viṁ viṣṇupretāya namaḥ. Auṁ ruṁ rudrapretāya namaḥ. Auṁ īṁ īśvarapretāya namaḥ. Auṁ saṁ sadāśivapretāya namaḥ.

Then — Auṁ sudhārṇavāsanāya namaḥ. Auṁ pretāmbujāsanāya namaḥ. Auṁ divyāsanāya namaḥ. Auṁ cakrāsanāya namaḥ. Auṁ sarvamantrāsanāya namaḥ. Auṁ sādhyasiddhāsanāya namaḥ.

After this, worshipping properly the Cakrarāja, Icchā, etc. nine Śaktis of the Pedestal should be worshipped in the east, etc. quarters and in the middle with the following mantras :

In the east, etc. eight quarters — Auṁ īṁ iccāyai namaḥ. Auṁ jñāṁ jñānāyai namaḥ. Auṁ kriṁ kriyāyai namaḥ. Auṁ kām kāmīnyai namaḥ. Auṁ kām kāmādāyinyai namaḥ. Auṁ raṁ ratyai namaḥ. Auṁ raṁ ratipriyāyai namaḥ. Auṁ naṁ nandāyai namaḥ.

In the centre — Auṁ maṁ manonmanyai namaḥ.

Worshipping the Śaktis of the Pedestal, the Cakranāyaka should be worshipped with the mantra 'Auṁ parāyai aparāyai hsauḥ sadāśivamahāpreta padmāsanāya namaḥ.

एकोनत्रिंशदर्णाढ्यो मनुरासनसंज्ञकः ।

एवं पीठं समभ्यर्च्य दद्यात्पुष्पाञ्जलिं ततः ॥ ९७ ॥

प्रकटान्तं गुप्तगुप्ततरान्ते सम्प्रदाय च ।

कुलान्ते नेत्रयुष्मेषोगर्भरेति ततः पठेत् ॥ ९८ ॥

हस्यान्तेति रहस्यार्णापरापररहस्य च ।

संज्ञकः श्रीचक्रगतो योगिनीपादुकापदम् ॥ ९९ ॥

म्योनमोन्तोधरावाणवर्णोमायारमादिकः ।
 मन्त्रपुष्पाञ्जलेर्दाने सर्वसिद्धिप्रदायकः ॥ १०० ॥
 मुद्रां त्रिखण्डांकृत्वाथ पुष्पाण्यादायचाञ्जलौ ।
 ध्यात्वा पूर्वोदितं देवीं मूलविद्यां समुच्चरेत् ॥ १०१ ॥
 चैतन्यं हृत्कमलतोनामिकारन्ध्रनिर्गतम् ।
 ब्रह्मरन्ध्रस्य मार्गेण योजितं कुसुमाञ्जलौ ॥ १०२ ॥
 महापद्मवनान्तरस्थे कारणानन्दविग्रहे ।
 सर्वभूतहिते मातरे ह्येहि परमेश्वरि ॥ १०३ ॥
 महःपूजाभचैतन्यसंयुक्तकुसुमाञ्जलिम् ।
 श्रीचक्रराजे संयोज्य ततः श्लोकद्वयं पठेत् ॥ १०४ ॥
 देवेशि भक्तिमुलभे सर्वावरणसंयुते ।
 यावत्त्वां पूजयिष्यामि तावत्त्वं सुस्थिराभव ॥ १०५ ॥
 इदमावाहनं प्रोक्तं ततः स्थापनमाचरेत् ।
 भैरवीमन्त्रमुच्चार्य श्रीमस्त्रिपुरसुन्दरि ॥ १०६ ॥
 चक्रेस्मिन्कुरुसन्निध्यं नमोन्तःस्थापने मनुः ।
 दर्शयेत्स्थापनीं मुद्रां सन्निधिं सन्निरोधनम् ॥ १०७ ॥
 सम्मुखीकरणं तत्तन्मुद्राभिर्मन्त्रविच्चरेत् ।
 न्यसेत्पङ्कजं देव्यङ्गे सकलीकरणं त्विदम् ॥ १०८ ॥
 अवगुण्ठाभृतीकारपरमीकरणानि च ।
 तत्तन्मुद्राभिराराध्य मूलेन त्रिःपूजयेत् ॥ १०९ ॥
 ततः पाद्यादिकान्सम्यगुपचारान्प्रकल्पयेत् ।
 मूलमन्त्रेण पुष्पान्तान्पुनः सन्तर्पयेत्त्रिधा ॥ ११० ॥
 पुष्पाञ्जलिं विधायाथ ध्यात्वा देवीं यथाविधि ।
 अनुज्ञां प्रार्थयेन्मन्त्री परिवारसमर्चने ॥ १११ ॥

ekonatrimśadarnāḍhyo manurāsanasanjñakāḥ,
evam pīṭham samabhyarcya dadyātpuṣpāñjalim tataḥ ॥ १७ ॥
prakaśāntam guptaḡuptatarānte sampradāya ca,
kulānte netrayuṇmeṣogarbhareti tataḥ paṭhet ॥ १८ ॥
hasyānteti rahasyārṇāparāpararahasya ca,
sanjñakāḥ trīcakragatoyoginīpādukāpadam ॥ १९ ॥

bhyonamontodharābāṇavarṇomāyāramādikaḥ,
mantrapuṣpāñjalerdāne sarvasiddhipradāyakaḥ ॥ 100 ॥
mudrāṁ trikhaṇḍamkṛtvātha puṣpānyādāyacāñjalau,
dhyātvā pūrvoditāṁ devīm mūlavidyāṁ samuccaret ॥ 101 ॥
caitanyaṁhṛtkamalatonāsikūrandhranirgatam,
brahmarandhrasya mārgeṇa yojitāṁ kusumāñjalau ॥ 102 ॥
mahāpadmavanāntasthe kāraṇānandavigrahe,
sarvabhūtahite mātarehyehi parameśvare ॥ 103 ॥
mohaḥpūjābhacaitanyasaṁyuktakusumāñjalim,
śrīcakrarāje saṁyojya tataḥślokadvayaṁpaṭhet ॥ 104 ॥
deveśi bhaktisulabhe sarvāvaraṇasaṁyute,
yavattvāṁ pūjayiṣyāmi tāvattvaṁ susthirābhava ॥ 105 ॥
idamāvāhanaṁ proktaṁ tataḥsthāpanamācaret,
bhāiravīmantramuccārya śrīmattripurasundari ॥ 106 ॥
cakresminkurusānnidhyaṁ namontaḥsthāpane manuḥ,
darśayetsthāpanīm mudrāṁ sannidhiṁ sannirodhanam ॥ 107 ॥
sammukhīkaraṇaṁ tattanmudrābhirmantraviccaret,
nyasetśaḍaṅgaṁ devyaṅge sakalīkaraṇaṁtvidam ॥ 108 ॥
avagunṭhāmṛtikāraparamīkaraṇāni ca,
tattanmudrābhirārādhya mūlena triḥprapūjayet ॥ 109 ॥
tataḥ pādyādikānsamyagupacārāṇprakalpayet,
mūlamantreṇa puṣpāntānpunaḥ santarpayettridhā ॥ 110 ॥
puṣpāñjaliṁ vidhāyātha dhyātvā devīm yathāvidhi,
anujñāṁ prārthayenmantri parivārasamarcane ॥ 111 ॥

Worship of Śrī Vidyā – Worshipping the Pedestal
 thus Puṣpāñjali should be given with the following mantra :

‘Prakaṣa Guptatara’, then ‘Sampradāya’, ‘kula’, Meṣa
 with Netra (ni) and ‘garbhara’, then ‘hasya atirahasya
 parāpara rahasya sanjñaka Śrīcakra-gata-yoginī-pādukābhyo

namaḥ', and then adding the Māyā and Ramā Bījas in the very beginning, makes this 51 syllabled mantra for offering the Puṣpāñjali (Mantra : Hrīm śrīm prakṛta-gupta-guptatara-sampradāya-kulanigarbha-rahasyātirahasya-parāpara-rahasya-saṁjñaka Śrīcakragata yoginī pādukābhyo namaḥ).

After this, making Trikhaṇḍā mudrā, taking flowers in the Añjali and meditating upon the form of Devī, as described in Śloka 51, the Mūla-mantra should be recited. Then, the enlightened consciousness coming out through the nostrils from the lotus-like heart, should be united with the Añjali full of flowers¹ through the Brahmarandhra, the Sādhaka, placing that resplendent consciousness on the Cakra-rāja, recite the two Ślokas (Ślokas 103 and 105 of the Text) translated as :

"O Mother Parameśvarī, who art stationed in the forest of great lotus flowers, whose body comprises of bliss, which is the ultimate cause, who art the cause of welfare of all living beings, do come, do come to me".

"O Goddess of the Gods, easy of access through devotion, with all the coverings, be steady as long as I continue this worship."

This is called Āvāhana. Thereafter the Sthāpana (establishing) rite should be performed with the Mantra : "hsraiṁ hsklrīm hsauḥ Śrīmattripura sundarī cakre'smin kuru sānnidhyaṁ namaḥ", and the Sthāpanī mudrā shown².

1. Taking flowers in the Añjali for invoking the Deity to come to the place of worship is Āvāhanī mudrā.
2. When the Añjali of Āvāhanī Mudrā is turned upside down, it makes Sthāpinī Mudrā.

Thereafter, the Sādhaka should perform the rites of Sannidhāna, Sannirodhana and Sammukhīkaraṇa, with the Mudrās of these names¹ and then perform Śaḍaṅga-nyāsa in the organs of the Devī, which is called Sakalīkaraṇa.²

Then, the rites of Avagunṭhana, Amṛtikaraṇa and Paramīkaraṇa should be performed with the mudrās of these names.³ After this the Devī should be worshipped thrice with the Mūla-mantra. Thereafter, properly worshipping with the rites from offering Pādyā, etc. to offering flowers with the Mūla mantra, Tarpaṇa should be performed thrice.

1. **Sannidhāna Mudrā** – Binding fists by both hands, when both the thumbs are made to stand vertically, it is Sannidhāna Mudrā.

Sannirodhanī Mudrā – Placing both the thumbs within both the fists and turning the fists downwards, makes this mudrā.

Sammukhīkaraṇī Mudrā – When the fists of Sannirodhanī Mudrā are turned upwards, it makes Sammukhīkaraṇī Mudrā.

2. **Sakalīkaraṇa Mudrā** – Means assembling the various organs of the body. This Mudrā is formed in the process of Śaḍaṅga-nyāsa for the Deity.
3. **Avagunṭhana Mudrā** – Making a fist of the left hand, the fore-finger be pointed downwards; then moving the fore-finger forward and backward in a controlled manner, makes this Mudrā.

Then, taking Puṣpāñjali and properly meditating upon the Devī, the Sādhaka should obtain the permission of Devī for the worship of her coverings.

C. Procedure of worship – After performing the pedestal worship the Sādhaka should offer Puṣpāñjali with the mantra : “Hrīm śrīm prakāṣa gupta-guptatara sampradāya-kula-nigarbha - rahasyātirahasya-parāpara-rahasya— sanjñaka śrī-cakragata-yoginī pādukābhyo namaḥ”. Then, binding Trikhāṇḍa Mudrā and again taking Puṣpāñjali and considering the Devī as one with his Ātmā, the Sādhaka should meditate upon the Devī according to her description in Śloka 51 above.

Āvāhana – Thus meditating, the Sādhaka should conceive the Mātrkā mantra in the iron coloured, mixed with Dūrvā, Akṣata and red sandal Puṣpāñjali in his hand. Then piercing the six cakras with the Mūla-mantra, unite the Devī of enlightened consciousness with Paramaśiva, seated in the centre of the pericarp of the thousand-petalled lotus in the head, in order to make her rest in the ocean of nectar in the thousand-petalled lotus. Then, invoke the Devī of enlightened consciousness, who is greedy of nectar, to come through the flowing nostril in the Puṣpāñjali already held, with this mantra : Auṁ caityaṁ hṛtkamalato-nāsikārandhra

Amṛtīkaraṇa Mudrā—Wise Sādhakas perform Amṛtīkaraṇa in this manner : Pronouncing the Amṛta-bīja Vam and exhibiting the Dhenu Mudrā.

Paramīkaraṇa Mudrā – Uniting both the thumbs, fingers of both hands be extended. This is called Paramīkaraṇa.

nirgatam. Brahmaṇḍasya mārgaṇa yojitaṁ kusumāñjalau. Mahāpadma vanāntasthe kāraṇānanda-vigrahe. Sarvabhūtaḥite mātarcheyi parameśvari.

Thus invoking the Devī in the Puṣpāñjali, those flowers should be placed on the Śrī-yantra. The Sādhaka should then pray the Devī with this Śloka :

Aum Dēveśi bhakti-sulabhe sarvāvaraṇasaṁyute,
Yāvattvām Pūjayiṣyāmi tāvattvām susthīrā bhava.

Sthāpana (Establishing) — With the mantra : “hsraiṁ hsklrīṁ hsauḥ śrīmattripura-sundari cakre’smin kuru sānnidhyaṁ namaḥ” and Sthāpanī mudrā the Devī should be established.

Āsana (Seat) — Reciting the Mūla-mantra, the Devī should be given seat with the mantra : “Aum sarvāntaryāmini Devi sarvabījamayaṁ śubham svātmasthāpyaparaṁ śuddhamāsaṇaṁ kalpayāmyaham āsaṇaṁ gṛhāṇa namaḥ”.

Upaveśana — Reciting the Mūla-mantra, the Sādhaka should make the Devī sit near him on a divine seat with the mantra : “Aum asmin varāsaṇe devi sukhāsīnā’kṣarātmake. Pratiṣṭhitā bhavēsi tvaṁ prasīda-parameśvari. Upaviṣṭhā bhava namaḥ”.

Sānnidhīkaraṇa — Reciting the Mūla-mantra, the Sādhaka should perform Sānnidhīkaraṇa with the Sānnidhāna mudrā with the mantra : “Aum ananyaṁ tava deveśi yantraṁ śaktiridaṁ vare. Sānnidhyaṁ kuru tasmintvaṁ bhaktānugrahaṭatpare. Bhagavati tripurasundari iha sānnidhehi”.

Sānnirodhana — Reciting the Mūla-mantra, the Sādhaka should perform Sānnirodhana with the Sānnirodhā mudrā with the mantra :

“Auṁ ājñayā tava deveśi kṛpāmbhodhe guṇāmbudhe ātmānandaikatṛptāṁ tvāṁ niruṇaghami pitargurau śrīmattripura sundari sannirudhyasva”.

Sammukhīkaraṇa – Reciting the Mūla-mantra, the Sādhaka should perform Sammukhīkaraṇa with Sammukhī mudrā and with the mantra :

“Auṁ ajñānād durmanastādvā vaikalyātsāadhanasya ca yadā pūrṇa bhavetkṛtyāṁ tadapyabhimukhī bhava śrī-mattripurasundari iha samukhī bhava”.

Sakalīkaraṇa – Śaḍaṅga-nyāsa should be performed in the organs of head region of the Devī. This is called Sakalīkaraṇa. The mantras for the Nyāsa are as follows :

Śrīm hrīm klīm aiṁ sauḥ hṛdayāya namaḥ. Auṁ hrīm śrīm śirase svāhā. Kaeḷa hrīm śikhāyai vaṣaṭ. Hasakahala-hrīm kavacāya hum. Sakalahrīm netratrāyāya vaṣaṭ. Sauḥ aiṁ klīm hrīm śrīm astrāya phaṭ.

Avaguṇṭhana—Reciting the Mūla-mantra, the Sādhaka should perform Avaguṇṭhana with Avaguṇṭhana mudrā and with the mantra : “Auṁ avyakta vāṁmanaścakṣuḥ śrotraprajvalita-dyute svateja puḥjakenāśu veṣṭitā bhava sarvataḥ śrī-mattripura sundari hum.

Then, Digbandhana (binding the quarters) should be performed with Chotikā mudrā.

Thereafter, performing Amṛtīkaraṇa with Dhenu Mudrā and Paramīkaraṇa with Mahā-mudrā, the Devī should be worshipped thrice with the Mūla-mantra.

Then she should be welcomed with the following Śloka :

Yasyāḥ darśanamicchanti devāḥ svābhīṣṭasiddhaye.

Tasyai te paramēśāyai svāgataṁ svāgataṁ ca te.

Kṛtārthonugrahīto'smi sakalaṁ jīvitaṁ mama.

Āgatā devi deveśi susvāgatamidam punaḥ.

Pādya – Adding Śhyāmāka, Viṣṇukrāntā, lotus and Dūrvā, Pādya (water for washing the feet) should be given with the mantra : 'Mūlaṁ etatpādyaṁ śrīmattripura-sundaryai namaḥ'.

Arghya – Taking Dūrvā, Tila, Darbhāgra, mustard, barley, flower, fragrance and rice in the water vessel, Arghya should be given with the mantra : "Mūlaṁ idamarghyaṁ śrīmattripura sundaryai svāhā".

Ācamana – Putting clove, jāyaphala and kaṁkola in the water meant for sipping, ācamana should be given with the mantra : "Mūlaṁ idamāmacanīyaṁ svadhā".

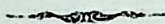
Snāna – Putting sandal, Agara and fragrant materials in the water meant for bathing, the Devī should be bathed with the mantra : "Mūlaṁ snānīyaṁ nivedayāmi". Then, bathing her with Pañcāmṛta, pure water and fragrant water, her entire body should be bathed. After this she should be consecrated.

Then, again giving water for sipping, clothes, etc. should be offered. Then again giving water for sipping, ornaments, etc. should be offered.

Gandha—Fragrance should be applied with the mantra : "Mūlaṁ eva gandho namaḥ" and with Gandha mudrā (Gandha mudrā is performed by joining the little finger and the thumb). After this, various auspicious materials and rice grains should be offered.

Puṣpa — Flowers of the season should be offered with the mantra : “Mūlaṁ etāni puṣpāṇi vaṣaṭ” and Puṣpa mudrā (Puṣpa mudrā is formed by joining the thumb and ring finger).

After this, offering three Puṣpāñjalis and properly meditating upon her, permission should be obtained for worshipping the members of her family.



End of the Eleventh Taraṅga of Mantra-mahodadhi with
Translation and exhaustive commentary
by Ram Kumar Rai.

Tarāṅga Twelve

श्रीविद्याया अथोवक्ष्ये परिवारप्रपूजनम् ।

कृतेन येन मन्त्रज्ञो लभते वाञ्छिताधिकम् ॥ १ ॥

śrīvidyāyā athovakṣye parivāraprapūjanam,

kṛtena yena mantrajño labhate vāñchitādhikam ॥ 1 ॥

Worship of Śrī Vidyā – Now the procedure for the worship of the family of Śrī Vidyā is being described. By performing this worship a Sādhaka obtains more fruits than he desires.

शुक्लपक्षे यजेन्नित्याःकामेश्वर्यादिषोडश ।

कृष्णपक्षे विचित्राद्याःकामेश्वर्यवसानकाः ॥ २ ॥

षोडशीं च यजेन्मध्ये वक्ष्ये तद्यजनक्रमम् ।

एकैकं स्वरमुच्चार्यनित्यामन्त्रं समुच्चरेत् ॥ ३ ॥

कामेश्वर्यादिनामान्ते नित्याश्रीपादुकां पठेत् ।

पूजयामितर्पयामिहृदयं प्रोच्य पूजयेत् ॥ ४ ॥

बिन्दुं परित आकल्प्य त्रिकोणेबिन्दुतोन्तिमम् ।

दक्षहस्तेन पुष्पादिवामेनाम्भो विनिःक्षिपेत् ॥ ५ ॥

केचिदाहुरिहाचार्या आर्द्रकेण जलं क्षिपेत् ।

वामावर्तेन सम्पूज्याःकोणपार्श्वेषु पञ्चशः ॥ ६ ॥

śuklapakṣe yajennityāḥkāmeśvaryyādiṣoḍaśa,

kṛṣṇapakṣe vicitrādyāḥkāmeśvaryyavasānakāḥ ॥ 2 ॥

ṣoḍaśīm ca yajenmadhye vakṣye tadyajanakramam,

ekaikaṁ svaramuccāryyanityāmantraṁ samuccaret ॥ 3 ॥

kāmeśvaryyādināmānte nityāśrīpādukāṁ paṭhet,

pūjayāmitarpayāmihṛdayaṁ procya pūjayet ॥ 4 ॥

binduṁ parita ākalpya trikoṇebindutontimam,

dakṣahastena puṣpādivāmenāmbho viniḥkṣipet ॥ 5 ॥

kecidāhurihācāryyā ādrakeṇa jalaṁ kṣipet,

vāmāvartena sampūjyāḥkoṇapārśveṣu pañcaśaḥ ॥ 6 ॥

In the bright fortnight, the Nityās from Kāmeśvarī to Vicitrā, and in the dark fortnight, the Nityās from Vicitrā to Kāmeśvarī, should be worshipped near the three lines of the triangle at the rate of five Nityās on each line. In the centre (Bindu) Ṣoḍaśī should be worshipped with the Mūla-mantra.

Now the procedure of their worship is being described : Speaking out one svāra each, one mantra each of the under-mentioned Nityā should be spoken and then, taking the name of Kāmeśvarī (etc. Nityās) the Sādhaka should add 'nityā śrī pādukām pūjayāmi tarpayāmi namaḥ' and worship with the mantra so formed. Above the Bindu these should be conceived in anti-clock-wise direction and the Bindu should be the last point. While uttering 'pūjayāmi' flowers, etc. should be offered with the right hand and while uttering 'tarpayāmi' water or cow's milk should be offered with the left hand. Some authorities hold that water with ginger should be offered. Near the lines of the Triangle the Nityās should be worshipped in anti-clock-wise direction at the rate of five near each line.

नित्यामन्त्राः प्रवक्ष्यन्ते स्मृताः सर्वेष्टसिद्धिदाः ।

बालात्तारो नमः कामेश्वरि द्गदीर्घजादिभ्यः ॥ ७ ॥

कामफलप्रदे सर्वसत्त्ववान्ते तु शङ्करि ।

सर्वान्ते तु जगद्धर्णात्क्षोभणान्ते करीति च ॥ ८ ॥

वर्मत्रयं पञ्चबाणाः प्रतिलोमाकुमारिका ।

कामेश्वरीमनुः प्रोक्तः षट्चत्वारिंशदर्शवान् ॥ ९ ॥

nityāmantrāḥ pravakṣyante smṛtāḥ sarveṣṭasiddhidāḥ,

bālātāronamaḥ kāmēśvaridīrghajādibhyaḥ ॥ 7 ॥

kāmaphalapradesarvasattvavānte tu śaṅkari,

sarvānte tu jagadvarṇātkṣobhaṇānte karīti ca ॥ 8 ॥

varmatrayaṁ pañcabāṇāḥpratīlomākumārīka,
kāmeśvarīmanuḥproktaḥ śaṭcatvārīnśadarṇavān ॥ 9 ॥

Mantra of Nityās :

(i) **Mantra of Kāmeśvarī** — Now the mantras of Nityās, who fulfil all desires by mere remembering them, are being described.

Bālā (aiṁ klīm sauḥ) Tāra (auṁ) and 'namaḥ Kāmeśvarī', then Dr̥k and long ādi (icchā), then 'kāma-phalaprade sarvasattva-vaśaṁkari sarvajagat kṣobhaṇa' and 'kari', then three Varma (huṁ huṁ huṁ), five arrows (drām drīm klīm blūm saḥ) and, at the end, Bālā in the reverse order (sauḥ klīm aiṁ) makes the 46 syllabled mantra of Kāmeśvarī.

C. Kāmeśvarī mantra — Aiṁ klīm sauḥ auṁ namaḥ kāmeśvarī icchā kāmaprade sarvasattva-vaśaṁkari sarvajagat-kṣobhaṇakari huṁ huṁ huṁ drām drīm klīm blūm saḥ sauḥ klīm aiṁ.

Mantra for the worship of Kāmeśvarī — Am 'aiṁ klīm sauḥ.....' kāmeśvarī-nityā śrīpādukām pūjayāmi tarpa-yāmi namaḥ.

वाग्बीजं भगवर्णाढ्यानिद्रागेभगिनीति च ।
 भगोदरीतिवर्णान्ते भगमालेभगावहे ॥ १० ॥
 भगगुह्ये भगान्तेस्याद्योनेभगनिपातिनि ।
 सर्वान्ते भगशब्दान्ते वशङ्करिभगेति च ॥ ११ ॥
 रूपेनित्यपदं क्लिब्लेभगस्वाग्निः सदीपकः ।
 पेसर्वभस्मृतिर्दीर्घानिमेह्यानयवाग्नयः ॥ १२ ॥
 देरेतेसुसक्षिप्टीशः पावकस्तेभगार्णकाः ।
 क्लिब्लेक्लिब्लद्रवेक्लेदयद्रावय च केशवः ॥ १३ ॥
 मोघेभगान्ते विच्चेवच्चुभद्योभयसर्वच ।

सत्त्वान्मोक्षश्चरिप्रान्तेवाग्लंजं बलं च भेषुनः ॥ १४ ॥

बलं मोक्षं हेषुन बलं हेषुन बलं हेषुन बलं हेषुन ।

गानिमेव शमानान्तेमारुतः स्त्रीं हरेति च ॥ १५ ॥

बलं मायाङ्गानि भूवर्णाप्रोदिता भगमांलनी ।

vāgbījaṁ bhagakarṇādhyānidrāgebhaginīti ca,

bhagodarītivarṇānte bhagamālebhagāvahe ॥ 10 ॥

bhagaguhyebhagāntesyādyonebhaganipātini,

sarvānte bhagaśabdānte vaśamkaribhageti ca ॥ 11 ॥

rūpenityapadamklinnebhagasvāgniḥ sadīpakāḥ,

pesarvabhaśmṛtirdīrghānimehyānayaavāgnayaḥ ॥ 12 ॥

deretesu sajhīṇīśaḥ pāvakaḥ te bhagārṇakāḥ,

klinne klinnadravekledaya drāvaya ca keśavaḥ ॥ 13 ॥

moghebhagānte viccekaṣubhaḥ śobhaya sarvaca,

sattvān bhageśvarīprānte vāgbhūmjaṁ blūm cabhe mīpunāḥ ॥ 14 ॥

blūm mīm blūm mīm mīm punar blūm mīm mīm klinnesarvānibhākṣaram,

gānime vaśamānāntemārutaḥ strīm haretī ca ॥ 15 ॥

blem māyāṅgatribhūvarṇāproditā bhagamālinī,

(ii) **Mantra of Bhagamālinī** — Vāgbīja (aiṁ) then 'bhaga' and karṇādhyā-nidrā (bhu), then 'ge bhagini bhagodari bhagamāle bhagāvahe bhagaguhye bhaga yone bhaga-nipātini sarva bhaga vaśamkari bhagarūpe nityaklinne bhagasva' and sadīpa agni (rū), then 'pe sarvabha' and dīrghāśmṛti (gā) then 'na me hyānaya va' and agni (ra) then 'deretsu' and sajhīṇīśa pāvaka (re) then 'te bhaga-klinne klinnadrave kledaya drāvaya' and Keśava (a), then 'moghe bhaga viccekaṣubha-śobhaya sarva-sattvān bhageśvari', then vāk (aiṁ), 'blūm jaṁ blūm meṁ blūm moṁ blūm heṁ sarvāṇi bhagāni me vaśamāna' and māruta (ya), then strīm hara bleṁ' and, at the end, māyā (hrīm) makes the 136 syllabled mantra of Bhagamālinī.

C. Bhagamālinī mantra – Aīm bhagabhuge bhagini bhagodari bhagamāle bhagāvahe bhaga-guhye-bhagayoni bhaganipātini sarvabhagavaśamkari bhagarūpe nityaklinne-bhagasvarūpe sarvabhagāni me hyānaya varade rete surete bhagaklinne-klinnadrave kledaya drāvaya amoghe bhagavice kṣubha-kṣobhaya sarvasattvān bhageśvari aīm blūm jaṁ blūm meṁ blūm moṁ blūm heṁ blūm heṁ klinne sarvāṇi bhagāni me vaśamānaya strīm hara bleṁ hrīm.

Mantra for her worship—Ām ‘aīm bhagabhuge.....’ bhagamālinī nityā śrīpādukām pūjayāmi tarpayāmi namaḥ.

नित्यविलम्बेन दधान्ते पद्मनाभयुतञ्जलम् ॥ ११ ॥

सायाद्याग्निप्रियान्तेयं नित्यविलम्बाशिवाक्षरः ।

nityaklinnemadadrāntepadmanābhayutañjalam ॥ 16 ॥

māyādyāgnipriyānteyam nityaklinnāśivākṣarah,

(iii) **Mantra of Nityaklinnā** – ‘Nityaklinne madadra’, then jala with Padmanābha (ve) and. at the beginning, māyā (hrīm) and agnipriyā (svāhā) at the end makes the 11 syllabled mantra of Nityaklinnā.

C. Nityaklinnā-mantra – Hrīm nityaklinne madadrave svāhā.

Mantra for her worship—Im ‘Hrīm nityaklinne.....’ nityaklinnā-nityā śrīpādukām pūjayāmi tarpayāmi namaḥ.

चान्तो रेफासनस्तारसंयुतोऽङ्कुशसम्पुटः ॥ १७ ॥

चवर्गवर्णाश्चत्वारो वह्निमन्विन्दुसंयुताः ।

वह्निप्रियान्तस्ताराद्योभेरुण्डायादशक्षरः ॥ १८ ॥

bantorephāsanastarasañyutoṅkuśasampuṭaḥ ॥ 17 ॥

cavarga varṇāścatvāro vahnimanbindusañyutāḥ,

vahnipriyāntastārādyobheruṇḍāyadaśākṣarah ॥ 18 ॥

(iv) **Mantra of Bheruṇḍā-Rephāsana vānta** with Tāra

(bhroṁ), then Aṁkuśa (kroṁ) on both sides (kroṁ bhroṁ kroṁ), then four letters of Ca-varga with vahni, manu and bindu (crauṁ chrauṁ jrauṁ jhrauṁ) and agnipriyā (svāhā) at the end and Tāra (auṁ) at the very beginning, makes the 10 syllabled Eheruṇḍā-mantra.

C. Bheruṇḍā-mantra—Auṁ kroṁ bhroṁ kroṁ crauṁ chrauṁ jrauṁ jhrauṁ svāhā.

Mantra for her worship—Īm 'auṁ kroṁ bhroṁ.....' bheruṇḍā nityā śrīpādukāṁ pūjayāmi tarpayāmi namaḥ.

मायान्ते वह्निवासिन्यैप्रणवाद्योनमोन्तिकः ।

मन्त्रोयं वह्निवासिन्यानववर्णःसमीरितः ॥ १९ ॥

māyānte vahnivāsinyaiṣṇavādyonamontikaḥ,

mantroyaṁ vahnivāsinyānavavarṇaḥsamīritaḥ ॥ 19 ॥

(v) **Mantra of Vahnivāsinī** – Māyā (hrīm), then 'vahnivāsinyai' and 'namaḥ' at the end and Praṇava at the very beginning, makes the 9 syllabled Vahnivāsinī-mantra.

C. Vahnivāsinī-mantra – Auṁ hrīm vahnivāsinyai namaḥ.

Mantra for her worship – Uṁ 'auṁ hrīm vahni-vāsinyai namaḥ' vahnivāsinī-nityā śrīpādukāṁ pūjayāmi tarpayāmi namaḥ.

तारोमायाशिक्षीवह्नि पद्मनाभेन्दुसंयुतः ।

सविसर्गोभृगुर्नित्यक्लिन्नेपश्चान्मदद्रवे ॥ २० ॥

स्वाहान्तो मनुवर्णोयं महाविद्येश्वरीमनुः ।

tāromāyāśikhīvahni padmanābhendusaṁyutaḥ,

savisargobhṛgurnityaklinnepaścānmadadrave ॥ 20 ॥

svāhānto manuvārṇoyaṁ mahāvidyeśvarīmanuḥ,

(vi) **Mantra for Mahāvidyeśvarī** – Tāra (auṁ) māyā (hrīm), śikhī with vahni, padmanābha and Indu

(phreṁ), then Bhṛgu with visarga (saḥ), then 'nityaklinne madadrave' and, at the end, 'svāhā' makes the 14 syllabled Mahāvidyēśvarī-mantra.

C. Mahāvidyēśvarī-mantra – Auṁ hrīm phreṁ saḥ nityaklinne madadrave svāhā.

Mantra for her worship – Ūm 'auṁ hrīm phreṁ saḥ.....' Mahāvidyēśvarī nityā śrīpādukām pūjayāmi tarpayāmi namaḥ.

शिवदूतीचतुर्थ्यन्ता मायाहृदयान्तिका ॥ २१ ॥

शिवदूती मनुःप्रोक्तःसप्तवर्णोखिलेष्टदः ।

śivadūtīcaturthyantā māyāhṛdayāntikā ॥ 21 ॥

śivadūtī manuhproktaḥsaptavarṇokhileṣṭadaḥ,

(vii) **Mantra of Śivadūtī** – Māyā (hrīm) in the beginning, 'Śivadūtī' in the fourth form (Śivadūtyai) and hṛdaya (namaḥ) at the end, makes the all-fructifying seven syllabled Śivadūtī-mantra.

C. Śivadūtī-mantra – Hrīm Śivadūtyai namaḥ.

Mantra for her worship – Rīm 'Hrīm Śivadūtyai namaḥ' Śivadūtī nityā śrīpādukām pūjayāmi tarpayāmi namaḥ.

तारःपरावर्मखेचछेत्तःस्त्रीवामकर्णयुक् ॥ २२ ॥

गगनंशशिसंयुक्तंमेरुर्भगयुतोद्रिजा ।

फडन्तो द्वादशार्णोयं त्वरिताया मनुर्मतः ॥ २३ ॥

tāraḥparāvarmakhecachekṣaḥstrīvāmakarṇayuk ॥ 22 ॥

gaganaśśaśisamyuktaṁmerurbhagayutodrija,

phadanto dvādaśārṇoyam tvaritāyā manurmataḥ ॥ 23 ॥

(viii) **Mantra of Tvaritā** – Tāra (auṁ) Parā (hrīm) varma (hūm), then 'khecachekṣaḥ strīm', then gagana with vāmakarṇa and Śaśī (hūm), meru with bhaga (kṣe),

adriḥ (hrīm) and, at the end, 'phaṭ' makes the 12 syllabled Tvaritā-mantra.

C. Tvaritā-mantra – Auṁ hrīm huṁ khecachekṣaḥ strīm hūm kṣe hrīm phaṭ.

Mantra for her worship – Ṛm 'auṁ hrīm huṁ' tvaritā nityā śrīpādukām pūjayāmi tarpayāmi namaḥ.

दामोदरो बिन्दुयुतः कलौ शान्तीन्दुसंयुतौ ।

भृगुर्मनुविसर्गाद्यस्त्र्यक्षराकुलसुन्दरी ॥ २४ ॥

dāmodarabinduyutaḥkalauśāntīndusaṁyutau,

bhṛgurmanuvīsargādyastriyakṣarākulasundarī ॥ 24 ॥

(ix) **Mantra of Kulasundarī** – Dāmodara with Bindu (aiṁ), 'ka' and 'la' with Śānti and Indu (klīm), Bhṛgu with manu and visarga (sauḥ)—this is the three syllabled Kulasundarī-mantra.

C. Kulasundarī-mantra – Aiṁ klīm sauḥ.

Mantra for her worship – Ṭm aiṁ klīm sauḥ kulasundarī-nityā śrīpādukām pūjayāmi tarpayāmi namaḥ.

भैरवी बालयायुक्ता प्राक्पश्चाच्चक्रमोत्क्रमात् ।

तदन्ते पञ्चवाणाः स्युर्निःश्यामन्वक्षरे रिता ॥ २५ ॥

bhairavībālayāyuktāprākpaścāccakramotkramāt,

tadante pañcabāṇāḥsyurnityāmanvākṣareritā ॥ 25 ॥

(x) **Mantra of Nityā** – Tripura-bhairavī (hsrauṁ hsklīm hsrauḥ) preceded are followed by Bālā-mantra (aiṁ klīm sauḥ) in forward and reverse orders, then five arrows (drām drīm klīm blūm saḥ) makes the 14 syllabled Nityā-mantra.

C. Nityā-mantra – Aiṁ klīm sauḥ hsrauṁ hsklīm hsrauḥ sauḥ klīm aiṁ drām drīm klīm blūm saḥ.

Mantra for her worship – Īm 'aiṁ klīm sauḥ.....'
nityā śrīpādukām pūjayāmi tarpayāmi namaḥ.

तारोमायाफान्तरेफौ क्षिण्टीशशशिसंयुतौ ।

हंसोगन्यर्घीशबिन्द्वादयोहृल्लेखांकुशानित्यम ॥ २६ ॥

दद्रवेवर्म सृण्यन्ताप्रोक्तानीलपताकिनी ।

चतुर्दशाक्षरा सर्वत्रैलोक्याकर्षणक्षमा ॥ २७ ॥

tāromāyāphāntarephau jhiṇṭīśaśaśisanīyutau,

haṁsognyarghīśabindvādhyohṛllekhāṁkuśanītyama ॥ 26 ॥

dadravevarma sṛṇyantāproktānīlapatākinī,

caturdaśākṣarā sarvatrailokyākaraṣaṇakṣamā ॥ 27 ॥

(xi) Mantra of Nīlapatākinī – Tāra (auṁ) māyā (hrīm) 'pha' and repha with jhiṇṭīśa and śaśī (phreṁ), Haṁsa with agni, arghīśa and bindu (sraṁ), then hṛllekhā (hrīm) aṁkuśa (kroṁ) and 'nityamadadrave', then varma (huṁ) and asṛṇi (kroṁ) at the end, makes the 14 syllabled mantra of Nīlapatākinī, who is capable to attract all the three worlds.

C. Nīlapatākinī-mantra – Auṁ hrīm phreṁ sraṁ hrīm kroṁ nityamadadrave huṁ kroṁ.

Mantra for her worship–Aiṁ 'auṁ hrīm phreṁ.....'
Nīlapatākinī-nityā śrīpādukām pūjayāmi tarpayāmi namaḥ.

वराहहंसचण्डीशजनार्दनकृशानवः ।

पद्मनाभेन्दुसंयुक्ताविजयायै नमोन्तिकः ॥ २८ ॥

विजयायामनुःप्रोक्तःसप्तवर्णोखिलार्थदः ।

varāhahaṁsacaṇḍīśajanārdanakṛśānavah,

padmanābhendusanīyuktāvijayāyai namontikah ॥ 28 ॥

vijayāyāmanuḥproktaḥsaptavar nokhilarthadah,

(xii) Mantra of Vijayā – Varāha, haṁsa, caṇḍīśa,

janārdana and kṛṣṇa with Padmanābha and Indu (hskh-phreṁ) and then 'vijayāyai' namaḥ, makes the all-fructifying seven syllabled mantra of Vijayā.

C. Vijayā-mantra – Hskhphreṁ vijayāyai namaḥ.

Mantra for her worship – Aīm 'hskhphreṁ vijayāyai namaḥ' vijayā-nityā śrīpādukām pūjayāmi tarpayāmi namaḥ.

तारादयौ भृगुखड्गीशौ हेन्तास्यात्सर्वमङ्गला ॥ २९ ॥

नमोन्तो मनुराख्यातो नवार्णःसर्वमङ्गलः ।

tārādhyau bhṛgukhadgīśau hentāsyātsarvamaṅgalā ॥ 29 ॥

namonto manurākhyāto navārṇaḥsarvamaṅgalāḥ,

(xiii) **Mantra of Sarvamaṅgalā** – Khadgīśa with Tāra and bhṛgu (svoīm), then 'sarvamaṅgalā' in the fourth form (sarvamaṅgalāyai) and 'namaḥ' at and end, makes the all-auspicious 9-syllabled Sarvamaṅgalā-mantra.

C. Sarvamaṅgalā-mantra – Svoīm Sarvamaṅgalāyai namaḥ.

Mantra for her worship – Om 'svoīm sarvamaṅgalāyai namaḥ' sarvamaṅgalā nityā śrīpādukām pūjayāmi tarpayāmi namaḥ.

तारो नमोभगवत्तिज्ज्वालामालिनितत्परम् ॥ ३० ॥

देव्यन्ते सर्वभूतान्ते संहारान्ते तु कारिके ।

जातवेदसिर्वर्णान्ते ज्वलन्तिप्रज्वलन्ति च ॥ ३१ ॥

ज्वलद्द्वयप्रज्वलान्ते कवचंपावकद्वयम् ।

वर्मास्त्रान्तोदिताज्वालामालिन्यष्टयुगाक्षरा ॥ ३२ ॥

tāro namobhagavatijvālāmālinitatparam ॥ 30 ॥

devyante sarvabhūtānte saṁhārānte tu kārīke,

jātavedasivarṇānte jvalantiprajvalanti ca ॥ 31 ॥

jvaladvayaṁprajvalānte kavacaṁpāvakadvayam,

varmastrāntoditājvālāmālinyaṣṭayugākṣarā ॥ 32 ॥

(xiv) **Mantra of Jvālāmālīnī** – Tāra (auṁ) ‘namo bhagavati jvālāmālīnī devī sarvabhūta saṁhāra-kārike jātavedasi jvalanti prajvalanti’, then twice ‘jvala’ (jvala jvala), ‘prajvala’ and kavaca (huṁ), twice pāvaka (raṁ raṁ) varma (huṁ) and, at the end, ‘astra’ (phaṭ) makes the 48 syllabled Jvālāmālīnī-mantra.

C. Jvālāmālīnī-mantra – Auṁ namo bhagavati jvālāmālīnī devī sarvabhūta-saṁhāra-kārike-jātavedasi jvalanti prajvalanti jvala jvala prajvala huṁ raṁ raṁ huṁ phaṭ.

Mantra for her worship – Auṁ ‘Auṁ namo bhagavati.....’ jvālāmālīnī nityā śrīpādukāṁ pūjayāmi tarpayāmi namaḥ.

कूर्मःक्रोधीशमन्विन्दुसंयुतो ह्येकवर्णकः ।

विचित्रायामनुश्रिता नित्याःपञ्चदशोदिताः ॥ ३३ ॥

kūrmahkrodhīśamanvīndusaṁyuto hyekavarṇakah,

vicitrāyāmanuścitā nityāḥpañcadaśoditāḥ ॥ 33 ॥

(xv) **Mantra of Vicitrā** – Kūrma and krodhīśa with manu and bindu (ckaum) is the single-syllable mantra of Vicitrā.

C. Vicitrā-mantra – Ckaum.

Mantra for her worship – Aṁ ckaum vicitrā nityā śrīpādukāṁ pūjayāmi tarpayāmi namaḥ.

मूलेन षोडशीं मध्ये यजेत्त्रिपुरसुन्दरीम् ।

विन्दुत्रिकोणयोर्मध्ये त्रिभङ्गीभिर्गुरुन्यजेत् ॥ ३४ ॥

mūlena ṣoḍaśīm madhye yajettripurasundarīm,

bindutrikōṇayormadhye tribhaṅgībhirgurūnyajet ॥ 34 ॥

Thus, the 15 Nityās have been described.

Worshipping these 15 Nityās in the Triangle, in the

central Bindu the 16th. Mahātripura-sundarī should be worshipped with the Mūla-mantra.

In the three lines between the Bindu and the Triangle, the Gurus (preceptors) should be worshipped.

C. Mantra for the worship of Ṣoḍaśī – Aḥ (aṁ)
mūlaṁ mahātripurasundarī-nityā śrīpādukāṁ pūjayāmi tarpa-
yāmi namaḥ.

दिव्यौघाश्चापिसिद्धौघा मानवौघास्त्रिधाहिते ।

परप्रकाशःप्रथमस्ततःपरशिवाभिधः ॥ ३५ ॥

परशक्तिश्चकौलेशःशुक्लादेवी कुलेश्वरः ।

कामेश्वरीतिसप्तैव दिव्यौघा गुरवःपराः ॥ ३६ ॥

भोगःऋद्धश्चसमयःसहजश्चपरावरः ।

सिद्धौघगुरवश्चैते चत्वारःपरिकीर्तिताः ॥ ३७ ॥

गगनोविश्वविमलौ मदनो भुवनस्तथा ।

लीलास्वात्माप्रियेत्यष्टौमानवाश्चपरामताः ॥ ३८ ॥

divyaughāścāpisiddhaughā mānavaughāstridhahite,

paraprakāśaḥprathamastataḥparaśivābhidhaḥ ॥ 35 ॥

paraśaktiścakauleśaḥśuklādevī kuleśvaraḥ,

kāmeśvarītisaptaiva divyaughā guravaḥparāḥ ॥ 36 ॥

bhogaḥkrīḍaścasamayāḥsahajaścaparāvarah,

siddhaughaguravaścaite catvāraḥparikīrtitāḥ ॥ 37 ॥

gaganoviśvavimalau madano bhuvanastathā,

līlāsūtmaḥpriyetyaṣṭaumanavāparāmatāḥ ॥ 38 ॥

Three-fold Gurus – The Gurus are of three kinds according to their differentiation of Divyaughā, Siddhaughā and Mānavaugh.

Paraprakāśa, Paraśiva, Paraśakti, Kauleśa, Śuklādevī, Kuleśvara and Kāmeśvarī—these seven are Parama Divyaughā Gurus.

Bhoga, Kṛīḍa, Samaya and Sahaja—these four are Parāvara Siddhaugha Gurus.

Gagana, Viśva, Vimala, Madana, Bhuvana, Līlā, Svātmā and Priyā—these eight are Aparā Mānavaugha Gurus.

आनन्दनाथशब्दान्ताः पुरुषागुरवःस्मृताः ।

अम्बान्तास्तुस्त्रियःकार्याःसर्वसिद्धिप्रदायिकाः ॥ ३९ ॥

परशक्तिस्तथाशुक्लादेवीकामेश्वरीति च ।

तिस्रःस्त्रियस्तुदिव्येषु प्रियालीलेतिमानवे ॥ ४० ॥

श्रीपादुकां पूजयामीत्यन्ते सर्वत्र योजयेत् ।

ānandanāthasabdāntāḥ puruṣāguravaḥsmṛtāḥ,

ambāntāstustriyaḥkāryyāḥ sarvasiddhipradāyikāḥ ॥ 39 ॥

paraśaktistathāśuklādevīkāmeśvarīti ca,

tisraḥstriyastudivyeṣu priyālīletimānave ॥ 40 ॥

śrīpādukāṁ pūjayāmītyante sarvatra yojayet,

Mantra for the worship of Gurus – After the names of male Gurus ‘Ānanda nātha’ and after the names of female Gurus ‘Ambā’ words should be added. These bestow all kinds of fructification.

Among the Divyaugha Gurus Paraśakti, Śuklā and Kāmeśvarī—these three are females; and in the Mānavaugha Gurus Līlā and Priyā—these two are females.

(After their names) ‘Śrīpādukāṁ pūjayāmi namaḥ’ words should always be added.

C. Mantra for worship – Paraprakāśānandanātha śrīpādukāṁ pūjayāmi namaḥ. Paraśivānandanātha śrīpādukāṁ pūjayāmi namaḥ. Paraśaktyambā śrīpādukāṁ pūjayāmi namaḥ, etc.

ततो बिन्दोश्चतुर्दिक्षु यजेदाम्नायदेवताः ॥ ४१ ॥

पूर्वदक्षिणामाग्नयं पश्चिमं चोत्तरं तथा ।

tato bindoścaturdikṣu yajedāmnāyadevatāḥ ॥ 41 ॥

pūrvāṁdakṣiṇāmāmnāyaṁ paścimaṁ cottaraṁ tathā,

Worship of the Gods of the Āmnāya (Vedic Tradition) – Then, around the Bindu, in the east, south, west and north quarters respectively, the Gods of Āmnāya should be worshipped

C. Mantra for worship – Hrīm śrīm purvāmnāyadevatā śrīpādukām pūjayāmi namaḥ. Hrīm śrīm dakṣiṇāmnāyadevatā śrīpādukām pūjayāmi namaḥ. Hrīm śrīm paścimāmnāyadevatā śrīpādukām pūjayāmi namaḥ. Hrīm śrīm uttarāmnāyadevatā śrīpādukām pūjayāmi namaḥ.

ततःप्रपूजयेद्दिक्षु मध्येतःपञ्चपञ्चिकाः ॥ ४२ ॥

आद्यां मध्ये चतस्रोऽन्याः पूर्वाद्याशासु पूजयेत् ।

पञ्चस्वपिगणेष्वन्नश्रीविद्याद्या प्रकीर्तिता ॥ ४३ ॥

श्रीविद्याचतथालक्ष्मीर्महालक्ष्मीस्तृतीयका ।

त्रिशक्तिःसर्वसाम्राज्या पञ्चलक्ष्म्यःप्रकीर्तिताः ॥ ४४ ॥

श्रीविद्याचपरज्योतिःपरनिष्कलशाम्भवी ।

अजपामातृकाचेतिपञ्चकोशा इमे स्मृताः ॥ ४५ ॥

श्रीविद्यास्वरिता चैव पारिजातेश्वरीपुनः ।

त्रिपुटापञ्चवाणेशीपञ्चकल्पलता इमाः ॥ ४६ ॥

श्रीविद्याऽमृत पीठेशीसुधाश्रीरमृतेश्वरी ।

अन्नपूर्णेतिविख्याताःपञ्चेताःकामधेनवः ॥ ४७ ॥

श्रीविद्यासिद्धलक्ष्मीश्चमातङ्गीभुवनेश्वरी ।

वाराही च स्मृतंचैतन्मुनिभिरत्नपञ्चकम् ॥ ४८ ॥

श्रीविद्यामूलमन्त्रेण मध्ये संयोज्य पूजयेत् ।

क्रमतोऽन्याश्चतुर्दिक्षु तासां मन्त्रान्क्रमद्ब्रुवे ॥ ४९ ॥

tataḥprapūjayeddikṣu madhyetaḥpañcapañcikaḥ ॥ 42 ॥

ādyāṁ madhye catasronyāḥ pūrvādyāśāsu pūjayet,

pañcasvapiganeṣvatraśrīvidyādyā prakīrtitā ॥ 43 ॥

śrīvidyācatathālakṣmīrmahālakṣmīstṛtiyaka,

trīśaktiḥsarvasāmrajyā pañcalakṣmyahprakīrtitāḥ ॥ 44 ॥

*śrīvidyācaparāṅjyotīḥparaniṣkalaśāmbhavī,
ajapāmātṛkācetipañcakośā ime smṛtāḥ ॥ 45 ॥*

*śrīvidyātvaritā caiva pārijāteśvarīḥpunāḥ,
tripuṭāpañcabāṇeśīpañcakalpalatā imāḥ ॥ 46 ॥*

*śrīvidyāmṛta pīṭheśīsudhāśrīramṛteśvarī,
annapūrṇetivikhyātāḥpañcāitāḥkāmadhenaṇaḥ ॥ 47 ॥*

*śrīvidyāsiddhalakṣmīścamātāṅgībhuvaṇeśvarī,
vārāhi ca smṛtāṁcāitanmunibhiratnapañcakam ॥ 48 ॥*

*śrīvidyāṅmūlamantreṇa madhye saṅjyotya pūjayet,
kramatonyāścaturdikṣu tāsāṁ mantrāṅkramādbruve ॥ 49 ॥*

Five Pentads — After this, in the centre and in the east, etc. quarters, the five Pentads should be worshipped. In the centre the Ādyā and in the quarters the other four of the Pentads should be worshipped.

In the five classes of the Pentads, Ādyā has been called Śrīvidyā herself. Śrīvidyā, Lakṣmī, Mahālakṣmī, Trīśakti and Sarvasāmrajyā—these are said to be the five Lakṣmīs (This first of the Pentads is named Lakṣmī pañcaka). Śrīvidyā, Parāṅjyotī, Paraniṣkala-śāmbhavī, Ajapā and Mātṛkā—the Pentad of these five is named Kośapañcaka.

Śrīvidyā, Tvaritā, Pārijāteśvarī, Tripuṭā and Pañcabāṇeśī—the pentad of these five is named Kalpalatāpañcaka.

Śrīvidyā, Amṛtapīṭheśī, Sudhāśrī, Amṛteśvarī and Annapūrṇā—the pentad of these five is named Kāmadhenupañcaka.

Śrīvidyā Siddhalakṣmī, Mātāṅgī, Bhuvaneśī and Vārāhī—the pentad of these five is named by the Ṛṣis as Ratnapañcaka.

The Śrīvidyā should be worshipped in the centre with the Mūla-mantra and others should respectively be worshipped in the east, etc. quarters. Now the mantras for their worship are being described respectively.

बकेशो वह्निमारुढो वामनेत्रेन्दुसंयुतः ।

लक्ष्मीमन्त्रोयमेकार्णस्तेन लक्ष्मीं प्रपूजयेत् ॥ ५० ॥

तारपद्माशक्तिपद्माकमलेकमलालये ।

प्रसीदयुगलं लक्ष्मीर्मायापद्माध्रुवोमहा ॥ ५१ ॥

लक्ष्म्यैनमोन्तो मन्त्रोयमष्टाविंशतिवर्णवान् ।

पूज्यानेन महालक्ष्मीःश्रीविद्यादक्षिणे स्थिता ॥ ५२ ॥

लक्ष्मीर्मायामनोजन्मात्रिशक्तिर्मनुरीरितः ।

त्रिवर्णोनेन सम्पूज्या त्रिशक्तिःपश्चिमे स्थिता ॥ ५३ ॥

भृगुवाकाशकलाभायारूढापद्मालयापुटाः ।

त्रिवर्णाःसर्वसाम्राज्या तां यजेदुत्तरस्थिताम् ॥ ५४ ॥

bakeśo vahnimārūḍho vāmanetrendusaṁyutaḥ,

lakṣmīmantroyamekārṇastena lakṣmīm prapūjayet ॥ 50 ॥

tārapadmāśaktipadmākamalekamalālaye,

prasādayugalaṁ lakṣmīrmāyāpadmādhruvomahā ॥ 51 ॥

lakṣmyainamonto mantroyamaṣṭāvinśativarṇavān,

pūjyānena mahālakṣmīḥśrīvidyādakṣiṇe sthitā ॥ 52 ॥

lakṣmīrmāyāmanojanmātrīśaktirmanurīritaḥ,

trivarṇonena sampūjyā trīśaktiḥpāścime sthitā ॥ 53 ॥

bhṛgvaśakalāmāyārūḍhāpadmālayāpuṭāḥ,

trivarṇāḥsarvasāmrājyā tāṁ yajeduttarasthitāṁ ॥ 54 ॥

(i) The mantras of the Goddesses of Lakṣmī pāñcaka — Bakeśa with vāma-netra, Indu, vahni (śrīm). This is the one-syllable mantra of Lakṣmī. With this mantra Lakṣmī should be worshipped in the east.

Tāra (aum) Padmā (śrīm) Śakti (hrīm) and Kamalā (śrīm), then 'Kamale Kamalālaye', twice 'prasāda' (prasāda

prasīda) then Lakṣmī (śrīm) Māyā (hrīm), Padmā (śrīm) Dhruva (auṁ) and, at the end, 'Mahālakṣmyai namaḥ' makes the 28 syllabled mantra for the worship of Mahālakṣmī. The Mahālakṣmī should be worshipped with this mantra on the south of Śrīvidyā.

Lakṣmī (śrīm) Māyā (hrīm) and Manojanmā (klīm) is the three syllabled mantra of Trīśakti. With this mantra the Trīśakti should be worshipped in the west.

Bhṛgu (sa) Ākāśa (ha) then 'ka' 'la' and Māyā (hrīm) thus forms the mantra 'shklhrīm' which becomes three syllabled by putting Padmālayā (śrīm) before and after it. With this three syllabled mantra the sarva-sāmrājyā should be worshipped in the north.

C. (i) Mantra of Lakṣmī – Śrīm.

(ii) Mantra of Mahālakṣmī – Auṁ śrīm hrīm śrīm kamale kamalālaye prasīda prasīda śrīm hrīm śrīm auṁ mahālakṣmyai namaḥ.

(iii) Mantra of Trīśakti – Śrīm hrīm klīm.

(iv) Mantra of sarva-sāmrājyā – Śrīm shklhrīm śrīm.

Adding 'śrīpādukām pūjayāmi namaḥ' to the above mantras, makes the mantra for worship of the respective Goddess, viz. 'Mūla-mantra' Mahātripurasundarī śrī-pādukām pūjayāmi namaḥ 'Śrīm' Lakṣmī śrīpā..... . 'Auṁ śrīm hrīm śrīm' Mahālakṣmī śrīpā..... . 'Śrīm hrīm klīm' Trīśakti śrīpā 'Śrīm shklhrīm śrīm' sarvasāmrājyā śrīpādukām pūjayāmi namaḥ.

तारोमायाततोहंसःसोहंवह्निप्रियान्तिमः ।

अष्टवर्णःपरंज्योतिर्मनुस्तां पूर्वतो यजेत् ॥ ५५ ॥

तारःपरोन्मिच्छन्नलक्ष्म्या तु दक्षिणे ।

नमःसविन्दुसर्गादयोभृगुद्वयर्णाजपादपरे ॥ ५६ ॥

अकारादिक्षकारान्ता वर्णाःप्रोक्ता तु मातृका ।

tāromāyātatohaṁsaḥsohaṁvahnipriyāntimaḥ,

aṣṭāvarṇaḥparamjyotirmanustāṁ pūrvato yajet ॥ 55 ॥

tāraḥparoniṣkalaścaśāmbhavīyā tu dakṣiṇe,

nabhaḥsabindusargādhyaobhṛgudvayarṇājapā'pare ॥ 56 ॥

akārādikṣakārāntā varṇāḥproktā tu mātṛkā,

Mantra of the Goddesses of Kośa-pañeaka-
Tāra (auṁ) Māyā (hrīm), then 'Haṁsaḥ so'ham' and, at the end, Vahnipriyā (svāhā) makes the eight syllabled mantra of Paramjyoti with which she should be worshipped in the east.

Tāra (auṁ) then 'paraniṣkala-śāmbhavī'—this is the nine-syllabled mantra of Paraniṣkala-śāmbhavī with which she should be worshipped in the south.

Nabha with Bindu (haṁ) and Visargādhya Bhṛgu (saḥ)—this is the two syllabled mantra of Ajapā with which she should be worshipped in the west.

From A-kāra to Kṣa-kāra letters of the alphabets, with Bindu has been said to be the mantra of Mātṛkā with which she should be worshipped in the north.

C. Mantra of Paramjyoti — Auṁ hrīm haṁsaḥ So'haṁ svāhā.

Mantra of Paraniṣkala-śāmbhavī—Auṁ paraniṣkala śāmbhavī.

Mantra of Ajapā — Haṁsaḥ.

Mantra of Mātṛkā — Aṁ āṁ iṁ īṁ uṁ ūṁ.....haṁ laṁ kṣaṁ.

Mantra for their worship – Adding the names of the respective Goddesses to their mantras and then followed by 'Śrīpādukām pūjayāmi namaḥ' make the mantras for their worship, i.e. Auṁ hrīm haṁsaḥ so'haṁ svāhā paraṁ-jyoti śrīpādukām pūjayāmi namaḥ, etc.

प्रणवोभुवनेशीहुंखेचछेक्षः पदंपुनः ॥ ५७ ॥

स्त्रीहुंमेरुःसक्षिण्टीशोमायास्त्रंद्वादशाक्षरः ।

त्वरिताया मनुःप्रोक्तस्तेन तां पुरतोर्चयेत् ॥ ५८ ॥

आकाशहंसक्रोधीशपिनाकीशहराधराः ।

सेन्दवस्तारमायाभ्यां सम्पुटाश्चसरस्वती ॥ ५९ ॥

डेन्तोहृदन्तो मन्त्रोयं प्रोक्त एकादशाक्षरः ।

अनेन पारिजातेशीं दक्षिणस्यां प्रपूजयेत् ॥ ६० ॥

रमामायामनोभूमिस्त्रिवर्णात्रिपुटोदिता ।

तां यजेत्पश्चिमे भागे वाणेशीमुत्तरे पुनः ॥ ६१ ॥

द्रांद्दीर्घांस्त्रिंशद्गुःसर्गीसोदिता पञ्चवर्णका ।

praṇavobhuvaneśīhumkhecachekṣaḥ padampunaḥ ॥ 57 ॥

*strīmhuṁmeruḥsajhiṇṭīśomāyāstraṁdvādaśākṣaraḥ,
tvaritāyā manuproktastena tāṁ puratorcayet ॥ 58 ॥*

*ākāśahaṁsakrodhīśapinākīśaharādharaḥ,
sendavastāramāyābhyāṁ sampuṭāścasarasvatī ॥ 59 ॥*

*ñentohṛdanto mantroyaṁ prokta ekādaśākṣaraḥ,
anena pārijāteśīṁ dakṣiṇasyāṁ prapūjayet ॥ 60 ॥*

*ramāmāyāmanobhūmistri-varṇātripuṭoditā,
tāṁ yajetpāścime bhāge bāṇeśīmuttare punaḥ ॥ 61 ॥*

drāṁdrīṁklīṁblīṁbhṛguḥsargīsoditā pañcavarṇakā,

Mantras of the Goddesses of the Kalpalatā-pañcaka – Praṇava (auṁ) Bhuvaneśānī (hrīm) then 'kheca che kṣaḥ strīm huṁ' then meru with jhiṇṭīśa (kṣe) māyā (hrīm , and astra (phaḥ) at the end, makes the 12

syllabled mantra of Tvaritā with which she should be worshipped in the east.

Ākāśa with Bindu (haṁ) Haṁsa (saṁ) Krodhīśa (kaṁ) pinākī (laṁ) and 'h' 'ra' with dharā and bindu (hraiṁ)—enclosing this all with Tāra (auṁ) and māyā (hrīm) and adding sarasvatī in its fourth form (sarasvatyai) and hṛdaya (namaḥ) makes the eleven syllabled Pārijāteśvarī mantra with which she should be worshipped in the south.

Ramā (śrīm) māyā (hrīm) and manobhūmi (klīm) is the three syllabled mantra of Tripuṭā with which she should be worshipped in the west.

'Drām Drīm klīm blūm' and sargī bhṛgu (saḥ) is the five syllabled mantra of Pañcabāṇeśī with which she should be worshipped in the north

C. Mantra of Tvaritā — Auṁ hrīm huṁ khecachekṣaḥ strīm huṁ kṣe hrīm phaḥ.

Mantra of Pārijāteśvarī — Auṁ hrīm haṁ-saṁ-kaṁ-laṁ-hraiṁ hrīm auṁ sarasvatyai namaḥ.

Mantra of Tripuṭā — Śrīm hrīm klīm.

Mantra of Pañcabāṇeśī — Drām drīm klīm blūm saḥ.

Mantra for their worship — Adding the respective names of the Goddesses after their mantras, followed by 'Śrī-pādukām pūjayāmi namaḥ', make the mantras for their worship, viz.

Auṁ hrīm huṁ khecache kṣaḥ strīm huṁ kṣe hrīm phaḥ tvaritā śrīpādukām pūjayāmi namaḥ, etc.

वाकामौभृगुरौसर्गयुक्तो मन्त्रस्त्रिवर्णकः ॥ ६२ ॥

प्रोदितोऽमृतपीठेशी तेन तां पूर्वतो यजेत ।

नभोभृग्वग्नयोवामनेत्राढ्याश्चन्द्रभूषिताः ॥ ६३ ॥

सार्णाद्याभुवनेशीश्रीकलाद्याभुवनेश्वरी ।

सुधाश्रीमन्त्रउदितो वेदार्णस्तां यजेदवाक् ॥ ६४ ॥

सकारोनुग्रहीसर्गीकामोवागभ्रपूर्विका ।

त्रिवर्गमनुनापश्चात्पूजयेदमृतेश्वरीम् ॥ ६५ ॥

विशत्यर्णाक्षपूर्णोक्ता तरङ्गे नवमे मया ।

तन्मन्त्रेणोत्तरस्यां तु पूजयेदन्नदायिनीम् ॥ ६६ ॥

vākkāmaubhṛgurausargayukto mantrastrivarnakah ॥ 62 ॥

prodito'mṛtapīṭheśī tena tāṁ pūrvato yajet,

nabhobhṛgvagnayovūmanetrādhyāścandrabhūṣitāḥ ॥ 63 ॥

sārṇādyābhuvaneśī śrīṁkalādyābhuvaneśvarī,

sudhāśrīmantraudito vedārṇastāṁ yajedavāk ॥ 64 ॥

sakāronugrahīsargikāmovaṅgabhrapūrvikā,

trivarnāmanunāpaścātpūjayedamṛteśvarīm ॥ 65 ॥

vinśatyarṇānnapūrnoktā taraṅge navame mayā,

tanmantrenottarasyaṁ tu pūjayedannadāyinīm ॥ 66 ॥

**Mantras of the Goddesses of Kāmadhenu-
pañcaka** — Vāg (aiṁ) Kāma (klīm) and Bhṛgu with
'au' and visarga (sauḥ)—this is the three syllabled mantra
of Amṛtapīṭheśī with which she should be worshipped in
the east.

Nabha (ha) Bhṛgu (s) Agni (ra)—associating all
these three with Vāmanetra (i) and Bindu, makes the
mantra 'hsrīm'. Then, Bhuvaneśī with Sa-kāra (shrīm)
then 'śrīm' and, at the end, Kalādyā Bhuvaneśvarī (klīm)
makes this four syllabled mantra of Sudhāśrī with which she
should be worshipped in the south

Sa-kāra with anugrahī and sargī (sauḥ) kāma (klīm)

and vāg with abhra (haiṁ)—this is the three syllabled mantra of Amṛteśvarī with which she should be worshipped in the west.

The mantra of Annapūrṇā has already been described in the Ninth Taraṅga with which she should be worshipped in the north.

C. Mantra of Amṛtapāṭheśī – Aiṁ klīm sauḥ.

Mantra of Sudhāśrī – hstrīm shrīm śrīm klīm.

Mantra of Amṛteśvarī – Sauḥ klīm haiṁ.

Mantra of Annapūrṇā – Auṁ hrīm śrīm klīm namo bhagavati māheśvari Annapūrṇe svāhā.

Mantra for their worship – Adding the respective names of the Goddesses after their mantras, followed by 'Śrī-pādukām pūjayāmi namaḥ' make the mantras for their worship, viz. Aiṁ klīm sauḥ Amṛtapāṭheśī śrīpādukām pūjayāmi namaḥ, etc.

वाणीबीजं ततः किल श्रेयसाय विजं मद्रवे ।

कुलेवराहं साग्निवर्णा औसर्गसंयुताः ॥ ६७ ॥

एकादशान्तरो मन्त्रः सिद्धलक्ष्याः समीरितः ।

तेन तां पूजयेत्पूर्वं मातङ्गीं दक्षिणे पुनः ॥ ६८ ॥

वाक्कामः सौः पुनर्वाणीमाया लक्ष्मीध्रुवो नमः ।

भगवान्तेति मातङ्गीश्चरि सर्वजनार्णकाः ॥ ६९ ॥

मनोहरिपदं प्रोच्य सर्वराजवशङ्करि ।

सर्वान्ते मुखरं ज्यन्ते मे षोनेत्रसमन्वितः ॥ ७० ॥

सर्वस्त्रीपुरुषान्ते तु वशङ्करि पदं वदेत्

सर्वदुष्टमृगप्रान्ते वशङ्करि पुनः पदम् ।

सर्वलोकवशं पश्चात् करिमायां रमाङ्गजः

वाक्त्रिसप्ततिवर्णोऽयं मातङ्ग्या उदितो मनुः ॥ ७१ ॥

गगनं वह्निना वामने त्रेन्दुभ्यां समन्वितम् ।

भुवनेशीमनुःप्रोक्तस्तेन तां पश्चिमे यजेत् ॥ ७२ ॥

तरङ्गे दशमे प्रोक्तो वेदरुद्राक्षरोमनुः ।

वाराह्यास्तेन तांदेव्या वामभागे समर्चयेत् ॥ ७३ ॥

*vāṇībījaṁ tataḥklinnekāmabījaṁ madadrave,
kulevarāhahaṁsāgnivarṇāusar gasaṁyutaḥ ॥ 67 ॥*

*ekādaśākṣaro mantrahsiddhalakṣmyāḥsamīritaḥ,
tena tāṁ pūjayetpūrve mātāṅgīṁ dakṣiṇe punaḥ ॥ 68 ॥*

*vākkāmaḥsauḥpunarvāṇīmāyālakṣmīrdhruvonamaḥ,
bhagavāntetīmātāṅgīśvarisarvajunārṇakāḥ ॥ 69 ॥*

*manoharipadaṁprocya sarvarājjavaśaṁkari,
sarvāntemukharanjyante meṣonetrasamanvitaḥ ॥ 70 ॥*

*sarvastrīpuruṣāntetuvaśaṁkaripadaṁvadet
sarvaduṣṭaṁgaprāntevaśaṁkaripunaḥpadam,*

*sarvalokavaśaṁpāścātkarimāyāṁramāṅgajāḥ
vākttrisaptativarṇoyāṁ mātāṅgyā uditō manuḥ ॥ 71 ॥*

*gaganāṁvahnināvāmanetrendubhyāṁ samanvitam,
bhuvaneśīmanuḥproktastena tāṁ paścime yajet ॥ 72 ॥*

*taraṅge daśame prokto vedarudrākṣaromanuḥ,
vārāhyāstena tāndevyā vāmabhāge samarcayet ॥ 73 ॥*

Mantra of the Goddesses of Ratna-pañcaka –

Bīja of vāṇī (aiṁ) then 'klinne', kāma bīja (kliṁ) and 'madadrave kule' and then varāha with 'au' and visarga (ha) haṁsa (sa) and agni (ra) forming the kūṭa 'hsrauḥ'—this is the eleven syllabled mantra of Siddhalakṣmī with which she should be worshipped in the east.

Then, the Mātāṅgī should be worshipped in the south. Vāg (aiṁ) Kāma (kliṁ) 'sauḥ', then vāṇī (aiṁ) māyā (hrīṁ) Lakṣmī (śrīṁ) and dhruva (auṁ), then 'namaḥ Bhagavati Mātāṅgīśvari sarvajana-manohari sarvarājjavaśaṁkari sarvamukha rañja', then meṣa with netra (ni), then

'sarva-strīpuruṣa vaśaṁkari sarvaduṣṭa mṛga vaśaṁkari sarvaloka-vaśaṁkari', then māyā (hrīm) Ramā (śrīm) aṅgaja (klīm) and vāg (aiṁ) makes the 73 syllabled mantra of Mātāṅgī.

Vāmanetra (i) Indu (anusvāra) with Gagana (h) and vahni (ra) i.e. 'hrīm'—this is the mantra of Bhuvaneśvarī with which she should be worshipped in the west.

The Vārāhī should be worshipped in the north with the 114 syllabled mantra already described in the Tenth Taraṅga.

C. Mantra of Siddhalakṣmī – Aiṁ klinne mada-drave kule hśrauḥ.

Mantra of Mātāṅgī – Aiṁ klīm sauḥ aiṁ hrīm śrīm auṁ namo bhagavati mātāṅgīśvari sarvajanamānahari sarvarājavaśaṁkari sarvamukharañjini sarvastrīpuruṣa vaśaṁkari sarvaduṣṭamṛga vaśaṁkari sarvalokavaśaṁkari hrīm śrīm klīm aiṁ.

Mantra of Bhuvaneśvarī – Hrīm.

Mantra of Vārāhī – Auṁ aiṁ glauṁ aiṁ namo bhagavati vārtāli vārāhi vārāhi vārāhamukhi aiṁ glauṁ aiṁ andhe-ahdhini namaḥ rundhe-rundhini namaḥ jambhe-jambhini namaḥ mohe-mohini namaḥ stambhe-stambhini namaḥ aiṁ glauṁ aiṁ sarvaduṣṭa-praduṣṭānām sarveṣām sarvavākcitta cakṣurmukhagatijihvā-stambhaṁ kuru-kuru shīghraṁ-vaśaṁ kuru-kuru aiṁ ṭhaḥ ṭhaḥ ṭhaḥ ṭhaḥ huṁ phaṭ svāhā.

Mantra for their worship – Adding the names of the respective Goddesses after their aforesaid mantras, followed by 'śrīpādukām pūjayāmi namaḥ', make the mantras for their

worship, viz. aiṁ klinne madadrave kule hsrauḥ siddhalakṣmī śrīpādukāṁ pūjayāmi namaḥ, etc.

पञ्चिका एवमाराध्य दर्शनानि यजेच्चषट् ।

आद्यं मध्ये चतुर्दिक्षु चत्वारि पुरतोन्तिमम् ॥ ७४ ॥

शैवं शाक्तं तथा ब्राह्मं वैष्णवं सौरसौगतम् ।

दर्शनान्येवमाराध्य मूलेन त्रिप्रतर्पयेत् ॥ ७५ ॥

pañcika evamārādhyā darśanāni yajecçaṣaṭ,

ādyaṁ madhye caturdikṣu catvāri puratontimam ॥ 74 ॥

śaivaṁ śāktaṁ tathā brāhmaṇaṁ vaiṣṇavaṁ saurasaugatam,

darśanānyevamārādhyā mūlena triḥpratarpayet ॥ 75 ॥

Worship of six sects of Philosophy – Worshipping the five pentads as described above, the Sādhaka should worship the six sects of Philosophy. The first sect should be worshipped in the centre, then the next four in the four quarters and the sixth one in the fore-part. (1) Śaiva, (2) Śākta, (3) Brāhma, (4) Vaiṣṇava, (5) Saur and (6) Saugata are the six sects of Philosophy. Worshipping the Philosophies thus, three Tarpaṇas, with the Mūla mantra, should be performed.

C. Mantras for the worship of the six sects –

Adding 'Śrīpādukāṁ pūjayāmi namaḥ' after the names of the respective names of sects, make the mantras for their worship, viz. Śaiva darśana śrīpādukāṁ pūjayāmi namaḥ, etc.

Mantra for Tarpaṇa – Mūlaṁ mahātripura sundarī śrīpādukāṁ tarpayāmi namaḥ.

अंगुष्ठानामिकाभ्यां तां यच्छेत्पुष्पं तु मुद्रया ।

ज्ञानाख्यया सा चांगुष्ठतर्जनीयोगतो मता ॥ ७६ ॥

एवं सम्पूज्यबिन्दुस्थां श्रीमन्निपुरसुन्दरीम् ।

ततोऽगाद्यावृत्तीनां तु पूजनं सम्यगाचरेत् ॥ ७७ ॥

aṅguṣṭhānamikabhyaṁ tāṁ yacchetpuṣpaṁ tu mudrayā,

jñānākhyayā sū cāṅguṣṭhatarjanīyogato matā ॥ 76 ॥

evam sampūjyabindusthāṁ śrīmattripurasundarīm,

tatongādyāvṛtīnāṁ tu pūjanaṁ samyagācaret ॥ 77 ॥

Flowers, etc. should be offered to Bhagavatī with the thumb and ring fingers, but the Philosophies should be worshipped with Jñāna-mudrā which is formed by joining the thumb and index finger.

Thus worshipping Śrīmattripura sundarī in the vaindaka cakra, the Deities of the Coverings should be worshipped properly.

C. Procedure of Śrīvidyā worship – According to the procedure described in the last Taraṅga, worshipping Bhagavatī with the rituals from Dhyāna-āvāhana to offering Puṣpāñjali and the respective Mudrās and then obtaining her permission for the worship of her family, the Sādhaka should, first of all, worship the sixteen Nityās.

In the middle of the Bindu and Triangle, near each side of the Triangle, the Nityās should be worshipped at the rate of five Nityās on each side and the Mahāṣoḍaśī in the centre.

In the bright fortnight, from Kāmeśvarī to Vicitrā and, in the dark fortnight, from Vicitrā to Kāmeśvarī, the 15 Nityās should be worshipped at the aforesaid places.

Speaking out one svara, then the mantra of Nityā, then her name and after that 'Nityā śrīpādukāṁ pūjayāmi tarpayāmi namaḥ', makes the mantra for their worship. At the

time of pronouncing 'pūjayāmi' the flowers, etc. should be offered with the thumb and ring finger of the right hand and, at the time of pronouncing 'Tarpayāmi', milk or water should be offered with the Tattva mudrā formed by left hand (joining the thumb and ring finger of the left hand makes the Tattva mudrā). The mantras for the worship of Nityās are as follows :

Ām 'aiṁ klīm sauḥ...' kāmēśvarī nityā śrīpādukām pūjayāmi tarpayāmi namaḥ. Ām 'aiṁ bhaga-bhuge...' bhagāmālinī-nityā śrīpādukām... Im 'hrīm nityaklinne..' nityaklinnā-nityā-śrīpādukām... Im 'auṁ kroṁ bhroṁ kroṁ...' bheruṇḍā-nityā-śrīpādukām... Um 'auṁ hrīm vahnivā-sinyai namaḥ' vahnivāsinī-nityā-śrīpādukām... Um 'auṁ hrīm phreṁ...' mahāvidyeśvarī-nityā-śrīpādukām... Rm 'hrīm śhivadūtyai namaḥ' śhivadūtī-nityā śrīpādukām... Rm 'auṁ hrīm huṁ khe...' tvaritā-nityā śrīpādukām... Lm 'aiṁ klīm sauḥ kulasundarī-nityā śrīpādukām... Lm 'aiṁ klīm sauḥ hsrāuḥ...' nityā śrīpādukām... Em 'hrīm phreṁ sraṁ..' nīlapatākinī-nityā śrīpādukām... Aīm 'hskhphreṁ vijayāyai namaḥ' vijayā-nityā śrīpādukām... Om 'auṁ svoṁ sarvamaṅgalāyai namaḥ' sarvamaṅgalā-nityā śrīpādukām... Auṁ 'auṁ namo bhagavati...' jvālāmālinī-nityā śrīpādukām... Am 'ckauṁ vicitrā-nityā śrīpādukām... Aḥ mūlaṁ mahātripura sundarī nityā śrīpādukām pūjayāmi tarpayāmi namaḥ.

After this, in the middle of the Bindu and Triangle, in the three lines, the Divyaugha, Siddhaugha and Mānavaugha Gurus should be worshipped respectively with the following mantras :

Paraprakāśānandanātha śrīpādukām pūjayāmi namaḥ.

Paraśivānandanātha śrīpādukām.... Paraśaktyambā śrīpādukām.... Kauleśānandanātha śrīpādukām.... Śuklādevyambā śrīpādukām... . Kuleśvarānandanātha śrīpādukām... . Kāmeśvaryambā śrīpādukām... . Bhogānandanātha śrīpādukām... . Kṛīḍānandanātha śrīpādukām.... Samayānandanātha śrīpādukām... . Sahajānandanātha śrīpādukām... . Gaganānandanātha śrīpādukām... . Viśvānandanātha śrīpādukām... . Vimalānandanātha śrīpādukām... . Madanānandanātha śrīpādukām... . Bhuvanānandanātha śrīpādukām... . Līlāmbā śrīpādukām... . Svātmānandanātha śrīpādukām... . Priyāmbā śrīpādukām pūjayāmi namaḥ.

Thereafter, on all the sides of the Bindu, in the east, etc. quarters, the Gods of the Āmnāyas should be worshipped with the following mantras :

Purvāmnāya devatā śrīpādukām pūjayāmi namaḥ. Dakṣiṇāmnāya devatā śrīpādukām... . Pāścimāmnāya devatā śrīpādukām... . Uttarāmnāya devatā śrīpādukām pūjayāmi namaḥ.

Then, in the centre, the Śrīvidyā and in the four quarters, other Goddesses—in this manner five pentads should be worshipped with the following mantras :

Mūlaṁ mahātripurasundarī śrīpādukām pūjayāmi namaḥ—Madhye. Śrīm lakṣmī śrīpādukām...Pūrve. 'Auṁ śrīm hrīm śrīm kamale...' mahālakṣmī śrīpādukām...Dakṣiṇe. 'Śrīm hrīm klīm' trīśakti śrīpādukām.. Pāścime Śrīm shkalhrīm śrīm sarvasāmrājyā śrīpādukām pūjayāmi namaḥ—Uttare.

Mūlaṁ mahātripurasundarī śrīpādukām pūjayāmi namaḥ—Madhye. Auṁ hrīm hamsaḥ so'haṁ svāhā paramjyoti śrī-

pādukām...Pūrve. Auṁ paraniṣkala-śāmbhavi śrīpādukām...
Dakṣiṇe. Haṁsa, ajapā śrīpādukām...Paścime. Aṁ āṁ
iṁ...laiṁ kṣaṁ māṭṛkā śrīpādukām pūjayāmi namaḥ—
Uttare.

Mūlaṁ mahātripurasundarī śrīpādukām pūjayāmi namaḥ—
Madhye. 'Auṁ hrīm huṁ khe...' tvaṛitā śrīpādukām...
Pūrve. 'Auṁ hrīm haṁ saṁ kaṁ laiṁ hraiṁ ..' pārijāteśvarī
śrīpādukām...Dakṣiṇe. 'Śrīm hrīm klīm' tripuṭā śrīpādu-
kāṁ...Paścime. Drām drīm klīm blūṁ saḥ pañcabāṇeśī
śrīpādukām pūjayāmi namaḥ—Uttare.

Mūlaṁ mahātripurasundarī śrīpādukām pūjayāmi namaḥ—
Madhye. Aṁ klīm sauḥ amṛtapāṇeśī śrīpādukām...Pūrve.
Hsrauḥ shrīm śrīm klīm sudhāśrī śrīpādukām...Dakṣiṇe.
Sauḥ klīm haṁ amṛteśvarī śrīpādukām...Paścime. 'Auṁ
hrīm śrīm klīm namo...' annapūrṇā śrīpādukām pūjayāmi
namaḥ—Uttare.

Mūlaṁ mahātripurasundarī śrīpādukām pūjayāmi namaḥ—
Madhye. 'Aṁ klinne klīm...' siddhalakṣmī śrīpādukām—
Pūrve. 'Aṁ klīm sauḥ aṁ hrīm...' mātāṅgī śrīpādukām...
Dakṣiṇe. 'Hrīm bhuvaneśvarī śrīpādukām...Paścime. 'Auṁ
aṁ glauṁ aṁ namo....' vārāhī śrīpādukām pūjayāmi
namaḥ—Uttare.

Then, in the centre, the Śaiva philosophy and in the east,
etc. quarters, the Śākta, Brāhma, Vaiṣṇava and Saura philoso-
phies and, in the fore-part, the Saugata philosophy should be
worshipped with the Jñāna mudrā formed by joining the
thumb and index finger. The mantras for their worship are
as follows :

Śaiva darśana śrīpādukām pūjayāmi namaḥ—Madhye.
Śākta darśana śrīpādukām...Pūrve. Brāhma darśana śrīpādu-

kām....Dakṣiṇe. Vaiṣṇava darśana śrīpādukām....Paścime. Saura darśana śrīpādukām....Uttare. Saugata darśana śrīpādukām pūjayāmi namaḥ—Agra-bhāge.

And then, in the end, Tarpaṇa should be performed thrice with the mantra : “Mūlain mahātripura-sundarī śrī pādukām tarpayāmi namaḥ”.

Thus, worshipping properly the Śrīmattripura-sundarī in the Vaindava cakra, the Sādhaka should begin the worship of the coverings.

भूविम्बाद्विन्दुपर्यन्तं नवावृतिसमर्चनम् ।
 माया श्रीबीजपूर्वाणां नाम्नामन्तेनियोजयेत् ॥ ७८ ॥
 श्रीपादुकां पूजयामीत्येतद्गणांश्च सर्वतः ।
 अग्नीशासुरवायव्यपुरोदिच्चङ्गपूजनम् ॥ ७९ ॥
 भूविम्बस्याऽऽद्यरेखायां दिक्षुर्द्धाधः क्रमाद्यजेत् ।
 सिद्धीर्दशाणिमात्वाद्या महिमालघिमे शिता ॥ ८० ॥
 वशित्वसिद्धिः प्राकाश्याभुक्तिरिच्छाष्टमी पुनः ।
 प्राप्तिश्च सर्वकामाख्यासिद्धयो दशकीर्तिताः ॥ ८१ ॥
 तप्तहेमसमानाभाः पाशांकुशधराः शुभाः ।
 साधकेभ्यः प्रयच्छन्ति रत्नौघं ता विचिन्तयेत् ॥ ८२ ॥
 भूपुरे मध्यरेखायां पश्चिमाद्यर्चयेदिमाः ।
 ब्राह्मीं माहेश्वरीं चापि कौमारीं वैष्णवीमपि ॥ ८३ ॥
 वारहीं च तथेन्द्राणीं चासुण्डामथसप्तमीम् ।
 महालक्ष्मीमिमाध्यायेत्सर्वाभरणसंयुताः ॥ ८४ ॥
 विद्यां शूलं शक्तिचक्रेगदां वज्रं हिदण्डकम् ।
 पद्मं क्रमेण दधतीः सर्वाभीष्टप्रदायिकाः ॥ ८५ ॥
 तस्यां तृतीयरेखायां दशमुद्राः प्रपूजयेत् ।
 क्षोभणद्रावणाकर्षणयोन्मादमहांकुशाः ॥ ८६ ॥
 खेचरी बीजयोनी च त्रिखण्डेति स्मृता इमाः ।
 एवं भूविम्बमाराध्य क्षोभमुद्रां प्रदर्शयेत् ॥ ८७ ॥
 त्रैलोक्यमोहने चक्रे योगिन्यः प्रकटा इमाः ।

पूजितास्तर्पिताः सन्तुस्वेष्टदा इति प्रार्थयेत् ॥ ८८ ॥

बिन्दौपुष्पाक्षलिं दत्त्वामूलेनान्यावृत्तिं यजेत् ।

*bhūbimbādbinduparyyantaṁ navāvṛtisamarcanam,
māyā śrībījapūrvāṇāṁnāmnāmanteniyojayet ॥ 78 ॥*

*śrīpādukāṁ pūjyāmītyetadvārṇāścasarvataḥ,
agnīśāsurasavayavapurodikṣvaṅgapūjanam ॥ 79 ॥*

*bhūbimbasyā''dyarekhāyāṁ dikṣūrdhadvādhaḥkramādyajet,
siddhīrdaśānimātadvā mahimālaghimesīta ॥ 80 ॥*

*vaśitvasiddhiḥprākāmyābhuktiricchāṣṭamī punaḥ,
prāptiścasarvakāmākyāsiddhayo daśakīrtitāḥ ॥ 81 ॥*

*taptahemasamānābhāḥ pāśāṁkuśadharāḥ ubhāḥ,
sādhakebhyahprayacchanti ratnaughaṁ tā vicintayet ॥ 82 ॥*

*bhūpūre madhyarekhāyāṁ paścimādyarcayedimāḥ,
brāhmiṁ mūheśvarīṁ cāpi kaumārīṁ vaiṣṇavīmapi ॥ 83 ॥*

*vārāhīṁ ca tathendrarāṁ cāmuṇḍāmathasaptamīm,
mahālakṣmīmimādhyāyetsarvābharāṇasāmyutāḥ ॥ 84 ॥*

*vidyāṁ śūlāṁ śakticakregadāṁ vajraṁhidaṇḍakam,
padmaṁ krameṇa dadhatīḥ sarvābhīṣṭapradāyikāḥ ॥ 85 ॥*

*tasyāṁ tṛtīyarekhāyāṁ daśamudrāḥ prapūjayet,
kṣobhaṇadrāvaṇākarṣavaśyonmādamahāṁkuśāḥ ॥ 86 ॥*

*khecarī bījāyonī ca trikhaṇḍetismṛtā imāḥ,
evaṁ bhūbimbamārādhya kṣobhamudrāṁ pradarśayet ॥ 87 ॥*

*trailokyamohane cakre yoginyahprakaṭāimāḥ,
pūjītāstarpitāḥ santusveṣṭadā iti prārthayet ॥ 88 ॥*

bīndaupuṣpāñjaliṁ dattvāmūlenānyāvṛtiṁ yajet,

Worship of the coverings — Beginning from Bhūpura and proceeding upto Bindu, the nine Coverings should be worshipped in the reverse order Putting māyā-bīja and śrī-bīja before the names of the Deities of Coverings

and, in the end, the words "Śrīpādukām pūjayāmi namaḥ" should be spoken everywhere.

The Śaḍaṅga worship should be performed in Āgneya, Īśāna, Nairṭya, Vāyavya, front and in the quarters.

On the first line of the Bhūpura in the eight quarters, above and below, the ten Siddhis should be worshipped in their due order. Aṇimā Mahimā, Laghimā, Īsitā, Vaśitā, Siddhi, Prākāmyā, Bhuktiricchā, Prāpti and Sarvakāmyā are the ten Siddhis. The Siddhis should be meditated upon as molten gold-like in lustre, holding goad and noose and bestowing heaps of gems and jewels on the Sādhakas.

On the middle line of the Bhūpura, Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī, Cāmuṇḍā and Mahā-lakṣmī should be worshipped in the quarters beginning with west in anti clock-wise direction.

These Śaktis should be meditated upon as bedecked with all kinds of ornaments, holding in their eight hands respectively sacred book, trident, Śakti, discus, club, thunderbolt, baton and lotus. All of them are bestowers of everything desired.

On the third line of Bhūpura the ten Mudrās should be worshipped. Kṣobhaṇa, Drāvaṇa, Ākarṣaṇa, Vaśya, Unmāda, Mahāmūṣā, Khecarī, Bīja, Yoni and Trikhāṇḍā are the ten Mudrās.

Thus, under the first Covering, worshipping the Bhūpura, the Sādhaka should show the Kṣobha Mudrā. Then pray : "May these manifest Yoginīs worshipped and propitiated in the Trailokya mohana cakras be the bestowers of what is desired", and offer Puṣpāñjali on the Bindu with the Mūla-mantra.

C. Ṣaḍaṅga worship :

First of all, in the Īśāna, etc. sub-quarters of the Yantra, Ṣaḍaṅga worship should be performed in due order with the following mantras :

Śrīm hrīm klīm aiṁ sauḥ hṛdayāya namaḥ-Āgneye. Aum hrīm śrīm śirase svāhā-Īśāne. Kacīlahrīm śikhāyai vaṣaṭ-Naiṛtye. Hasakahalahrīm kavacāya hum-Vāyavye. Sakalahrīm netra-trayāya vauṣaṭ-Agre. Sauḥ aiṁ klīm hrīm śrīm astrāya phaṭ-Dikṣu.

Worship of the first Covering – Meditating upon the Siddhis as of “molten gold-lustre, holding goad and noose and bestowing heaps of gems and jewels on the Sādhakas”,¹ the Sādhaka, on the first line of the Bhūpura, worship the Aṇīmā, etc. ten Siddhis with the following mantras in the east, etc. quarters.

Hrīm śrīm Aṇīmā siddhi śrīpādukām pūjayāmi-Pūrve. Hrīm śrīm Mahimā siddhi śrīpādukām....Āgneye. Hrīm śrīm laghimā siddhi śrīpādukām....Dakṣiṇe. Hrīm śrīm Īśitā siddhi śrīpādukām....Naiṛtye. Hrīm śrīm Vaśitā siddhi śrīpādukām . Paścime. Hrīm śrīm Siddhi siddhi śrīpādukām ...Vāyavye. Hrīm śrīm Prākāmyā siddhi Śrīpādukām....Utare. Hrīm śrīm Bhuktiricchā siddhi śrīpādukām....Īśānye. Hrīm Śrīm Prāpti siddhi Śrīpādukām...Urdhvaḥbāge. Hrīm śrīm Sarvakāmā siddhi Śrīpādukām pūjayāmi-Adhobhāge.

Then, on the second line of the Bhūpura, worship the

1. “Taptahemasamānābhāḥ pāsāṁkuśadharāḥ śubhāḥ.

Sādhakebhyaḥ prayacchanti ratnaughaṁ siddhayassadā”.

Brāhmī, etc. eight Mātṛkāś with the following mantras in the west, etc. quarters :

Hrīm śrīm Brāhmī mātṛkā śrīpādukām pūjayāmi—Paścime. Hrīm śrīm Māheśvarī mātṛkā śrīpādukām....Vāyavye. Hrīm śrīm Kaumārī mātṛkā śrīpādukām....Uttare. Hrīm śrīm Vaiṣṇavī mātṛkā śrīpādukām...Īśānye. Hrīm śrīm Vārāhī mātṛkā śrīpādukām....Pūrve. Hrīm śrīm Indrāṇī mātṛkā śrīpādukām....Āgneye. Hrīm śrīm Cāmuṇḍā mātṛkā śrīpādukām....Dakṣiṇe. Hrīm śrīm Mahālakṣmī mātṛkā śrīpādukām pūjayāmi—Naiṛtye.

After this, on the third line of the Bhūpura, the Kṣobhaṇa, etc. ten Mudrās should be worshipped in the quarters, above and below, with the following mantras :

Hrīm śrīm kṣobhaṇa mudrā śrīpādukām pūjayāmi. Hrīm śrīm drāvaṇa mudrā śrīpādukām.... . Hrīm śrīm ākarṣaṇa mudrā śrīpādukām.... Hrīm śrīm vāśya mudrā śrīpādukām.... Hrīm śrīm Unmāda mudrā śrīpādukām... . Hrīm śrīm mahāṃkuṣā mudrā śrīpādukām.... . Hrīm śrīm khecarī mudrā śrīpādukām.... . Hrīm śrīm bīja mudrā śrīpādukām.... Hrīm śrīm yoni mudrā śrīpādukām.... . Hrīm śrīm trikaṇḍā mudrā śrīpādukām pūjayāmi.

Completing the worship of first Covering thus and showing the Saṃkṣobha mudrā, the Sādhaka should pray that "May these manifest Yoginīs, worshipped and propitiated in the Trailokyamohana cakra, be the bestowers of all what we desire¹." After this prayer, Puṣpāñjali should be offered on the Bindu with the Mūla-mantra. (See the previous chapter for the definition of Saṃkṣobha mudrā).

1. "Trailokyamohane chakre imāḥ prakāṣa yoginyāḥ pūjitaṣṭarpitā iṣṭadāḥ santu".

षोडशारे पश्चिमादिविलोमेन क्रमादिमाः ॥ ८९ ॥

कामाकर्षणिकात्वाद्या बुद्ध्याकर्षणिका ततः ।

अहंकाराकर्षिणी च शब्दाकर्षणिका पुनः ॥ ९० ॥

स्पर्शाकर्षणिकातद्वद्रूपार्षणिकापि च ।

रसाकर्षणिका चान्यागन्धाकर्षणिकातथा ॥ ९१ ॥

चित्ताकर्षणिका चापि धैर्याकर्षणिकापरा ।

नामाकर्षणिका चापि बीजाकर्षणिका तथा ॥ ९२ ॥

अमृताकर्षणी चान्या स्मृत्याकर्षणिका तथा ।

शरीराकर्षणी चैवमात्माकर्षणिका परा ॥ ९३ ॥

सर्वाशापूरके चक्रे षोडशस्वरसंयुते ।

गुप्ताष्टनास्तुयोगिन्यः पूजिताः संत्विदं वदेत् ॥ ९४ ॥

दर्शयेद्द्राविणीं मुद्रां द्वितीयावरणार्चने ।

ṣoḍaśāre paścimādivilomena kramādimāḥ ॥ 89 ॥

kāmākaraṣṇikātvādyā buddhyākaraṣṇikā tataḥ,

ahamkāraṣṇiṇī ca śabdākaraṣṇikā punaḥ ॥ 90 ॥

sparsākaraṣṇikā tadadvadrūpākaraṣṇikāpi ca,

rasākaraṣṇikā cānyāgandhākaraṣṇikā tathā ॥ 91 ॥

cittākaraṣṇikā cāpi dhairyyākaraṣṇikāparā,

nāmākaraṣṇikā cāpi bījākaraṣṇikā tathā ॥ 92 ॥

amṛtākaraṣṇī cānyā smṛtyākaraṣṇikā tathā,

śarīrākaraṣṇī caivamātmākaraṣṇikā parā ॥ 93 ॥

sarvaśāpūrake cakre ṣoḍaśasvarasaṁyute,

guptāṣṭastuyoginyāḥ pūjītāḥ saṁtvidam vadet ॥ 94 ॥

darśayeddrāviṇīm mudrām dvitīyāvaraṇārcane,

Worship of the second Covering – Then, beginning with west and proceeding in anti clock-wise direction, the following sixteen Śaktis should be worshipped on the sixteen petals : 1. Kāmākaraṣṇikā, 2. Buddhyākaraṣṇikā, 3. Ahamkāraṣṇiṇī, 4. Śabdākaraṣṇikā, 5. Sparsākaraṣṇikā, 6. Rūpākaraṣṇikā, 7. Rasākaraṣṇikā, 8. Gandhākaraṣṇikā,

ṇikā, 9. Cittākaraṣaṇikā, 10. Dhairyyākaraṣaṇikā, 11. Nāmākaraṣaṇikā, 12. Bījākaraṣaṇikā, 13. Amṛtākaraṣaṇikā, 14. Smṛtyākaraṣaṇikā, 15. Śarīrākaraṣaṇī and 16. Ātmākaraṣaṇikā.

Then, saying that "May the sixteen secret Yoginīs, thus worshipped and propitiated on this sarvāśā-pūraka cakṛa, be the fulfillers of all our expectation¹", the Sādhaka should, after this worship of the second Covering, show the Drāviṇī mudrā (See previous chapter for the definition of this mudrā).

C. Procedure of worship – In the second Covering, beginning from west and proceeding in anti clock-wise direction, the Kāmākaraṣaṇikā, etc. sixteen Śaktis should be worshipped on the sixteen petals with the following mantras :

Hrīm śrīm kāmākaraṣaṇī-śakti śrīpādukām pūjayāmi.
Hrīm śrīm Buddhyākaraṣaṇī-śakti śrīpādu.... . Hrīm śrīm
ahaṁkāraṣaṇī-śakti śrīpādu.... . Hrīm śrīm śabdākaraṣaṇī-
śakti śrīpādu.... . Hrīm śrīm sparśākaraṣaṇī-śakti śrīpādu.... .
Hrīm śrīm rūpākaraṣaṇī-śakti śrīpādu.... . Hrīm śrīm rasā-
karaṣaṇī-śakti śrīpādu.... . Hrīm śrīm gandhākaraṣaṇī-śakti
śrīpādu.... . Hrīm śrīm cittākaraṣaṇī-śakti śrīpādu.... . Hrīm
śrīm dhairyyākaraṣaṇī-śakti śrīpādu.... . Hrīm śrīm nāmā-
karaṣaṇī-śakti śrīpādu.... . Hrīm śrīm bījākaraṣaṇī-śakti
śrīpādu.... . Hrīm śrīm amṛtākaraṣaṇī-śakti śrīpādu.... . Hrīm
śrīm smṛtyākaraṣaṇī-śakti śrīpādu.... . Hrīm śrīm śarīrākara-
ṣaṇī-śakti śrīpādu.... . Hrīm śrīm Ātmākaraṣaṇī śakti śrīpādu-
kām pūjayāmi.

Completing the worship of the second Covering thus, the

1. "Sarvāśāpūrake cakre etāḥ ṣoḍaśagupta yoginyaḥ pūjī-
tāstārpitāḥ santu".

Sādhaka, praying that "these sixteen secret Yoginīs thus worshipped and propitiated on this sarvāśā pūraka cakra, be the fulfiller of all our expectations", and offering Puṣpāñjali, show the Drāviṇī mudrā (see the previous chapter for the definition of this mudrā).

काद्यष्टवर्गसंयुक्तेष्टारे पूज्या इमाःपुनः ॥ ९५ ॥

पूर्वादिष्वनुलोमेन बन्धूककुसुमप्रभाः ।

अनङ्गकुसुमात्वाद्या द्वितीयानङ्गमेखला ॥ ९६ ॥

अनङ्गमदनातद्वदनङ्गमदनातुरा ।

अनङ्गरेखाचानङ्गवेगानङ्गाङ्कुशापुनः ॥ ९७ ॥

अनङ्गमालिनीत्यष्टौ पाशाङ्कुशलसत्कराः ।

सर्वसंक्षोभणे चक्रे देव्यो गुप्ततराभिधाः ॥ ९८ ॥

पूजिताः संखितिप्रोच्याकर्षमुद्रां प्रदर्शयेत् ।

kādyasṭavargasaṁyukteṣṭāre pūjyā imāḥpunah ॥ 95 ॥

pūrvādiṣvanulomena bandhūkakusumaprabhāḥ,

anaṅgakusumātnādyā dvitīyānaṅgamekhala ॥ 96 ॥

anaṅgamadanātadvadanaṅgamadanāturā,

anaṅgarekhācānaṅgavegānaṅgāṅkuśāpunah ॥ 97 ॥

anaṅgamālinītyaṣṭau pāśāṅkuśalasatkarāḥ,

sarvasaṅkṣobhane cakre devyo guptatarābhidhāḥ ॥ 98 ॥

pūjitāḥ saṁkṛitiprocyaṅkarṣamudrāṁ pradarśayet,

Worship of the third Covering – In the eight petalled lotus, consisting of the eight set of letters, such as, ka-varga, etc., beginning from east and proceeding in clockwise direction, the Anaṅgakusumā, etc., whose lustre is like the Bandhūka flower and who hold in their hands the goad and noose, should be worshipped. (1. Anaṅgakusumā, 2. anaṅgamekhalā, 3. anaṅgamadanā, 4. anaṅgamadanāturā, 5. anaṅgarekhā, 6. anaṅgavegā, 7. anaṅgāṅkuśā and 8. anaṅgamālinī should be worshipped).

Then, saying that "May the eight secret Yoginīs thus worshipped in the sarva saṁkṣobhaṇa cakra be propitiated", the Sādhaka should show the Ākarṣaṇī mudrā (see last chapter for its definition).

C. Procedure of worship – In the third covering Anaṅgakusumā, etc. eight secret Yoginīs should, after due meditation¹, be worshipped on the eight petals in the east, etc. quarters (proceeding in clockwise direction), with the following mantras :

Hrīm śrīm anaṅgakusumā śrīpādukām pūjayāmi. Hrīm śrīm anaṅgamekhalā śrīpādu.... . Hrīm śrīm anaṅgamadanā śrīpādu.... . Hrīm śrīm anaṅgamadanāturā śrīpādu.... . Hrīm śrīm anaṅgarakhā śrīpādu . . Hrīm śrīm anaṅgavegā śrīpādu.... . Hrīm śrīm anaṅgāṁkuṣā śrīpādu.... . Hrīm śrīm anaṅgālinī śrīpādukām pūjayāmi.

Completing thus the worship of the third Covering and praying that "these eight secret Yoginīs, thus worshipped in the sarvasaṁkṣobhaṇa cakra, be propitiated", the Sādhaka should offer Puṣpāñjali and show Ākarṣaṇī mudrā (see the last chapter for its definition).

चतुर्दशारे सम्पूज्याःकादिद्वान्तार्णराजिते ॥ ९९ ॥

इन्द्रगोपनिभा रम्या मदोन्मत्ताः सभूषणाः ।

विभ्रत्यो दर्पणं पानपात्रं पाशाकुशावपि ॥ १०० ॥

पश्चिमादिविलोमेन चतुर्थावरणस्थिताः ।

सर्वसंज्ञोभिणीपूर्वा सर्वविद्राविणीपरा ॥ १०१ ॥

सर्वाकर्षिणिका चान्या सर्वाह्लादकरीपुनः ।

सर्वसम्मोहिनी चापि सर्वस्तम्भनकारिणी ॥ १०२ ॥

1. Sarvasaṁkṣobhaṇe cakre bandhūka kusuma prabhāḥ.
Anaṅgakusumādyaṣṭau pāśāṁkuśalāsatkarāḥ.

सर्वजृम्भणिकानामाष्टमीसर्ववशङ्करी ।

सर्वरक्षिनिका चापि सर्वोन्मादिनिका तथा ॥ १०३ ॥

सर्वार्थसाधिनी चाथ सर्वसम्पत्तिपूरणी ।

सर्वमन्त्रमयी चान्त्या सर्वद्वन्द्वक्षयङ्करी ॥ १०४ ॥

मूलेन पुष्पं दत्त्वाथ वश्यमुद्रां प्रदर्शयेत् ।

सर्वसौभाग्यदे चक्रे सम्प्रदायाभिधा इमाः ॥ १०५ ॥

योगिन्यः पूजितास्तृप्तमङ्गलानि दिशन्तु मे ।

caturdaśare sampūjyāḥkādiḥāntārṇarājite ॥ 99 ॥

indragopanibhā ramyā madonmattāḥ sabhūṣaṇāḥ,
bibhratyō darpaṇaṁ pūnapātraṁ pāśāṁkuśāvapi ॥ 100 ॥

pāścimādivilomena caturthāvaraṇasthitāḥ,
sarvasaṁkṣobhiṇīpūrvā sarvavidrāviṇīparā ॥ 101 ॥

sarvākaraṣiṇikā cānyā sarvāhlādakarī punaḥ,
sarvasammohinī cāpi sarvastambhanakāriṇī ॥ 102 ॥

sarvajrmbhaṇikānāmāṣṭamīsarvavaśaṁkarī,
sarvaraṇjīnikā cāpi sarvonmādinikā tathā ॥ 103 ॥

sarvārthasādhinī cātha sarvasampattipūraṇī,
sarvamantramayī cāntyā sarvadvandvakṣayaṅkarī ॥ 104 ॥

mūlena puṣpaṁ dattvātha vaśyamudrāṁ pradarśayet,
sarvasaubhāgyade cakre sampradāyābhīdhā imāḥ ॥ 105 ॥

yoginyah pūjitāstrptāmaṅgalāni diśantu me,

Worship of the fourth Covering — On the fourteen-petalled lotus, resplendent with the letters from Ka-kāra to Ṭha-kāra, beginning from west and proceeding in anti clock-wise direction, the fourteen Śaktis “whose lustre is like the glow-worms, who are decked with ornaments, are ebriated and holding in their hands drinking goblet mirror, goad and noose”, should be worshipped.

Sarvasaṁkṣobhiṇī, Sarvavidrāvaṇī, Sarvākaraṣaṇī, Sarvāhlādakarī, Sarvasammohinī, Sarvastambhanakāriṇī, Sarva-

jṛmbhīṇī, Sarvavaśaṃkarī, Sarvaraṅjinī, Sarvonmādinī, Sarvārthasādhinī, Sarvasampattipūriṇī, Sarvamantramayī and Sarvadvandvakṣayaṃkarī are the '4 Śaktis

Then offering Puṣpāñjali with the Mūla-mantra, the Sādhaka should show Vaśya mudrā and pray that "may the fourteen yoginīs of the sect, thus worshipped in the sarvasaubhāgya cakra, be the bestower of all fortunes".

C. Procedure of worship – Meditating upon the 14 sect Yoginīs, whose lustre is like that of glow-worm, who are bedecked with ornaments, are ebriated and holding in their hands drinking goblet, mirror, goad and noose¹, in the fourth covering, beginning from west and proceeding in anti clock-wise direction, the fourteen Saṃkṣobhīṇī etc. sect Yoginīs should be worshipped on the fourteen petals with the following mantras :

Hrīm śrīm kaṃ sarvasaṃkṣobhīṇī śakti śrīpādukāṃ pūjayāmi. Hrīm śrīm khaṃ sarvavidrāvaṇī śakti śrīpādu.... . Hrīm śrīm gaṃ sarvākarṣaṇī śakti śrīpādu.... . Hrīm śrīm ghaṃ sarvāhlādakarī śakti śrīpādu.... . Hrīm śrīm ṇaṃ sarvasammohinī śakti śrīpādu . . Hrīm śrīm caṃ sarvastambhanakarī śakti śrīpādu Hrīm śrīm chaṃ sarvajṛmbhīṇī śakti śrīpādu.... . Hrīm śrīm jaṃ sarva-vaśaṃkarī śakti śrīpādu.... . Hrīm śrīm jhaṃ sarvaraṅjinī śakti śrīpādu... . Hrīm śrīm ṇaṃ sarvonmādinī śakti śrīpādu.... . Hrīm śrīm ṭaṃ sarvārthasādhinī śakti śrīpādu Hrīm śrīm ṭhaṃ sarvasampattipūriṇī śakti śrīpādu.... . Hrīm śrīm ḍaṃ sarvamantramayī śakti śrīpādu.... . Hrīm śrīm ḍhaṃ sarvadvandvakṣayaṃkarī Śakti Śrīpādukāṃ pūjayāmi.

1. Indragopanibhāramyā madonmattāḥ sabhūṣaṇāḥ.

Vibhratyō darpaṇāṃ pānapātraṃ pāśāṃkuśāvapi.

Thus worshipping the Śaktis and praying that "may the fourteen sect Yoginīs thus worshipped in the sarva-saubhāgya-prada cakṛa, be the bestowers of fortunes", the Sādhaka should offer Puṣpāñjali and show the Vāśya mudrā (see the previous chapter for its definition).

सम्प्रार्थ्यैतिदशारेऽथणादिभान्तार्णभूषिते ॥ १०६ ॥

सम्पूज्या दशयोगिन्यो जपापुष्पसमप्रभाः ।

स्फुरन्मगिविषाढद्याः पाशांकुशलसत्कराः ॥ १०७ ॥

पश्चिमादिविलोमेन साधकाभीष्टसिद्धिदाः ।

सर्वसिद्धिप्रदा पूर्वा सर्वसम्पत्प्रदाततः ॥ १०८ ॥

सर्वप्रियङ्करी चान्या सर्वमङ्गलकारिणी ।

सर्वकामप्रदापश्चात्सर्वदुःखविसोचनी ॥ १०९ ॥

सर्वमृत्युप्रशमनी सर्वविघ्ननिवारिणी ।

सर्वाङ्गसुन्दरी चान्या सर्वसौभाग्यदायिनी ॥ ११० ॥

विन्दौ पुष्पं समर्प्याथोन्मादमुद्रां प्रदर्शयेत् ।

सर्वार्थसाधके चक्रे पञ्चमे सर्वतः स्थिताः ॥ १११ ॥

पूजिताः कुलयोगिन्यः सन्तु मेभीष्टसिद्धिदाः ।

samprārthyētidāśāre'thaṇādibhāntārṇabhūṣite ॥ 106 ॥

sampūjyā daśayoginyo japāpuṣpasamapra'hāḥ,

spḥuranmaṇivibhūṣādhyāḥ paśaṅkuśalasatkarāḥ ॥ 107 ॥

paścimādivilomena sādhakābhīṣṭasiddhidāḥ,

sarvasiddhipradā pūrvā sarvasampratpradātataḥ ॥ 108 ॥

sarvapriyaṅkarī cānyā sarvamaṅgalakāriṇī,

sarvakāmapradāpaścātsarvaduhkhavimocanī ॥ 109 ॥

sarvamṛtyupraśamanī sarvaviḥghananivāriṇī,

sarvāṅgasundarī cānyā sarvasaubhāgyadāyini ॥ 110 ॥

bindau puṣpaṁ samarpyāthonmādamudrāṁ pradarśayet,

sarvārthasādhake cakre pañcame sarvataḥ sthitāḥ ॥ 111 ॥

pūjitāḥ kulayoginyāḥ santu mebhīṣṭasiddhidāḥ,

Worship of the fifth covering – On the ten-petalled lotus, resplendent with the letters from Ṇa-kāra to Bha-kāra, beginning from west and proceeding in anti clock-wise direction, the ten Kula-yoginīs, whose lustre is like the flowers of japā-kusuma, who are decked with glittering ornaments and holding in their hands noose and goad, should be worshipped.

Sarvasiddhipradā, sarvasampatpradā, sarvapriyaṁkarī, sarvamaṅgalakāriṇī, sarvakāmapradā, sarvaduḥkhavimocinī, sarvaṁṣṭyupraśamanī, sarvavighnanivāriṇī, sarvāṅgasundarī and sarvasaubhāgyadāyinī are the ten Kula-yoginīs.

After their worship, Puṣpāñjali should be offered on the Bindu and then Unmāda mudrā should be shown. The Sādhaka should pray that "may the ten Kula-yoginīs, worshipped on this sarvārtha-sādhaka cakra, be the bestowers of supernatural powers".

C. Procedure of worship – Meditating upon the ten Yoginīs, whose lustre is like the flowers of japā-kusuma, who are decked with glittering ornaments and are holding noose and goad in their hands¹, the Sādhaka, beginning from west and proceeding in anti clock-wise direction, worship the all fructifying ten Kula-yoginīs with the following mantras :

Hrīm śrīm ṇaṁ sarvasiddhipradā devī śrīpādukāṁ pūjāyāmi. Hrīm śrīm taṁ sarvasampatpradā devī śrīpādu.... . Hrīm śrīm thaṁ sarvapriyaṁkarī devī śrīpādu.... . Hrīm śrīm daṁ sarvamaṅgalakarī devī śrīpādu.... . Hrīm śrīm

1. Siddhidā daśayoginyo japāpuṣpasamaprabhāḥ.

Sphuranmaṇi vibhūṣādyāḥ pāśaṁkuśalasatkarāḥ.

dhaṁ sarvakāmapradā devī śrīpādu.... . Hrīm śrīm nam
sarvaduḥkhavimocinī devī śrīpādu.... . Hrīm śrīm paṁ
sarvamṛtyupraśamanī devī śrīpādu.... . Hrīm śrīm phaṁ
sarvavighnanivāriṇī devī śrīpādu.... . Hrīm śrīm baṁ sar-
vāṅgasundarī devī śrīpādu.... . Hrīm śrīm bhaṁ sarvasau-
bhāgyadāyini devī śrīpādukāṁ pūjayāmi.

Worshipping the Kula-yoginīs thus and praying that
“may these ten Kula-yoginīs, who have been worshipped in
this Sravārtha-sādhaka cakra, be the bestowers of the super-
natural powers”, and then offering Puṣpāñjali, show the
Unmāda mudrā (see previous chapter for its definition).

इतिसम्प्रार्थ्य सम्पूज्य मादिक्षान्तविभूषिते ॥ ११२ ॥

परे दशारे योगिन्युद्यद्भास्करसन्निभाः ।

ज्ञानमुद्रादंकाशवरधारिकराम्बुजाः ॥ ११३ ॥

सर्वज्ञासर्वशक्तिश्च सर्वैश्वर्यफलप्रदा ।

सर्वज्ञानमयीपश्चात्सर्वव्याधिविनाशिनी ॥ ११४ ॥

सर्वाधारस्वरूपा च सर्वपापहरापरा ।

सर्वानन्दमयीदेवी सर्वरक्षास्वरूपिणी ॥ ११५ ॥

सर्वेप्सितार्थफलदा पश्चिमादिविलोमगाः ।

पुष्पं मूलेन दत्वाथो कुर्यान्मुद्रां महाकुशाम् ॥ ११६ ॥

सर्वरक्षाकरे चक्रे निगर्भाः पूजिता इमाः ।

योगिन्यस्तर्पिताः सन्तुममाभीष्टफलप्रदाः ॥ ११७ ॥

itisamprārthya sampūjya mādikṣāntavibhūṣite ॥ 112 ॥

pare daśāre yoginyaudyadbhāskarasannibhāḥ,

jñānamudrāṅkaṣaśavaradhārikarāmbujāḥ ॥ 113 ॥

sarvajñāsarvasaktiścasarvaiśvaryyaphalaprada,

sarvajñānamayīpaścātsarvavyādhivināśinī ॥ 114 ॥

sarvādhārasvarūpā ca sarvapāpaharāparā,

sarvānandamayīdevī sarvarakṣāsvarūpiṇī ॥ 115 ॥

sarvepsitārthaphalada paścimādivilomagāḥ,

puṣpaṁ mūlena dattvātho kuryyānmudrāṁ mahāṁkuśāṁ, ||116 ||
sarvarakṣākare cakre nigarbhaḥpūjita imāḥ,
yoginyastarpitāḥ santumamābhīṣṭaphalapradāḥ || 117 ||

Worship of the sixth Covering – On the second ten-petalled lotus, resplendent with the letters from Ma-kāra to kṣa-kāra, beginning from west and proceeding in anti clock-wise direction, Sarvajñā. etc. ten Yoginīs whose lustre is like the rising sun and who are holding in their hands the Jñāna mudrā, axe, noose and Vara-mudrā, should be worshipped.

Sarvajñā, Sarvaśakti, Sarveśvarya-phalapradā, sarva-jñānamayī, Sarvavyādhivināśinī, Sarvādhārasvarūpā, Sarva-pāpaharā, Sarvānandamayī. Sarvarakṣāsvarūpiṇī and Sarvepsitārtha-phaladā are the ten Yoginīs.

Then, offering Puṣpāñjali with the Mūla-mantra and showing Mahāṁkuśā mudrā, the Sādhaka should pray that “may the ten Nigarbha-yoginīs, worshipped thus in the Sarvarakṣākara cakra, be our protectors.”

C. Procedure of worship – Meditating upon the Sarvajñā, etc. ten Yoginīs, “whose lustre is like the rising sun and who are holding in their hands the Jñāna mudrā, axe, noose and Vara mudrā”², the Sādhaka, beginning from west and proceeding in anti clock-wise direction, worship the ten Nigarbha yoginīs with the following mantras :

Hriṁ śrīṁ maṁ sarvajñā devī śrīpādukāṁ pūjayāmi.

1. “Sarvarakṣākare cakre imā daśanigarbhayoginyaḥ pūjitāḥ santu”.
2. “Sarvarakṣākare cakre udyadbhāskara sannibhāḥ. Jñāna-mudrātāṅkapāsavaradhārikarāmbujāḥ”.

Hrīm śrīm yaṁ sarvaśakti devī śrīpādu.... Hrīm śrīm raṁ
sarveśvaryaaphalapradā devī śrīpādu.... Hrīm śrīm laṁ
sarvajñānamayī devī śrīpādu.... Hrīm śrīm vaṁ sarva-
vyādhivināśinī devī śrīpādu.... Hrīm śrīm śaṁ sarvādhāra-
svarūpā devī śrīpādu ... Hrīm śrīm ṣaṁ sarvapāpaharā devī
śrīpādu.... Hrīm śrīm saṁ sarvānandamayī devī śrīpādu ...
Hrīm śrīm haṁ sarvarakṣāsvarūpiṇī devī śrīpādu.... Hrīm
śrīm kṣaṁ sarvepsitārthaphalapradā devī śrīpādukām pūjayāmi.

Worshipping these Yoginīs as above and offering Puṣpāñ-
jali with the Mūla-mantra, the Sādhaka should pray that
“may the ten Nigarbha yoginīs worshipped in sarvarakṣākara
cakra, be our protectors”, and then show the Mahāmkuṣā
mudrā (see the previous chapter for its definition).

सम्प्रार्थ्यैवमथाष्टारे दाडिमीपुष्पसन्निभाः ।

रक्तांशुकाधनुर्वाण विद्यावरलसत्कराः ॥ ११८ ॥

अकाराद्यष्टवर्गाद्या पश्चिमादिविलोमतः ।

पूजयेत्पूर्वं सम्प्रोक्ता बीजाद्या अष्टदेवताः ॥ ११९ ॥

वशिनी चापि कौमारीमोदिनी विमलारुणा ।

जयिनी चापि सर्वेशीकौलिनीत्युदिताःपुरा ॥ १२० ॥

सर्वरोगहरे चक्रे रहस्याः पूजितामया ।

तर्पिताः पूजिताः सन्निवित्युक्त्वा दद्यात्सुमनाञ्जलिम् ॥ १२१ ॥

खेचरीं दर्शयेन्मुद्रां सुन्दरीं तोषयेत्ततः ।

samprārthyaivamathasṭāre dāḍimīpuṣpasannibhāḥ,

raktāṁśukādhānurvāṇa vidyāvaralasaṭkarāḥ ॥ 118 ॥

akārādyaṣṭavargādyā paścimādivilomataḥ.

pūjayetpūrva samproktā bījādyā aṣṭadevatāḥ ॥ 119 ॥

vaśinī cāpi kaumārīmodinī vimalārūṇa,

jayinī cāpi sarveśikaulinītyuditāḥpurā ॥ 120 ॥

sarvarogahare cakre rahasyāḥpūjītāmaya,

tarpitāḥ pūjītāḥsantvityuktvā dadyātsumanāñjalim ॥ 121 ॥

khecarīm darśayenmudrām sundarīm toṣayettataḥ,

Worship of the seventh Covering – Meditating upon the *Vaśinī*, etc. eight Goddesses mentioned under *Nyāsa*, who resemble the *Dāḍima* flower in lustre, clothed in red garments and holding in their hands bow, arrow, *vidyā* (book) and *vara*, should be worshipped in the eight petalled lotus with the eight pairs of vowels and aforesaid respective *Bījas*. Their worship should begin from west and proceed in anti clock-wise direction.

Vaśinī, *Kaumārī*, *Modinī* *Vimalā*, *Aruṇā*, *Jayinī*, *Sarveśī* and *Kaulinī* are the eight *Devīs*. Then, praying that “may the *Rahasya yoginīs*, propitiated and worshipped in the *sarvarogahara cakra*, remove all our ailments”, the *Sādhaka* should offer *Puṣpāñjali* and then show *Khecari mudrā*.

C. Procedure of worship – Meditating upon the *Devīs*, who resemble the flowers of *Dāḍima* in lustre, clothed in red garments and holding in their hands bow, arrow, *vidyā* (book) and *vara*,¹ the *Vaśinī*, etc. eight *Yoginīs* should be worshipped with the following mantras. Their worship should begin from west and proceed in anti clock-wise direction.

Hrīm śrīm aṁ ām vaśinī vāgdevatā śrīpādukām pūjayāmi.
Hrīm śrīm im īm kaumārī vāgdevatā śrīpādu... *Hrīm*
śrīm um ūm mohinī vāgdevatā śrīpādu... *Hrīm śrīm ṛm*
ṛm vimalā vāgdevatā śrīpādu... *Hrīm śrīm ḷm ḷm aruṇā*
vāgdevatā śrīpādu... *Hrīm śrīm em aīm jayinī vāgdevatā*
śrīpādu... *Hrīm śrīm om auṁ sarveśī vāgdevatā śrīpādu...*
Hrīm śrīm aḥ kaulinī vāgdevatā śrīpādukām pūjayāmi.

1. “*Sarvaroga hare cakre dāḍimī puṣpa sannibhāḥ.*
Raktamśukāadhanurbāṇa vidyāvaralasatkarāḥ”.

Worshipping the said Yoginīs thus and offering Puṣpāñjali with the Mūla-mantra, the Sādhaka should pray that “may the Rahasya-yoginīs worshipped thus in the sarvarogahara cakra, remove all our ailments”¹, and then show the Khecarī mudrā (see the previous chapter for its definition).

त्रिकोणेत्यकथाद्यर्णरचिते पश्चिमादितः ॥ १२२ ॥

यजेत्कामेशकामेशयोर्बाणांश्चापं च पाशकम् ।

अंकुशं चानुलोमेन चतुर्दिक्षु समाहितः ॥ १२३ ॥

जम्भमोहवशस्तम्भपदाद्यान्वीजपूर्वकान् ।

बाणबीजानि बाणादौ मीनकृष्णौ सविन्दुकौ ॥ १२४ ॥

चापादौ पाशकस्यादौ पाशमाये नियोजयेत् ।

अंकुशत्वंकुशस्यादौ स्मर्तव्या हेतिदेवताः ॥ १२५ ॥

नानारत्नविभूषाढ्याः स्वस्वायुधसमन्विताः ।

विद्युद्दामसमानांग्यो यौवनोन्मदमन्थराः ॥ १२६ ॥

अग्न्यादिकोणत्रितये पूज्याः कूटत्रयादिकाः ।

कामेश्वरी च वज्रेशी तृतीया भगमालिनी ॥ १२७ ॥

कामेश्वरीरुद्रशक्तिः शरच्चन्द्रशतप्रभा ।

स्मर्तव्या दधती हस्तैः पुस्तकाऽभीवरत्नजः ॥ १२८ ॥

वज्रेश्वरी विष्णुशक्तिरुद्धन्मार्तण्डसप्रभा ।

इक्षुचापवराभीतिपुष्पबाणलसत्करा ॥ १२९ ॥

भगमालाब्रह्मशक्तिस्तप्तहाटकसप्रभा ।

ज्ञानमुद्रां वरं पाशमंकुशं दधतीकरैः ॥ १३० ॥

एवं त्रिकोणं सम्पूज्य यच्छेत्पुष्पाक्षलिं ततः ।

बीजमुद्रां प्रदर्शयथ प्रार्थयेत्सुन्दरीमिदम् ॥ १३१ ॥

सर्वसिद्धिप्रदे चक्रे योगिन्यः पूजितामया ।

दिशंस्वास्तिरहस्याख्या मङ्गलं मे निरन्तरम् ॥ १३२ ॥

trikoṇetvakathādyarṇaracite paścimāditaḥ ॥ 122 ॥

yajetkameśakameśorbaṇāṁścāpaṁ ca paśakam,

1. “Sarvarogahare cakre aṣṭāre imā rahasya-yoginyaḥ pūjitāḥ santu”.

aṁkuśaṁ cānulomena caturdikṣu samāhitaḥ ॥ 123 ॥
jambhamohavaśastambhapadadyānbījopūrvakān,
bāṇabījaṇi bāṇādaṁ mīnakṛṣṇau sabindukau ॥ 124 ॥
cāpādaṁ pāśakasyādaṁ pāśamāye niyojayet,
aṁkuśamīvaṁkuśasyādaṁ smartavyā hetidevatāḥ ॥ 125 ॥
nānāratnavibhūṣāḍhyāḥ svasvāyudhasamanvitāḥ,
vidyuddāmasamānāṅgyo yauvanonmadamantharāḥ ॥ 126 ॥
agnyūdikoṇatritaye pūjyāḥ kūtātrayūdikaḥ,
kāmeśvarī ca vajreṣṭī tṛtīyā bhagamālīnī ॥ 127 ॥
kāmeśvarīrudraśaktiḥśaraccandraśataprabhā,
smartavyā dadhatī hastaiḥpustakā'bhīvarasrajaḥ ॥ 128 ॥
vajreśvarīviṣṇuśaktirudyānmūrtanḍasaprabhā,
ikṣucāpavarābhītipuṣṭapabāṇalasatkarā ॥ 129 ॥
bhagamālābrahmaśaktistaptahāḥśakasaprabhā,
jñānamudrāṁ varāṁ pāśamaṁkuśaṁ dadhatīkaraiḥ ॥ 130 ॥
evaṁ trikoṇaṁ sampūjya yacchetpuṣṭpāñjaliṁ tataḥ,
bijamudrāṁ pradarśyātha prārthayetsundarīmidaṁ ॥ 131 ॥
sarvasiddhiprade cakre yoginyāḥ pūjitāmāyā,
diśamīvatirahasyākhyā maṅgalaṁ me nirantaram ॥ 132 ॥

Worship of the Eighth Covering—In the Triangle drawn with the letters a, ka and tha the Sādhaka should worship, with great attention, the arrows, bow, noose and goad of Kāmeśvara and Kāmeśvarī named Jambha, Moha, Vaśa and Stambha respectively, with their respective Bījas, in the four quarters, beginning from west, in clockwise direction. The five Bāṇa-bījas should be added before the arrows; two mīna-bījas (dhaṁ thaṁ) should be added before the bow; Pāśa and Māyā-bījas (āṁ hrīm) should be added before the noose; and Aṁkuśa-bīja (kroṁ) should be added before the goad.

Thereafter, the Devīs of the weapons should be meditated upon as decked in various gem-studded ornaments, having their own weapons, their organs sparkling like lightning and having slow graceful gait due to the ebullient youth.

In the Āgneya, etc. three sub-quarters, Kāmeśvarī, Vajreśī and Bhagamālinī should be worshipped with the three kūtas.

Kāmeśvarī, the Śakti of Rudra, should be meditated upon as having the lustre of a hundred autumnal moons and holding in her hands the book, abhaya, vara and rosary.

Vajreśvarī, the Śakti of Viṣṇu, should be meditated upon as having the lustre of rising sun and holding in her hands sugarcane bow, vara, abhaya and arrow of flowers.

Bhagamālā, the Śakti of Brahmā, should be meditated upon as having the lustre of molten gold and holding in her hands jhāna-mudrā, vara, noose and goad.

Thus worshipping the Triangle, Puṣpāñjali should be offered and then showing the Bīja mudrā, the Sādhaka should pray that the Ati-rahasya yoginīs, thus worshipped in this sarvasiddhiprada cakra, be all-auspicious to me.¹

C. Procedure of worship – Meditating upon the Devīs as “decked in various gem-studded ornaments, having their own weapons their organs sparkling like lightning and having slow graceful gait due to the ebullient youth”, the Sādhaka, beginning from west and proceeding in clock-wise

1. “Sarvasiddhiprade cakre imā atirahasya yoginyaḥ pūjitā me nirantaram maṅgalam dīśantu.”
2. “Nānāratna vibhūṣāḍhyāḥ svasvāyudha samanvitāḥ. Vidyuddāmasamānāṅgyo Yauvanonmadamantharā.”

direction, should worship the arrows, etc. weapons of Kāmeśvara and Kāmeśvarī with their respective bījas, around the triangle formed by the letters a, ka and tha, in the following manner :

Yām rām lām vām śām drām drīm klīm blūm saḥ
Kāmeśvara-kāmeśvarī Jambhana-bāṇa śrīpādukām pūjayāmi—
Pāścime. Dhaṁ thaṁ Kāmeśvara-kāmeśvarī mohanadhanu
śrīpādukām pūjayāmi—Uttare. Ām hrīm Kāmeśvara-kāmeśvarī
vaśīkaraṇa-pāśa śrīpādukām pūjayāmi—Pūrve. Kroṁ Kāmeś-
vara-kāmeśvarī stambhanāmkuśa śrīpādukām pūjayāmi—
Dakṣiṇe.

Then, in the Āgneya, etc. sub-quarters of the Triangle, Kāmeśvarī, etc. should be meditated upon as mentioned above.

Meditating thus, the Kāmeśvarī, etc. Śaktis should be worshipped with the following mantras :

Kacīla hrīm kāmārūpapīthe kāmeśvarī rudraśakti śrī-
pādukām pūjayāmi. Hasakahala hrīm pūrṇagiripīthe vajreś-
varī viṣṇuśakti śrīpādukām pūjayāmi. Sakalahrīm jālan-
dharapīthe bhaga-mālinī brahmaśakti śrīpādukām pūjayāmi.

Worshipping thus and offering Puṣpāñjali with the Mūla-
mantra, the Sādhaka should pray that the Atirahasya
Yoginīs, worshipped thus in the sarvasiddhiprada cakṛa, be
all-auspicious to me', and show Bija mudrā (see previous
chapter for its definition).

विन्दौ संपूजयेत्पश्चाच्छ्रोमस्त्रिपुरसुन्दरीम् ।

मूलविद्यां समुच्चार्य ध्यात्वा पूर्वोक्तवर्त्मना ॥ १३३ ॥

सर्वानन्दमये चक्रे सर्वाभीष्टविधायिनीम् ।

परापररहस्याख्या योगिनी पूजितास्तुमे ॥ १३४ ॥

योनिमुद्रां प्रदर्शयत् तर्पणं त्रिसमाचरेत् ।

धूपं दीपं च नैवेद्यमन्नैर्नाविधैर्दिशेत् ॥ १३५ ॥

*bindau sampūjayetpaścācchrīmattripurasundarīm,
mūlavidyām samuccāryya dhyātva pūrvoktavartmanā ॥ 133 ॥*

*sarvānandamaye cakre sarvābhīṣṭavidhāyinīm,
parāpararahasyākhyā yoginī pūjitāstume ॥ 134 ॥*

*yonimudrām pradarsyātha tarpaṇam triḥsamūcaṛet,
dhūpaṁ dīpaṁ ca naivedyamannairnāvidhairdiśet ॥ 135 ॥*

Worship of the Ninth Covering – After this, meditating properly and uttering the Mūla-mantra, Śrīmattripura-sundarī should be worshipped on the Bindu. Then, praying her as “may the Parāpara rahasya yoginī Śrīmattripura-sundarī, the bestower of all desires, who has been worshipped on the Sarvānandamaya cakra, be the bestower of all happiness on me”, the Sādhaka, showing the Yoni-mudrā, perform three Tarpaṇas. Then, dhūpa-dīpa and various eatables should be offered as Naivedya.

C. Procedure of worship – Meditating upon the Bhagavatī (Śrīmattripurasundarī) according to Śloka 51 of the Eleventh Tārāṅga, the Sādhaka should worship the Śrīvidyā on the Bindu with the mantra “mūlaṁ Śrīmattripurasundarī śrīpādukām pūjayāmi”.

Then, offering the Puṣpāñjali and praying to the Devī as “may the Parāpara-rahasya yoginī Śrīmattripura-sundarī, the bestower of all the desires, who has been worshipped on the Sarvānandamaya cakra, be the bestower of all happiness on me”¹, show the Mahā-yoni mudrā (see the last chapter for its definition).

1. “Sarvānandamaye cakre sarvābhīṣṭadāyinī parāpara-rahasya-yoginī śrīmattripura-sundarī pūjitāstu”.

After this, performing three Tarpaṇas with the Mūla-mantra, the Devī should be properly worshipped with dhūpa-dīpa, etc. rituals.

वह्निं सम्पूज्य पूर्वोक्तविधिना तत्र सुन्दरीम् ।

आवाह्यजुहुयाद्द्रव्यं पञ्चविंशतिसंख्यया ॥ १३६ ॥

vahniṁ sampūjya pūrvoktavidhinā tatra sundarīm,

avāhyajuhuyāddravyaṁ pañcaviṁśatisaṁkhyayā ॥ 136 ॥

Havana -- Worshipping the Agni (fire) in the aforesaid manner and invoking the Tripura-sundarī in it, twenty-five oblations should be offered with the prescribed materials.

श्रीचक्रस्य बलिदद्याद्भुतशेषेन संयुतः ।

ईशानाग्नेयनैऋत्यवायुकोणेषु च क्रमात् ॥ १३७ ॥

बटुकस्य च योगिन्याः क्षेत्रगणनाथयोः ।

निजैर्मन्त्रैः स्वमुद्राभिः पूर्वसंकीर्तितैर्मया ॥ १३८ ॥

प्रदक्षिणानतीकृत्वा मूलविद्यां ततो यजेत ।

एवं श्री सुन्दरीं नित्यं पूजयन्विजितेन्द्रियः ॥ १३९ ॥

नवावृत्तियुतां सर्वान्कामानिष्टानवाप्नुयात् ।

śrīcakrasya baliṁdadyāddhutaśeṣena saṁyutaḥ,

īśānāgneyanairṛtyavāyukoṇeṣu ca kramāt ॥ 137 ॥

baṭukasya ca yoginyāḥkṣetreśagaṇanāthayoḥ,

nijairmantraiḥsvamudrābhiḥpūrvasaṁkīrtitairmayā ॥ 138 ॥

pradakṣiṇānatīkṛtvā mūlavidyāṁ tato yajet,

evaṁ śrī sundarīm nityaṁ pūjayanvijitendriyaḥ ॥ 139 ॥

navāvṛtīyutaṁ sarvāṅkāmaṇiṣṭānavāpnuyāt,

Balidāna—In the Īśāna, Āgneya, Nairṛtya and Vāyavya corners of the Śrī-cakra, the Sādhaka should offer Balidāna (oblations) of the materials left after Havana, to Baṭuka, Yoginī, Kṣetrapāla and Gaṇapati with their respective mantras and mudrās. Then, after circumambulation and

salutation, the Sādhaka should perform the Japa of the Mūla-mantra.

Thus, having control over his sense organs, a Sādhaka, who worships the Tripura-sundarī with her nine coverings daily, obtains the fulfilment of all his desires.

C. Procedure of Balidāna — “Ehyehi devīputra baṭukanātha kapilajaṭbhārabhāsura-trinetrajvālāmukha-sarvavighnānnāśaya nāśaya sarvopacāra-sahitaṁ baliṁ gṛhṇa gṛhṇa svāhā” with this mantra the Sādhaka, joining his thumb and index finger, should offer Balidāna of the materials left after Homa, to Baṭuka in the Īśāna corner.

Then “Ūrdhva Brahmāṇḍato vā divi gaganatale bhūtale niṣkale vā pātāle vātale vā salilapavanayoryatra kutra sthitā vā. Kṣetra pīthopapīthādiṣu ca kṛtapadā dbūpadīpādikena, prītā devyaḥ sadā naḥ śubhabali vidhinā pātu vīrendra-vandyāḥ. Yām yoginībhyo namaḥ”—with this mantra the Sādhaka, with the mudrā formed by joining his ring finger, little finger and thumb, offer Balidāna of the materials left over after Homa, to the Yoginīs in the Āgneya corner.

Then, “kṣāṁ kṣīṁ kṣūṁ kṣaiṁ kṣauṁ kṣaḥ huṁ sthāna-kṣetrapāleśa sarvakāmaṁ pūraya svāhā”—with this mantra the Sādhaka, with the mudrā formed by joining the thumb and ring finger of the left hand, offer Balidāna of the materials left over after Homa, to the Kṣetrapāla in the Nairṛtya corner of the Śrī-cakra. And then, with the mantra “gāṁ gīṁ gūṁ gaiṁ gaṇapataye varavarada sarvajanaṁ me vaśamānaya sarvopacāra-sahitaṁ baliṁ gṛhṇa gṛhṇa svāhā”, the Sādhaka, with a little curved middle finger, offer Balidāna of the materials left over after Homa, to Gaṇapati in the Vāyavya corner of the Śrī-cakra.

अथ प्रयोगा वक्ष्यन्ते साधकाभीष्टसिद्धिदाः ॥ १४० ॥
 नवलक्षजपेनास्य रुद्ररूपो नरो भवेत् ।
 मल्लिकामालनीपुष्पैर्होमाद्वागीशतामियात् ॥ १४१ ॥
 करवीरैर्जपापुष्पैर्होमान्मोहयते जगत् ।
 चन्द्रकुङ्कुमकस्तूरीहोमात्कामाधिको भवेत् ॥ १४२ ॥
 चम्पकः पाटलैर्विश्वं वशमानयतेऽचिरात् ।
 लाजाहोमोराज्यदायी मधुनोपद्रवक्षयः ॥ १४३ ॥
 निशिच्छागपलैर्होमो रिपुमैन्यविनाशकृत् ।
 दध्याज्यदुग्धमधुभिः क्रमाद्दोमादवाप्नुयात् ॥ १४४ ॥
 आरोग्यं सम्पदं ग्रामं धनं शर्करासुखम् ।
 कमलैर्धनमस्पत्तिर्दाडिमैराजवश्यताम् ॥ १४५ ॥
 क्षत्रियामातुलिङ्गैस्तु वंश्या नारं गजैः फलैः ।
 शूद्राः कृष्माण्डमभूतैर्वंश्याः स्युरचिराद्भुतैः ॥ १४६ ॥
 पनसानां लक्षहोमाद्वंश्यास्स्युश्चक्रवर्तिनः ।
 द्राक्षाफलैरिष्टसिद्धि रम्भाभिर्मन्त्रिणो वंशाः ॥ १४७ ॥
 नारिकेलैस्तु सम्पत्तिस्तिलैः सर्वेष्टसिद्धयः ।
 गुग्गुलैर्दुःखनाशः स्यात्सर्वेष्टशर्करागुडैः ॥ १४८ ॥
 पायसैर्धनधान्यासिर्वन्धूकैः प्राणिनो वंशाः ।
 पक्वैश्चतुफलैर्होमाल्लक्षमात्राद्वरावशा ॥ १४९ ॥
 लवणै राजिकायुक्तैर्होमाद्दुष्टविनाशनम् ।
 कर्पूरहोमाल्लभते वाक्पतित्वं नरोऽचिरात् ॥ १५० ॥
 करञ्जफलहोमेन भूतप्रेतादयो वंशाः ।
 त्रिवैः स्यादतुलालक्ष्मी रिक्तदण्डैः सुखासयः ॥ १५१ ॥
 घृतहोमादीप्सितासिः शान्तिः स्यात्तिलतण्डुलैः ।
 किंवद्वृत्तेन देवेशि सर्वेष्टं साधितं नृणाम् ॥ १५२ ॥

atha prayogā vakṣyante sādhakabhīṣṭasiddhidāḥ ॥ 140 ॥

*navalakṣajapenāsyā rudrarūpo naro bhavet,
mallikāmālatīpuṣpairhomādvāgīśatāmiyāt ॥ 141 ॥*

*karavīrairjapāpuṣpairhomānmohayate jagat,
candrakunīkumakastūrīhomātkāmādhiko bhavet ॥ 142 ॥*

campakaiḥpāṭalairviśvaṁ vaśamānayatē'cirāt,
lājāhomorājyadāyī madhunopadravakṣayaḥ ॥ 143 ॥
nīśicchāgapalairhomo rīpusainyavināśakṛt,
dadhyājyadugdhamadhubhiḥkramāddhomādavāpnuyāt ॥ 144 ॥
ārogyaṁ sampadaṁ grāmaṁ dhanaṁ śarkarayāsukham,
kamalairdhanasampattirdāḍimairājavaśyatām ॥ 145 ॥
kṣattriyaṁātuliṅgaistu vaiśyaṁ nāraṁ gajaiḥphalaiḥ,
śūdrāḥkūśmāṇḍasambhūtairvaśyaḥsyuracirāddhutaiḥ ॥ 146 ॥
panasānāṁ lakṣahomādvaśyāssyuścakraavartināḥ,
drākṣāphalaiḥśīrasiddhiḥ rambhābhirmantriṇovaśāḥ ॥ 147 ॥
nārikelaistusampattistilaiḥsarveṣṭasiddhayaḥ,
guggulairduḥkhanāśāḥ syātsarveṣṭaṁśarkarāgudaiḥ ॥ 148 ॥
pāyasairdhanadhānyāptirbandhūkaiḥprāṇinovaśāḥ,
pakvaiścūtaphalairhomāllakṣamātrāddharāvaśā ॥ 149 ॥
lavānaiḥ rājikāyuktairhomādduṣṭavināśanam,
karpūrahomāllabhate vākpatitvaṁ nara'cirāt ॥ 150 ॥
karañjaphalahomena bhūtapretādayo vaśāḥ,
bilvaiḥsyādatulīlakṣmīḥ rikṣudaṇḍaiḥ sukhāptayaḥ ॥ 151 ॥
ghṛtāhomādīpsitāptiḥśāntiḥsyōttilatanūlaiḥ,
kiṁbahūktena deveśi sarveṣṭaṁ sūdhitaṁ nṛṇām ॥ 152 ॥

Experiments for the fulfilment of wishes –

Now such experiments are being described which fulfil the desired objectives of the Sādhaka.

By performing nine lac (9,00,000) Japas of this mantra the Sādhaka obtains the form of Rudra.

Homa of Mallikā (Belā) and Mālātī flowers bestows the lordship of speech. By performing Homa with the flowers of Kanera and Japā-puṣpa, the Sādhaka can captivate the whole world.

By performing Homa with camphor, kuṁkuma and

musk, the Sādhaka becomes even more beautiful than the Kāmadeva.

By performing Homa with Campā and rose, a Sādhaka can very soon captivate the entire world.

Homa of parched rice bestows kingdom; homa of honey destroys all obstacles; homa of flesh of a goat in the night destroys the army of an enemy; homa of curd bestows freedom from diseases; homa of ghee bestows property; of milk bestows villages and of honey bestows wealth. Homa of lotuses bestows wealth and property and of pomegranate captivates the king.

By performing Homa of Bijaurā the Kṣatriyas, of oranges the Vaiśyas and of Peṭhā (a kind of sweet) the Śūdras are soon captivated

Offering one lac (1,00,000) oblations of jack fruits captivates the Emperor. Homa of grapes fulfil the desires. Homa of bananas captivate the Ministers. Homa of coconuts bestows property, of Tila fulfil all desires. Homa of Guggula destroy all calamities. Homa of sugar and molasses fulfil all desires.

Homa of milk pudding bestow money and grains. Homa of Pandhūka flowers captivate people. One lac (1,00,000) oblations of ripe mangos captivate everyone living on this earth.

Homa of mustard and salt mixed together destroy evil persons. Homa of camphor soon bestows the power of writing poetry. Homa of Karañja-fruit captivate the evil spirits. Homa of Bilva fruits bestows infinite wealth and of pieccs

of sugar-cane bestows happiness. Homa of Ghee bestows the desired material and of Tila and rice bestows peace.

O Deveśi, what more should I say ! By this mantra a Sādhaka can seek the fructification of everything.

मध्ये कूटत्रिके भेदावर्णान्तरनियोजनात् ।

बहवोन्येन गदिता ग्रन्थगौरवभीतिः ॥ १५३ ॥

madhye kūṭatrike bhedāvarṇāntaraniyojanāt,

bahavonyena gaditā granthagauravabhītitaḥ ॥ 153 ॥

Kinds of Śrī-vidyā—If other letters of the three Kūṭas are joined in the middle of the mantra, there can be numerous versions of this mantra. However, they are not being mentioned due to the fear of increasing the bulk of the book.

C. — By adding other letters in-between the three Kūṭas of the mantra there can be several types of this mantra worshipped by Kubera, etc. various Gods. The Ācārya (author of Mantra Mahodadhi) in his Naukā (author's own commentary on his own work Mantra Mahodadhi) has mentioned thirty-two such types.

Apart from this, certain other types of Ṣoḍaśī have been described in the works of Āgama-śāstra and they are as follows :

Technical names of Ṣoḍaśī mantras : 1. Kāmarāja vidyā, 2. Agastyapūjītā lopāmudrā, 3. Manupūjītā, 4. Candra-pūjītā, 5. Kubera-pūjītā, 6. Agastyapūjītā dvitīya lopāmudrā, 7. Nandipūjītā, 8. Indrapūjītā, 9. Sūryapūjītā, 10. Śaṁkara-pūjītā (catuṣkūṭā), 11. Viṣṇupūjītā (ṣaḍkūṭā) and 12.

Durvāsāpūjitā.¹ The mantras formed by adding 'hrīmśrīm' before these twelve mantras are called Technical Śoḍaśī mantras.

It is written in the Jñānārṇava that adding "Auṁ hrīm śrīm" before the above 12 mantras make Śoḍaśī mantras. By so doing the Trikūṭa mantra becomes Ṣaḍkūṭa, Ṣaḍkūṭa-vaiṣṇava mantra becomes Navakūṭa and Catuṣkūṭa Śiva-mantra becomes Saptakūṭa mantra. All these mantras are supposed to be Śiva-śaktimaya in form.

1. (1) Kāmarāja-vidyā — Kacīḥhrīm, hasakahalahrīm, Sakalahrīm.
- (2) Prathama lopāmudrā — Hasakala hrīm, Hasakahala hrīm, Sakala hrīm.
- (3) Manupūjitā — Kahacīla hrīm, Hakacīla hrīm, Sakacīla hrīm.
- (4) Candrapūjitā—Sahakacīla hrīm, Sahakahaīla hrīm, Sahakacīla hrīm.
- (5) Kuberapūjitā — Hasakacīla hrīm, Hasakacīla hrīm, Hasakacīla hrīm.
- (6) Dvitiya-lopāmudrā — Kacīla hrīm, Hasakahala hrīm, Sahasakala hrīm.
- (7) Nandipūjitā—Sacīla hrīm, Sahakahala hrīm, Sakala hrīm.
- (8) Indrapūjitā — Kacīla hrīm, Hasakahala hrīm, Sakala hrīm.
- (9) Sūryapūjitā — Kacīla hrīm, Sahakala hrīm, Sahakasakala hrīm.
- (10) Śaṁkarapūjitā — Kacīla hrīm, Hasakala hrīm, Sahasakala hrīm, Kacīlahasakahalasakasakala hrīm.

Bījāvalī Ṣoḍaśī – According to Rudrayāmala, pronouncing respectively the Śrī, Māyā, Bālā, Śrī, Māyā, Kāma, Vāg, Māyā, Śrī, Parā, Kāma, Vāg, Māyā and Śrī Bījas, the Bījāvalī Ṣoḍaśī mantra is formed and this has been called very secret. Authorities say that in case of adverse circumstances one should part with his life and kingdom, but should never impart this to others.

According to Brahma-yāmala, pronouncing respectively the Śrī, Māyā, Bālā, Śrī, Māyā, Kāma, Vāg, reverse Bālā, Śrī, Māyā and then Māyā and Śrī Bījas, the Ṣoḍaśī mantra is formed which has been considered as secret in the Āgama-works.

Guhya Ṣoḍaśī-mantra – Put Śrī-bīja between two Māyā-bījas, then Parā-bīja, Kāma-bīja and the first Bīja of Bālā—in these Bījas Praṇava should be added before Māyā and Śrī-bījas. Then, adding Lopāmudrā Trikuṭā and the first Bīja at the end, makes the very secret Guhya-ṣoḍaśī mantra the glory of which is indescribable. The extricated form of this mantra is as follows :

Auṁ hrīm auṁ śrīm hrīm sauḥ klīm aiṁ hasakalahrīm
hasakahlahrīm sakalahrīm auṁ hrīm auṁ śrīm hrīm.

The Mahā-ṣoḍaśī mantra – Putting the two Bījas 'hrīm śrīm' in the beginning in reverse order and then writing the middle-bīja of Bālā in the beginning, makes the

(11) Viṣṇupūjitā – Kacīla hrīm, Hasakala hrīm, Sahasakala hrīm, Sacīla hrīm, Sahakahala hrīm, Sakala hrīm.

(12) Durvāsāpūjitā – Kacīla hrīm, Hasakahala hrīm, Sakala hrīm.

mantra “śrīm hrīm klīm aiṁ sauḥ” of 5 Bījas. Writing these five bījas in forward and reverse order before and after the Ṣaṅkūṭa mantra, makes the sixteen syllabled mantra.

Writing these bījas before and after the Saptakūṭa mantra, makes the seventeen syllabled mantra, and writing these bījas before and after the Navakūṭa mantra, makes the nineteen syllabled mantra. Thus formed Ṣaṅkūṭa becomes sixteen syllabled mantra, Śaiva-mantra becomes seventeen syllabled mantra and the Vaiṣṇava mantra becomes nineteen syllabled mantra.

There is a similar description in the Śrīkrāma Saṁhitā as well, viz. put Śrī-bīja, Māyā bīja, Kāma bīja, Vāg-bīja and Parā-bīja in the beginning. Then putting these five Bījas before and after the Ṣaṅkūṭa mantra formed by the Praṇava, Bhuvanēśvarī-bīja, Lakṣmī-bīja and Trikūṭa, makes the Mahā-ṣoḍaśī mantra. Māyā-tantra, Kulāmṛta and Yāmala works also contain similar descriptions.

In the Kubjikā Tantra the Mahā-ṣoḍaśī mantra is extricated as follows : Parā, Śrī, Kāma, Vāgbhava and Śakti—putting after these five Bījas the Praṇava, Māyā, Śrī-bīja, Trikūṭa and then the said five Bījas in reverse order, makes the Mahā-ṣoḍaśī mantra which is called Bhuvana-sundarī mantra. This mantra is supposed to be the bestower of both, the worldly enjoyment and emancipation. The extricated form of the mantra is as follows : “Hrīm śrīm klīm aiṁ sauḥ auṁ hrīm śrīm kaclaī hrīm hasakahala hrīm sakala hrīm sauḥ aiṁ klīm śrīm hrīm”.

Adding Śrī-bīja before this mantra makes the Kamala-sundarī mantra. In the same manner, putting before this

mantra respectively the Kāma-bīja, Vāg-bīja, Śakti bīja and Praṇava, make the Kāmasundarī, Vāksundarī, Śakti-sundarī and Tārasundarī mantras respectively.

In the Siddha-yāmala the extrication of the Mahāṣoḍaśī mantra has been described as follows :

Putting Praṇava, Kāma, Māyā, Bālā, Trikūṣa, Strī, Bhaga, Aṁkuśa, Kālī, Kāmakaḷā and Kūrca bījas makes the Mahāṣoḍaśī mantra. This mantra is adored by all the Āmnāyas. The extricated form of the mantra is as follows :
 "Auṁ klīm hrīm śrīm aiṁ klīm sauḥ kaeḷa hrīm hasakahala
 hrīm sahala hrīm strīm aiṁ krom krīm īm hūm".

अपरीक्षितशिष्याय न देयेयं कदाचन ।

पुत्राय वा सुशिष्याय दत्त्वाभीष्टप्रदायिनी ॥ १५४ ॥

aparīkṣitaśiṣyāya na deyeyam kadācana,

putrāya vā suśiṣyāya dattvābhīṣṭapradāyinī ॥ 154 ॥

This mantra should never be imparted to an untested disciple. This mantra, which is the fulfiller of all the desires, should be given only to one's own son and a well-tested disciple.

गोपालसुन्दरीं वक्ष्ये भोगमोक्षप्रदायिकाम् ।

मायारमाचित्तजन्माकृष्णाद्येतिपदं ततः ॥ १५५ ॥

आद्यं वाक्कूटमुच्चार्य गोविन्दायपदं वदेत् ।

द्वितीयं तु ततःकूटं गोपीजनपदं ततः ॥ १५६ ॥

वल्लभायपदान्तं तु तृतीयं कूटमुच्चरेत् ।

स्वाहान्ता वद्वियुग्मार्णा स्मृता गोपालसुन्दरी ॥ १५७ ॥

gopūlasundarīm vākṣye bhogamokṣapradāyikām,

māyāramācittajanmākṛṣṇādyetiṣadānam tataḥ ॥ 155 ॥

adyam vākkūṭamuccāryya gobindāyapadam vadet,

dvitīyam tu tataḥkūṭam gopījanapadam tataḥ ॥ 156 ॥

*vallabhāyapadāntaṁ tu tṛtīyaṁ kūṭamuccaret,
svāhāntā vahniyugmārṇā smṛtā gopālasundarī ॥ 157 ॥*

Mantra of Gopālasundarī — Now the Gopālasundarī mantra is being described which is the bestower of both worldly happiness and emancipation.

Māyā (hrīm) Ramā (śrīm) Cittajanmā (klīm), then 'kṛṣṇāya'—uttering this first vāk-kūṭa, speak 'Govindāya'—this is the second Kūṭa. And then the third Kūṭa 'Gopījana and Vallabhāya' should be spoken. Then, adding 'svāhā' at the end, makes the 23 syllabled Gopālasundarī mantra.

C. Extricated form of Gopālasundarī mantra — Hrīm śrīm klīm kṛṣṇāya govindāya gopījana vallabhāya svāhā.

विशाया द्वौ मुनी उक्तौ विधात्रानन्दभैरवौ ।
छन्दस्तुदैवी गायत्रीदेवतासुन्दरीयुता ॥ १५८ ॥
गोपालो मन्मथोबीजं शक्तिःपावकवल्लभा ।
मायाश्रीर्मन्मथैर्हृत्स्थ्यात्कृष्णाय शिरईरितम् ॥ १५९ ॥
गोविन्दायशिखागोपीजनेतिकवचं मतम् ।
वल्लभायस्मृतं नेत्रमस्त्रंपावकभार्यया ॥ १६० ॥
*vidyāyā dvau munī uktau vidhātrānandabhairavau,
chandastudaivī gāyatrīdevatāsundarīyutā ॥ 158 ॥
gopālo manmathobījaṁ śaktiḥpāvakavallabhā,
māyāśrīrmanmathairhṛtsyātkṛṣṇāya śiraīritam ॥ 159 ॥
govindāyaśikhāgopījanetikavacaṁ matam,
vallabhāyasmṛtaṁ netramastrampāvakabhāryayā ॥ 160 ॥*

Viniyoga and Śaḍaṅga-nyāsa — Vidhātrā and Ānandabhairava are the two Ṛṣis of this mantra, Gāyatrī is its Chanda, Devatā is Gopālasundarī Kāma-bīja is the Bīja and Svāhā is the Śakti.

Ṣaḍaṅga-nyāsa should be performed in the heart with Māyā, Śrī and Kāma bījas, in the head with 'Kṛṣṇāya', in the tuft of hair on the crown with 'Govindāya', in the Kavaca with 'Gopījana', in the eyes with 'vallabhāya' and in the Astra with 'svāhā'.

C. Vinīyoga — Asya gopālasundarī-mantrasya vidhātrā-nanda-bhairavo Ṛṣiḥ devī gāyatrī chandaḥ gopālasundarī devatā, klīm bījaṁ, svāhā śaktiḥ mamābhīṣṭasiddhaye jape viniyogaḥ.

Ṣaḍaṅga-nyāsa — Hrīm śrīm klīm hṛdayāya namaḥ. Kṛṣṇāya śirase svāhā. Govindāya śikhāyai vaṣaṭ. Gopījana kavacāya hum. Vallabhāya netra-trayāya vauṣaṭ. Svāhā astrāya phaṭ.

मूर्ध्नि भाले भ्रुवोरक्ष्णोःकर्णयोर्नासयोर्मुखे ।

चिबुके च गले बाह्वोर्हृदयेजठरे न्यसेत् ॥ १६१ ॥

नाभौ लिङ्गे गुदे सक्थनोर्जानुनोर्जङ्घयोरपि ।

गुल्फयोःपादयोर्वर्णान्कूटत्रयविवर्जितान् ॥ १६२ ॥

सृष्टिन्यासोऽयमुदितो हृदाद्यंशान्तिकास्थितिः ।

संहारोऽद्यादिमूर्धन्तःपुनः सृष्टिस्थितिं चरेत् ॥ १६३ ॥

mūrdhni bhāle bhruvorakṣṇoḥkarṇayornāsayormukhe,

cibuke ca gale bāhvorhṛdayejaṭhare nyaset ॥ 161 ॥

nābhau liṅge gude sakthnorjānūnoraṅghayorapi,

gulphayohpādayorvarṇāṅkūṭatrayavivarjitān ॥ 162 ॥

srṣṭīnyāso'yamudito hṛdādyamśāntikāsthitiḥ,

saṁhāraṅghryādīmūrdhāntaḥpunah srṣṭīmsthitiṁ caret ॥ 163 ॥

Sṛṣṭī, Sthiti and Saṁhāra nyāsa — Leaving aside the three Kūṭas, the nyāsa of other letters of the mantra should be performed respectively on the head, forehead, eyebrows, eyes, ears, nostrils, mouth, chin, throat, arms, heart,

belly, navel, penis, anus, thighs, knees, calves, ankles and feet. This is called *Sṛṣṭi-nyāsa*.

The *Sthiti-nyāsa* should be performed from heart to shoulders and *Samhāra-nyāsa* from feet to head. After this, the *Sṛṣṭi-nyāsa* should be performed once again.

C. *Sṛṣṭi-nyāsa* – According to Śrīvidyā-bhāskara the *Sṛṣṭi-nyāsa* has been described as follows :

Hṛīm namaḥ – Mūrdhni. Śrīm namaḥ – Lalāṭe. Klīm namaḥ – Bhruvoḥ. Kṛīm namaḥ – Netrayoḥ. Ṣṇām namaḥ – Karṇayoḥ. Yaīm namaḥ – Nasoḥ. Goīm namaḥ – Mukhe. Viīm namaḥ – Cibuke. Ndām namaḥ – Kaṇṭhe. Yaīm namaḥ – Bāhumūle. Goīm namaḥ – Hṛdi. Pīm namaḥ – Udare. Jam namaḥ – Nābhau. Nam namaḥ – Liṅge. Vaim namaḥ – Gude. Llam namaḥ – Kaṭyām. Bhām namaḥ – Jānvo. Yaīm namaḥ – Jaṅghayoḥ. Svām namaḥ – Gulphayoḥ. Hām namaḥ – Pādayoḥ.

Sthiti-nyāsa – Hṛīm namaḥ – Hṛdi. Śrīm namaḥ – Udare. Klīm namaḥ – Nābhau. Kṛīm namaḥ – Liṅge. Ṣṇām namaḥ – Ādhāre. Yaīm namaḥ – Kaṭyām. Goīm namaḥ – Jānvo. Viīm namaḥ – Jaṅghayoḥ. Ndām namaḥ – Gulphayoḥ. Yaīm namaḥ – Pādayoḥ. Goīm namaḥ – Mūrdhni. Pīm namaḥ – Lalāṭe. Jam namaḥ – Bhruvoḥ. Nam namaḥ – Netrayoḥ. Vaim namaḥ – Karṇayoḥ. Llam namaḥ – Nasoḥ. Mām namaḥ – Mukhe. Yaīm namaḥ – Cibuke. Svām namaḥ – Kaṇṭhe. Hām namaḥ – Bāhumūle.

Samhāra-nyāsa – Hṛīm namaḥ – Pādayoḥ. Śrīm namaḥ – Gulphayoḥ. Klīm namaḥ – Jaṅghayoḥ. Kṛīm namaḥ – Jānvoḥ. Ṣṇām namaḥ – Kaṭyām. Yaīm namaḥ – Gude. Goīm namaḥ – Liṅge. Viīm namaḥ – Nābhau. Ndām namaḥ –

Udare. Yaṁ namaḥ – Hṛdi. Gīṁ namaḥ – Bāhumūle. Pīṁ namaḥ – Kaṇṭhe. Jaṁ namaḥ – Cibuke. Naṁ namaḥ – Mukhe. Vaṁ namaḥ – Nasoḥ. Llaṁ namaḥ – Karṇayoḥ. Bhāṁ namaḥ – Netrayoḥ. Yaṁ namaḥ – Bhruvoḥ. Svāṁ namaḥ – Lalāṭe. Hāṁ namaḥ – Mūrdhni.

Performing the Sṛṣṭi, Sthiti and Saṁhāra nyāsas in this manner, the Sṛṣṭi-nyāsa should be performed again. Some authorities hold that after this the Vibhūti-pañjara-nyāsa should be performed.

Vibhūti-pañjara-nyāsa – Worldly happiness and fame are increased by performing this nyāsa. Its order is as follows :

Goṁ namaḥ Ādhāre. Pīṁ namaḥ Liṅge. Jaṁ namaḥ Nābhauḥ. Naṁ namaḥ Hṛdi. Vaṁ namaḥ Kaṇṭhe. Llaṁ namaḥ Mukhe. Bhāṁ namaḥ Dakṣiṇāmśe. Yaṁ namaḥ Vāmāmśe. Svāṁ namaḥ Dakṣiṇorau. Hāṁ namaḥ Vāmorau. Goṁ namaḥ Kandharāyām. Pīṁ namaḥ Nābhau. Jaṁ namaḥ Kukṣau. Naṁ namaḥ Hṛdi. Vaṁ namaḥ Dakṣiṇastane. Llaṁ namaḥ Vāmastane. Bhāṁ namaḥ Dakṣiṇapārśve. Yaṁ namaḥ Vāmapārśve. Svāṁ namaḥ Dakṣiṇāsrīṇyām. Hāṁ namaḥ Vāmaśrīṇyām. Goṁ namaḥ Śīrasi. Pīṁ namaḥ Mukhe. Jaṁ namaḥ Dakṣiṇanetre. Naṁ namaḥ Vāmanetre. Vaṁ namaḥ Dakṣiṇa-karṇe. Llaṁ namaḥ Vāmakarṇe. Bhāṁ namaḥ Dakṣiṇanāsāpuṭe. Yaṁ namaḥ Vāmanāsāpuṭe. Svāṁ namaḥ Dakṣiṇakapole. Hāṁ namaḥ Vāmakapole. Goṁ namaḥ Dakṣiṇa hastamūle. Pīṁ namaḥ Dakṣiṇa-kūrpāre. Jaṁ namaḥ Dakṣiṇa-manibandhe. Naṁ namaḥ Dakṣāṅgulimūle. Vaṁ namaḥ Dakṣāṅgulyagre. Llaṁ namaḥ Aṅguṣṭhe. Bhāṁ namaḥ Tarjanyām. Yaṁ namaḥ Madhyamāyām. Svāṁ namaḥ Anāmikāyām. Hāṁ namaḥ Kaniṣṭhikāyām. Goṁ namaḥ

Vāmahastamūle Pīm namaḥ Vāmakūrpāre. Jam namaḥ Vāma-
maṇibandhe. Nam namaḥ Vāmāṅgulimūle. Vaṁ namaḥ
Vāmāṅgulyagre. Llam namaḥ Vāmāṅguṣṭhe. Bhām namaḥ
Vāma-tarjanyām. Yam namaḥ Vāma-madhyamāyām. Svām
namaḥ Vāma-anāmikāyām. Hām namaḥ Vāma-kaniṣṭhi-
kāyām.

Goṁ namaḥ Dakṣapādamūle. Pīm namaḥ Dakṣa-gulphe.
Jam namaḥ Dakṣa-jaṅghāyām. Nam namaḥ Dakṣa-pādāṅguli-
mūle. Vaṁ namaḥ Dakṣa-pādāṅgulyagre. Llam namaḥ Dakṣa-
pādāṅguṣṭhe. Bhām namaḥ Dakṣa-tarjanyām. Yam namaḥ
Dakṣa-madhyamāyām. Svām namaḥ Dakṣa-anāmikāyām.
Hām namaḥ Dakṣa-kaniṣṭhikāyām. Goṁ namaḥ Vāmapāda-
mūle. Pīm namaḥ Vāmagulphe. Jam namaḥ Vāmajaṅghāyām.
Nam namaḥ Vāmapādāṅgulimūle. Vaṁ namaḥ Vāmapādāṅ-
gulyagre. Llam namaḥ Vāmapādāṅguṣṭhe. Bhām namaḥ
Vāmatarjanyām. Yam namaḥ Vāma-madhyamāyām. Svām
namaḥ Vāma-anāmikāyām. Hām namaḥ Vāma-kaniṣṭhi-
kāyām.

Goṁ namaḥ Mūrdhni. Pīm namaḥ Tattpūrve. Jam namaḥ
Taddakṣiṇe. Nam namaḥ Tatpāścime. Vaṁ namaḥ Taduttare.
Llam namaḥ Mūrdhni. Bhām namaḥ Dakṣiṇabhujē. Yam
namaḥ Vāmabhujē. Svām namaḥ Dakṣiṇorau. Hām namaḥ
Vāmorau. Gauṁ namaḥ Śīrasi. Pīm namaḥ Netrayoḥ. Jam
namaḥ Mukhe. Nam namaḥ Kaṇṭhe. Vaṁ namaḥ Hṛdi.
Llam namaḥ Jaṭhare. Bhām namaḥ Mūlādhāre. Yam namaḥ
Liṅge. Svām namaḥ Jānunoḥ. Hām namaḥ Pādayoḥ.

Goṁ namaḥ Śrotrayoḥ. Pīm namaḥ Gaṇḍayo. Jam
namaḥ Ansayo. Nam namaḥ Stanayoḥ. Vaṁ namaḥ Pārśva-
yoḥ. Llam namaḥ Liṅge. Bhām namaḥ Ūrvo. Yam namaḥ
Jānunoḥ. Svām namaḥ Jaṅghayoḥ. Hām namaḥ Pādayoḥ.

करशुद्ध्यासनन्यासौ न्यासं वाग्देवताभिधम् ।

कृत्वा पूर्वोदितान्कूटत्रयं कास्यहृदि न्यसेत् ॥ १६४ ॥

कूटत्रयद्विरावृत्त्या षडङ्गं पुनराचरेत् ।

कमलावसुधायुक्तं ध्यायेच्छ्रीचक्रं हरिम् ॥ १६५ ॥

karasuddhyāsananyāsau nyāsaṁ vāgdevatābhidham,

kṛtvā pūrvoditāṅkūṭatrayaṁ kāsyaḥṛdi nyaset ॥ 164 ॥

kūṭatrayadvirāvṛtīṣṭya ṣaḍaṅgaṁ punarācaret,

kamalāvasudhāyuktaṁ dhyāyēcchrīcakragāṁ harim ॥ 165 ॥

Other Nyāsas — Thereafter, performing the Karaśuddhi-nyāsa, Āsana-nyāsa and Vāgdevatā-nyāsa in the aforesaid manner (see commentaries of Śloka 8—14 and 27—36 of the last Tārāṅga), the Nyāsa of the three Kūṭas should be performed on the head, mouth and heart.

Then, Ṣaḍaṅga-nyāsa should be performed again with two repetitions each of the three Kūṭas. Thereafter, Śrī Hari, stationed in Śrī Cakra with Kamalā and Vasudhā, should be meditated upon.

C. Performing the Karaśuddhi-nyāsa, Āsana-nyāsa and Vāgdevatā-nyāsa, as described in the last Tārāṅga, the Nyāsa of the three Kūṭas should be performed in the following manner :

Kṛṣṇāya namaḥ Mūrdhni. Govindāya namaḥ Mukhe. Gopījana-vallabhāya namaḥ Hṛdaye.

Ṣaḍaṅga-nyāsa—Kṛṣṇāya hṛdayāya namaḥ. Govindāya śirase svāhā. Gopījana vallabhāya śikhāyai vaṣaṭ. Kṛṣṇāya kavacāya hum. Govindāya netra-trayāya vaṣaṭ. Gopījana vallabhāya astrāya phaṭ.

हीराम्भोधिस्थकल्पद्रुमवनविलसद्गतनयुङ्मण्डपान्तः

प्रोद्यच्छ्रीपीठसंस्थं करद्वतजलजारीशुचापाङ्कशेषुम् ।

पाशं वीणां सुवेणुं दधतमवनिमाशोभितं रक्तकान्तिं
ध्यायेद्गोपालमीशं विधिमुखविबुधैरीड्यमानं समन्तात् ॥ १६६ ॥

*kṣīrāmbhodhisthakalpadrūmavanavilasadratnayunmaṇḍapāntaḥ
prodyacchrīpīṣhasaṁsthaṁ karadhṛtajalajārīkṣucāpāmkuṣeṣum,
pāśaṁ vīṇāṁ suveṇuṁ dadhatamavanimāśobhitaṁ raktakāntiṁ
dhyāyēdgopālamīśaṁ vidhimukhavibudhairīdyamānaṁ*

samantāt ॥ 166 ॥

Dhyāna – Lord Gopāla should be meditated upon as stationed on the lofty Śrī Pīṭha within the canopy studded with gems, which is situated in the grove of Kalpa trees in the Milky ocean; who holds in his eight hands the lotus, cakṛa, bow of sugar-cane, arrow, goad, noose, Vīṇā and lute; whose lustre is blood red, who shines brilliantly in the company of Earth and Lakṣmī and who is eulogised by Brahmā and other Gods.

एवं ध्यात्वा जपेल्लक्षं दशंशं पायसान्धसा ।

जुहुयाद्वैष्णवे पीठे पूजयेत्सुन्दरींहरिम् ॥ १६७ ॥

*evaṁ dhyātvā japellakṣaṁ daśaṁśaṁ pāyasāndhasā,
juhuyādvaiṣṇave pīṭhe pūjayetsundarīṁharim ॥ 167 ॥*

No. of Japa and Havana – Meditating thus, one lac (1,00,000) japas of the mantra and one-tenth of it Homa with milk pudding should be performed. Then, the Gopāla-sundarī should be worshipped on the Vaiṣṇava-pīṭha.

आदावङ्गानि सम्पूज्यप्रागाद्याशासु पूजयेत् ।

वासुदेवं संकर्षणं प्रद्युम्नमनिरुद्धकम् ॥ १६८ ॥

पूज्यावहृषादिकोणेषु शान्तिःश्रीश्चसरस्वती ।

रतिःपुनर्दिक्षु पूज्या रुक्मिणी सत्यभामिका ॥ १६९ ॥

कालिन्दी जाम्बवत्याख्या मित्रविन्दासुनन्दया ।

सुलक्ष्मणानाग्निजिह्वा ततोर्च्या निधयोपि च ॥ १७० ॥

महापद्मश्चपद्मश्चशङ्खोमकरकच्छपौ ।

मुकुन्द कुन्दनीलाश्चखर्वश्चनिधयो नव ॥ १७१ ॥

ततश्चसुन्दरीप्रोक्तावृत्तिपूजां समाचरेत् ।

प्रयोगानपि तत्रोक्तान्कुर्यादिष्ट प्रसिद्धये १७२ ॥

ādvaṅgāni sampūjyapragādyāśśu pūjayet,

vāsudevaṁ saṁkarṣaṇaṁ pradyumnamaniruddhakam ॥ 168 ॥

pūjyāvahnyādikoṇeṣu śāntiḥśrīścasarasvatī,

ratihpunardikṣu pūjyā rukmiṇī satyabhāmikā ॥ 169 ॥

kālindī jāmbavatīākhyā mitravindāsunandayā,

sulakṣaṇānāgnijitī tatorcyā nidhayopi ca ॥ 170 ॥

mahāpadmaścapadmaścaśaṁkhomakarakacchapau,

mukunda kundaṇīlāścakharvaścanidhaya nava ॥ 171 ॥

tataścasundarīproktāvṛtipūjāṁ samācaret,

prayogānapi tatroktānkuryādiṣṭa prasiddhaye ॥ 172 ॥

Worship of the Coverings—First of all, performing the Aṅga-worship, Vāsudeva, Saṁkarṣaṇa, Pradyumna and Aniruddha should be worshipped in the east, etc. quarters. Then, in the Āgneya, etc. sub-quarters, Śānti, Śrī, Sarasvatī and Rati should be worshipped.

Then, in the quarters, Rukmiṇī, Satyabhāmikā, Kālindī, Jāmbavatī, Mitravindā, Sunandā, Sulakṣaṇā and Nāgnijitī should be worshipped.

After this, the Treasures should be worshipped. Mahāpadma, Padma, Śaṁkha, Makara, Kacchapa, Mukunda, Kunda, Nīla and Kharva are the nine Treasures (Nidhis).

Then, the Nine Coverings, mentioned in the experiment of Tripurasundarī, should be worshipped and, for the fulfilment of desires, the same experiments should also be performed.

C. Procedure of worship of the Coverings –

The worship should be performed on a Yantra consisting of a circular pericarp eight petals and Bhūpura (For Gopāla-sundarī-worship-yantra see figure 30).

On this Yantra, according to the procedure of general worship, the Deities of Pedestal and Vimalā, etc. Vaiṣṇavī Śāktis of the Pedestal, should be worshipped. Then, performing the rituals from Dhyāna-Āvāhana to offering of the Puṣpāñjali, the worship of the Covering should be performed.

First of all, the Ṣaḍaṅga worship should be performed in the Āgneya, etc. sub-quarters, as follows :

Hrīm śrīm klīm hṛdayāya namaḥ. Kṛṣṇāya śirase svāhā. Govindāya śikhāyai vaṣaṭ. Gopījana kavacāya hum. Vallabhāya netra-trayāya vauṣaṭ. Svāhā astrāya phaṭ.

Then, in the east, etc. four quarters, in the roots of four petals, Vāsudeva, etc. should be worshipped with the following mantras :

Aum vāsudevāya namaḥ. Aum saṁkarṣaṇāya namaḥ. Aum pradyumnāya namaḥ. Aum aniruddhāya namaḥ.

Then, in the Āgneya, etc. four quarters, Śānti, etc. should be worshipped in the roots of the remaining four petals with the following mantras :

Aum śāntyai namaḥ. Aum śriyai namaḥ. Aum sarasvatyai namaḥ. Aum ratyai namaḥ.

Then, in the centre of the petals of the eight-petalled lotus, Rukmiṇī, etc. should be worshipped in the east, etc. quarters with the following mantras :

Aum Rukmiṇyai namaḥ. Aum satyabhāmāyai namaḥ. Aum kālindyai namaḥ. Aum jāmbavatyai namaḥ. Aum mitravindāyai namaḥ. Aum sunandāyai namaḥ. Aum sulakṣaṇāyai namaḥ. Aum nāgñijityai namaḥ.

Then, in the outer parts of the petals, in the east, etc. quarters and in the middle, the nine Nidhis (Treasures) should be worshipped with the following mantras :

Aum mahāpadmāya namaḥ. Aum padmāya namaḥ. Aum śaṁkhāya namaḥ. Aum makarāya namaḥ. Aum kacchapāya namaḥ. Aum mukundāya namaḥ. Aum kundāya namaḥ. Aum nīlāya namaḥ. Aum kharvāya namaḥ.

Then, according to the procedure described under the Tripura-sundarī worship, the Nine Coverings should be worshipped. Completing the worship of Coverings thus, worship with dhūpa-dīpa, etc. rituals should be performed.

एवं यो भजते नित्यं श्रीमद्गोपालसुन्दरीम् ।

सर्वान्कामानवाप्स्यन्ते सायुज्यं ब्रह्मणो व्रजेत् ॥ १७३ ॥

evaṁ yo bhajate nityaṁ śrīmadgopālasundarīm,

sarvāṅkāmānavāpsyānte sāyujyaṁ brahmaṇo vrajat ॥ 173 ॥

All the desires of a person, who worship daily the Gopāla-sundarī in this manner, are fulfilled and, at the end, he becomes one with Brahma.

End of the Twelfth Tारांगा of Mantra-mahodadhi with
Translation and exhaustive commentary

by Ram Kumar Rai.



Fig. 1 – Agni (Vahni) Pūjana yantra (Page 49)

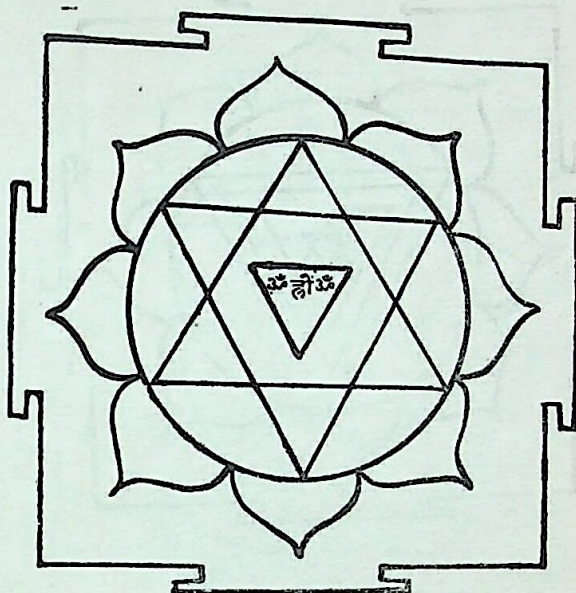


Fig. 2 – Gaṇeśa Pūjana yantra (Page 83)

Fig. 6 – Tārā Pūjana yantra (Page 201)

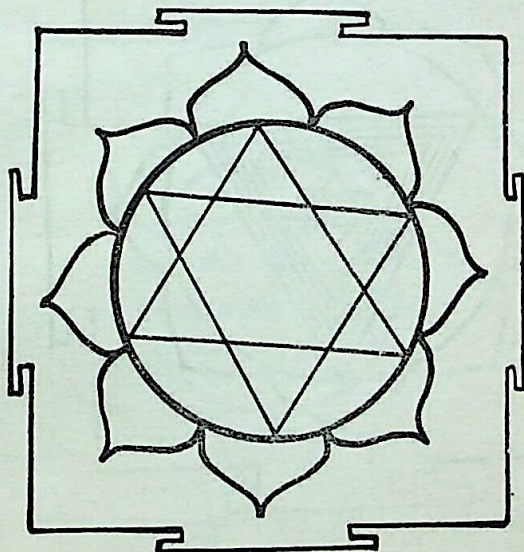


Fig. 3 – Kālī Pūjana yantra (Page 134)

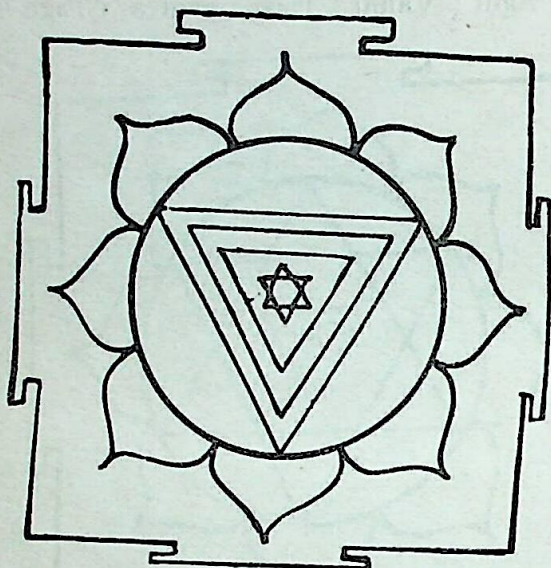


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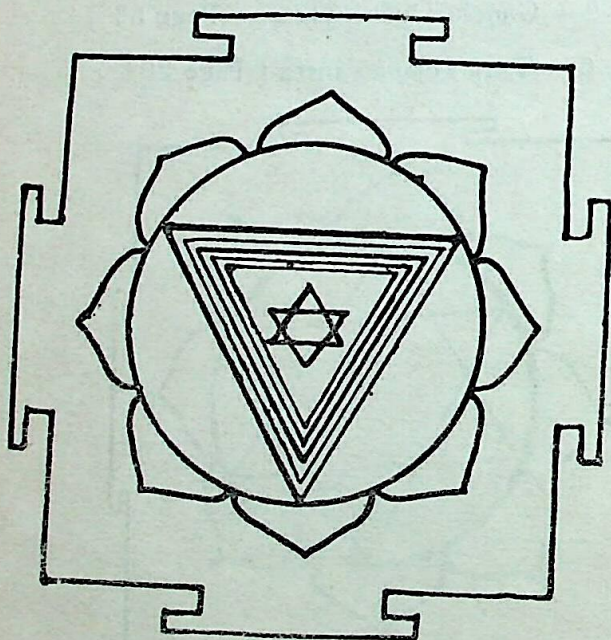


Fig. 5 – Sumukhī Pūjana yantra (Page 154)

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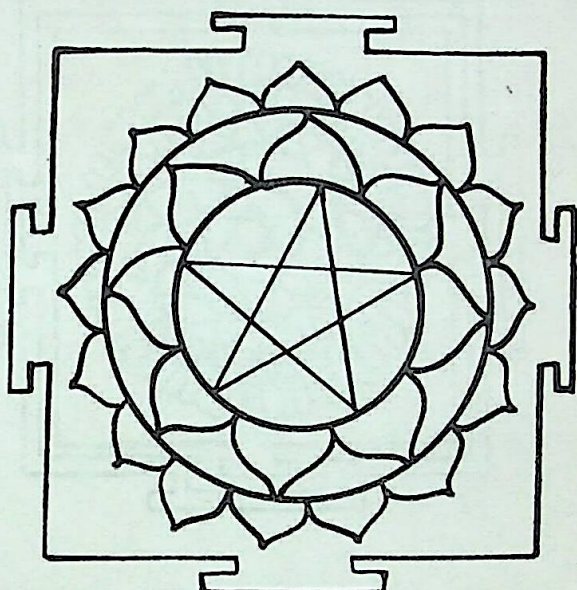


Fig. 7 – Tārā-dhāraṇa Yantra (Page 219)

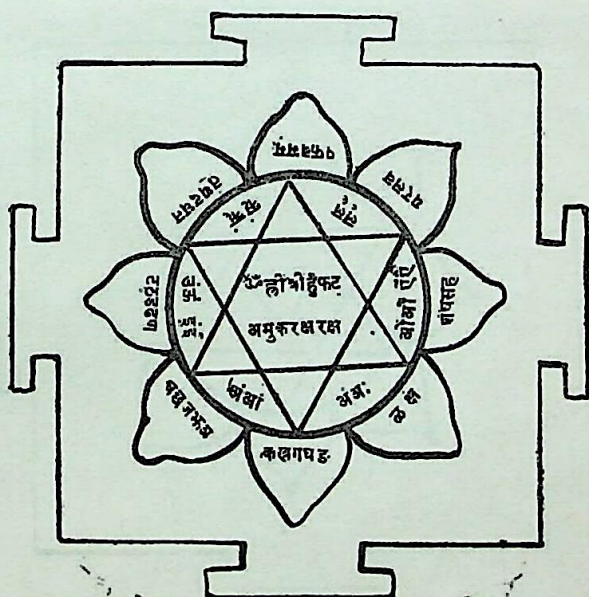


Fig. 8 – Vidyā-rājñī Pūjana Yantra (Page 232)

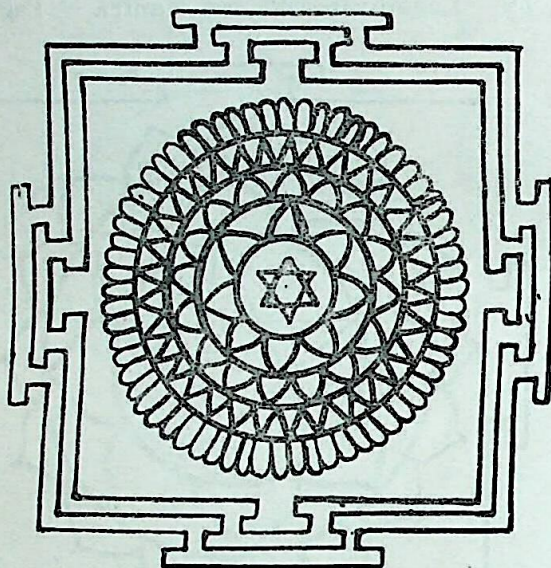


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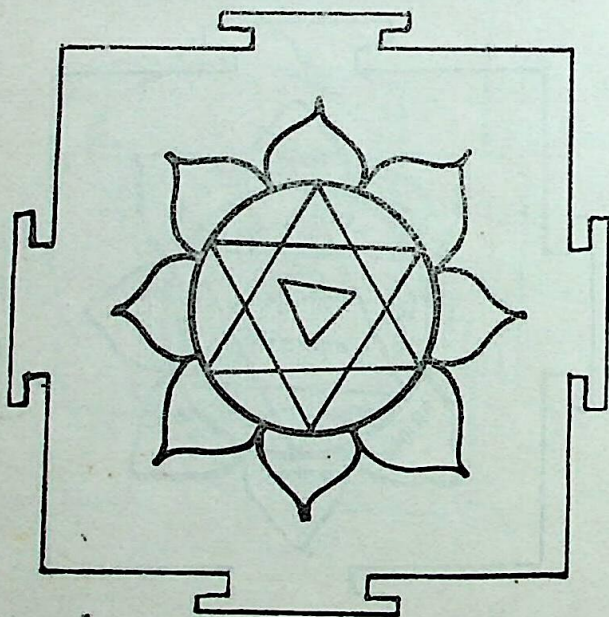


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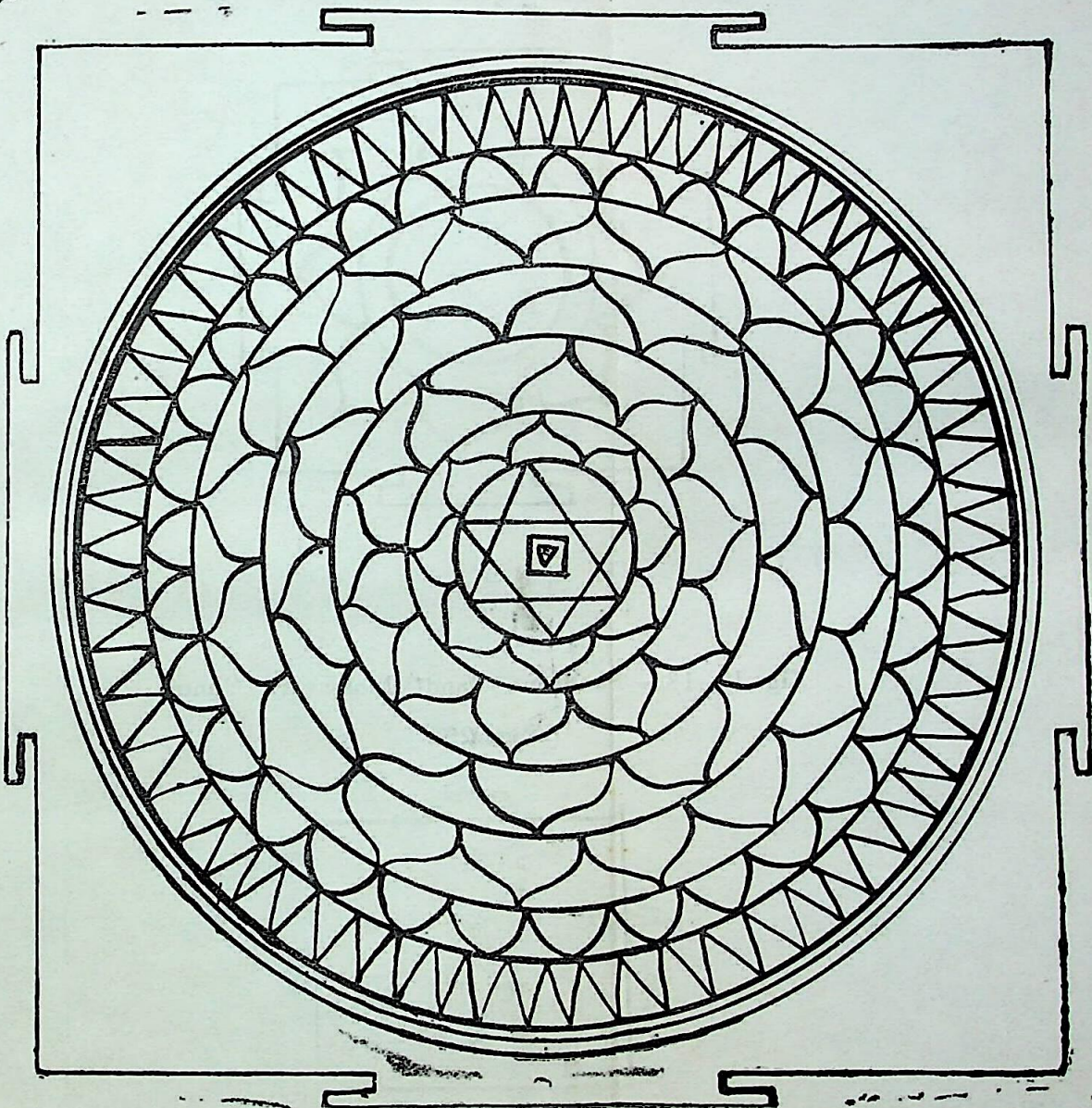


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Fig. 17 — Kāmeśī Pūjana Yantra (Page 342)

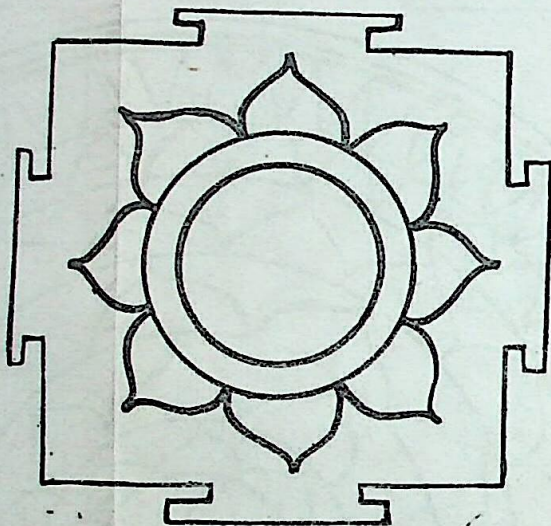


Fig. 12, 13 — Bandhana (Bandī) Mokṣakara Yantra
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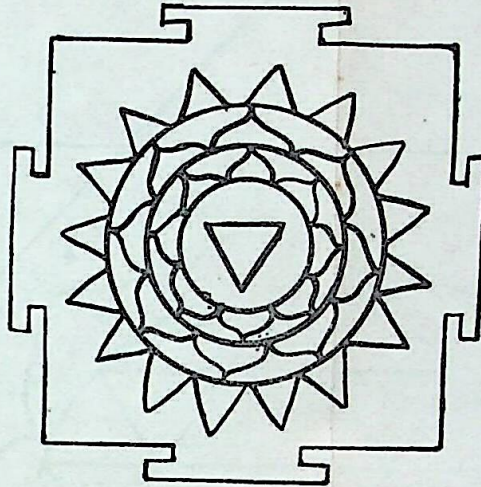


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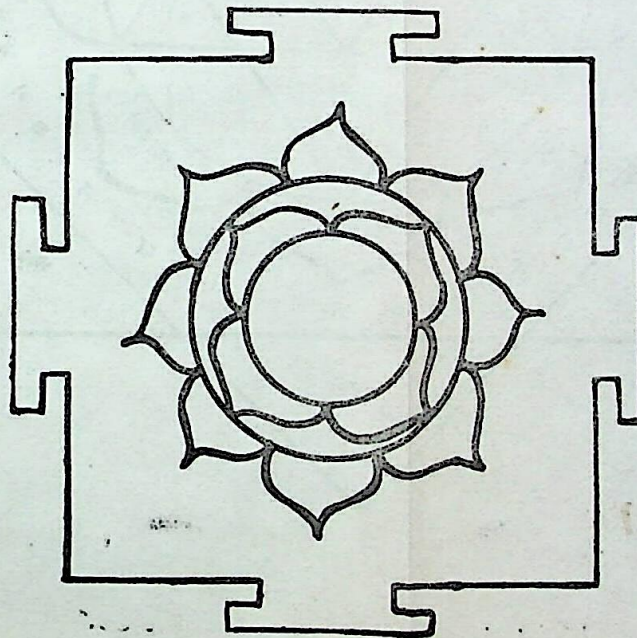


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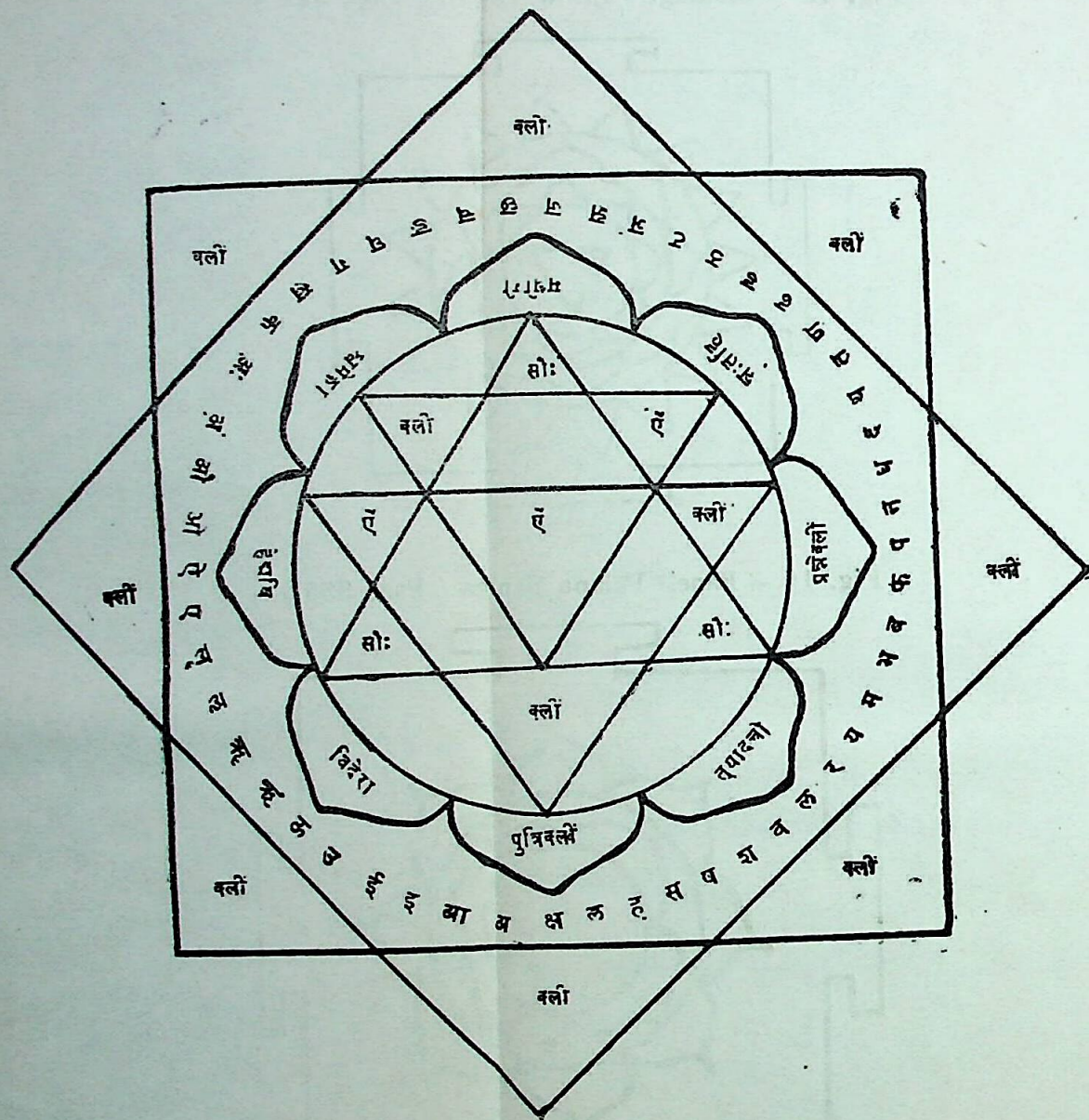


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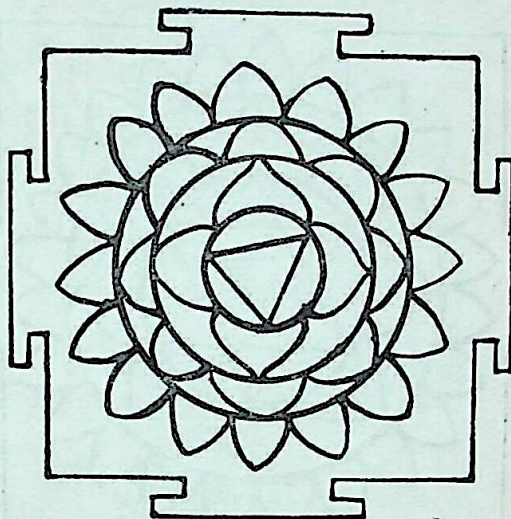
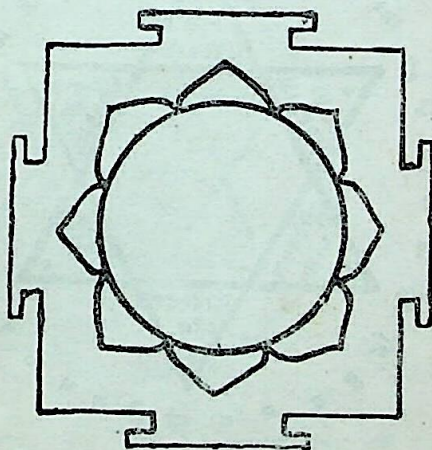


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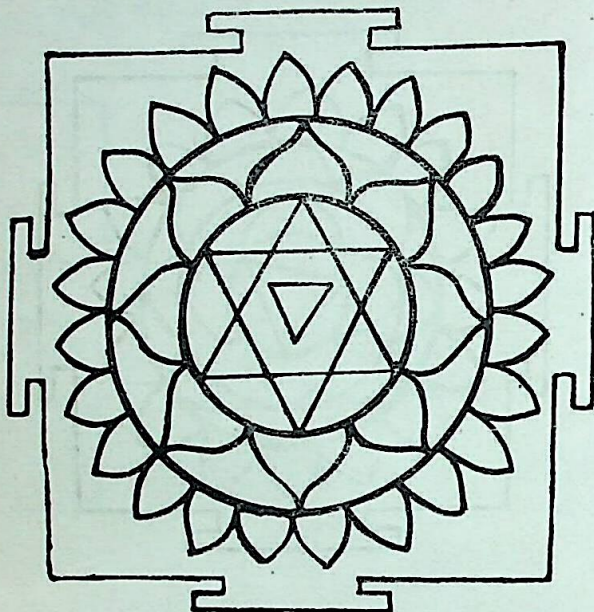


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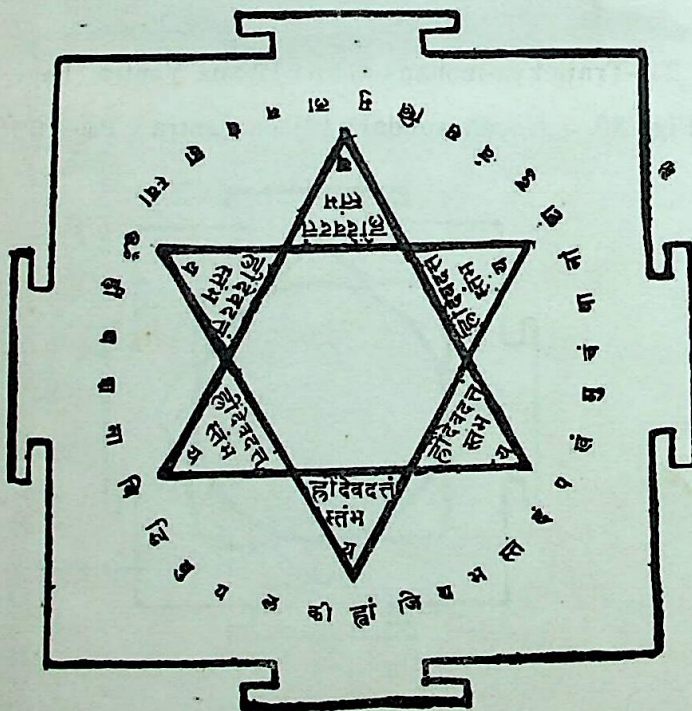


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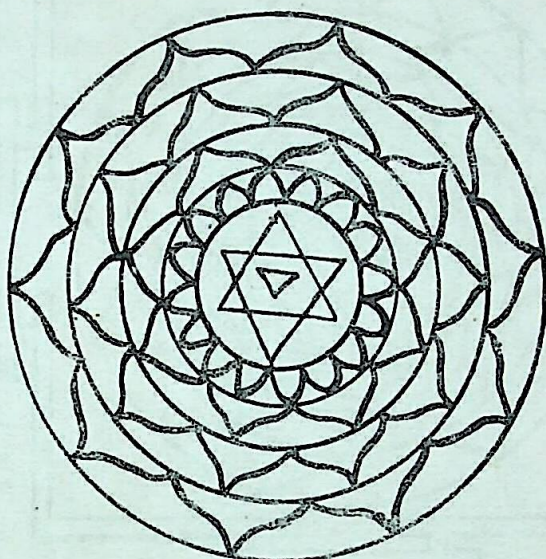


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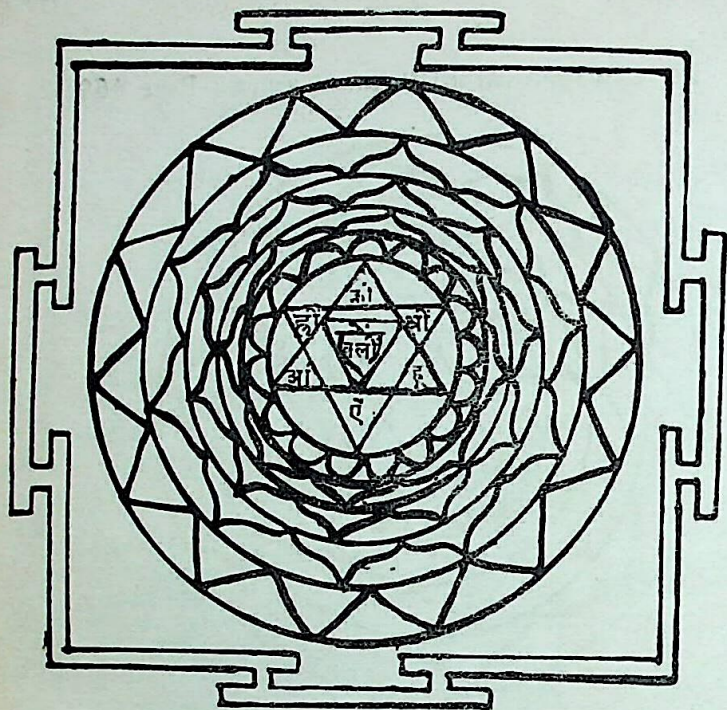


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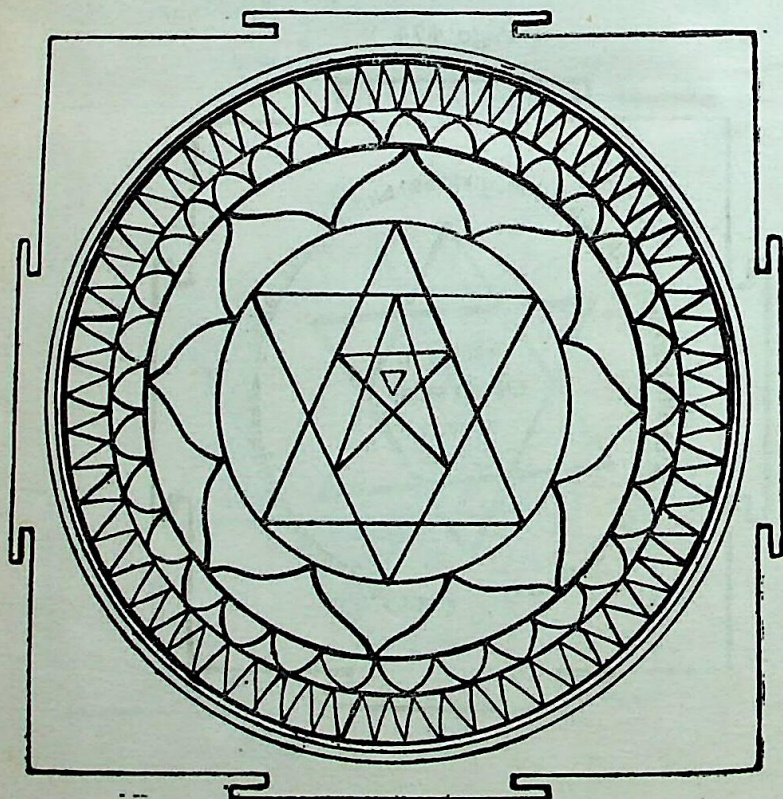
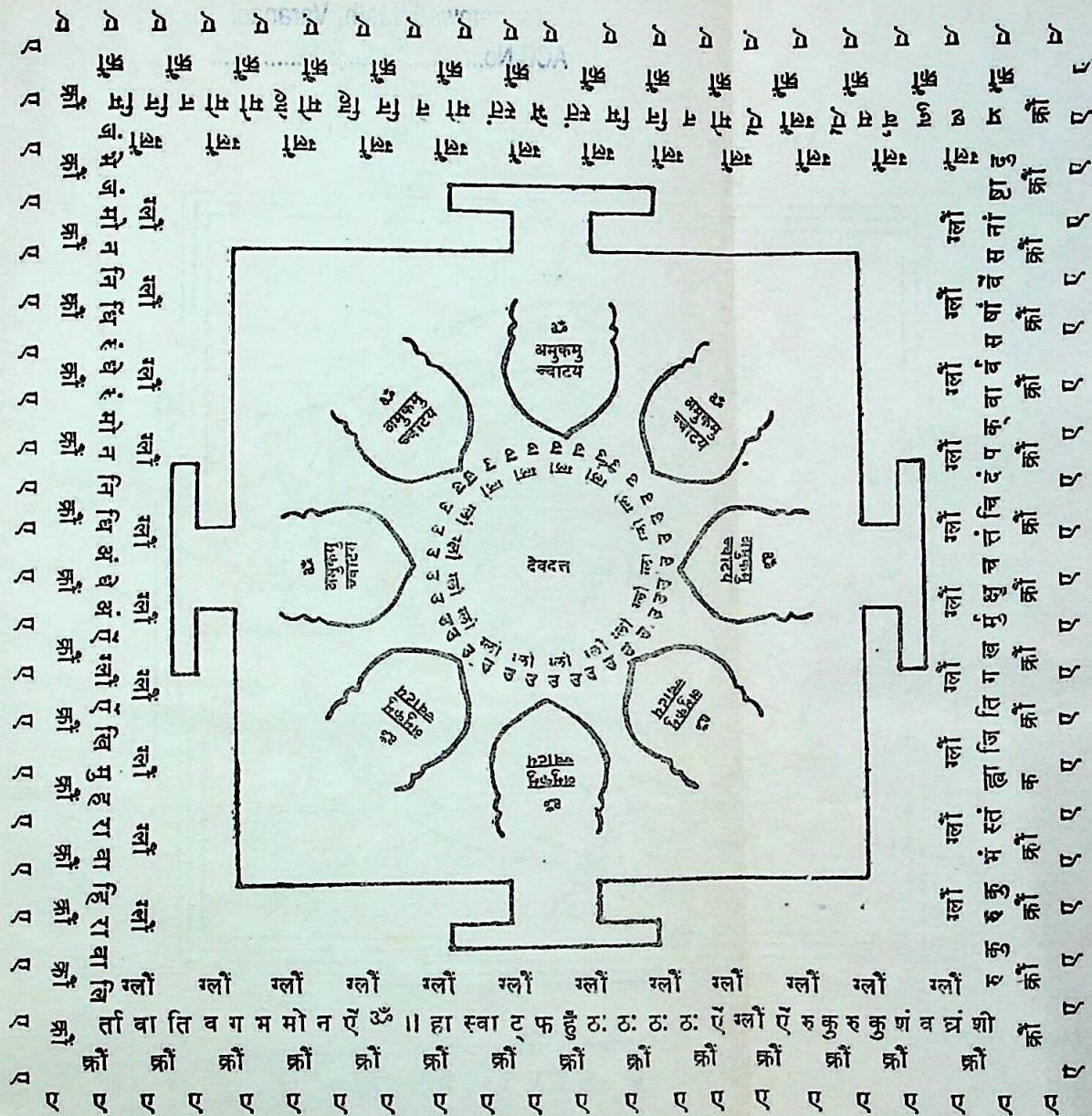


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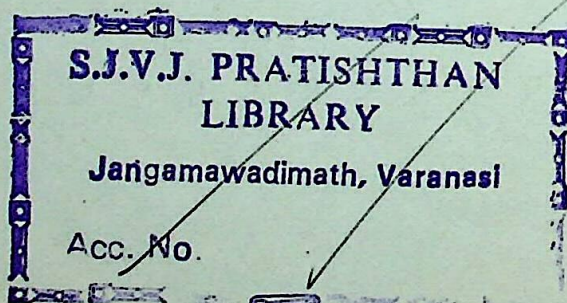
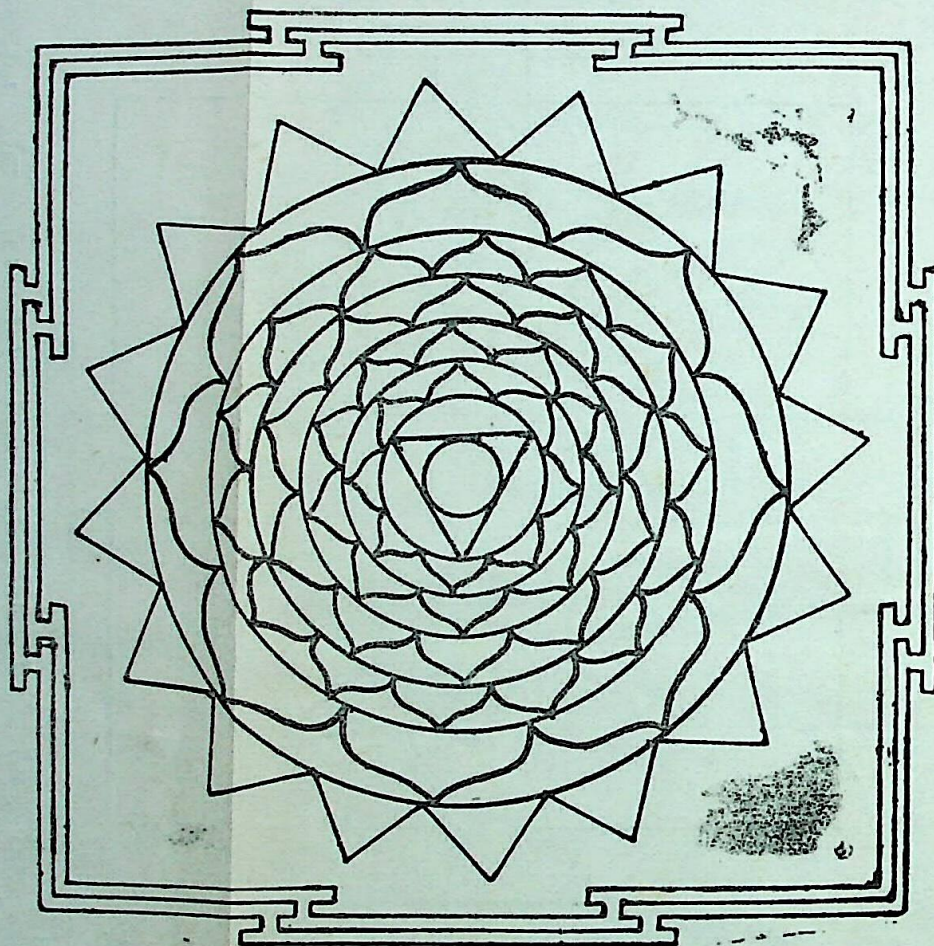


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Fig. 29 – Śrī Pūjana Yantra (Page 526)





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